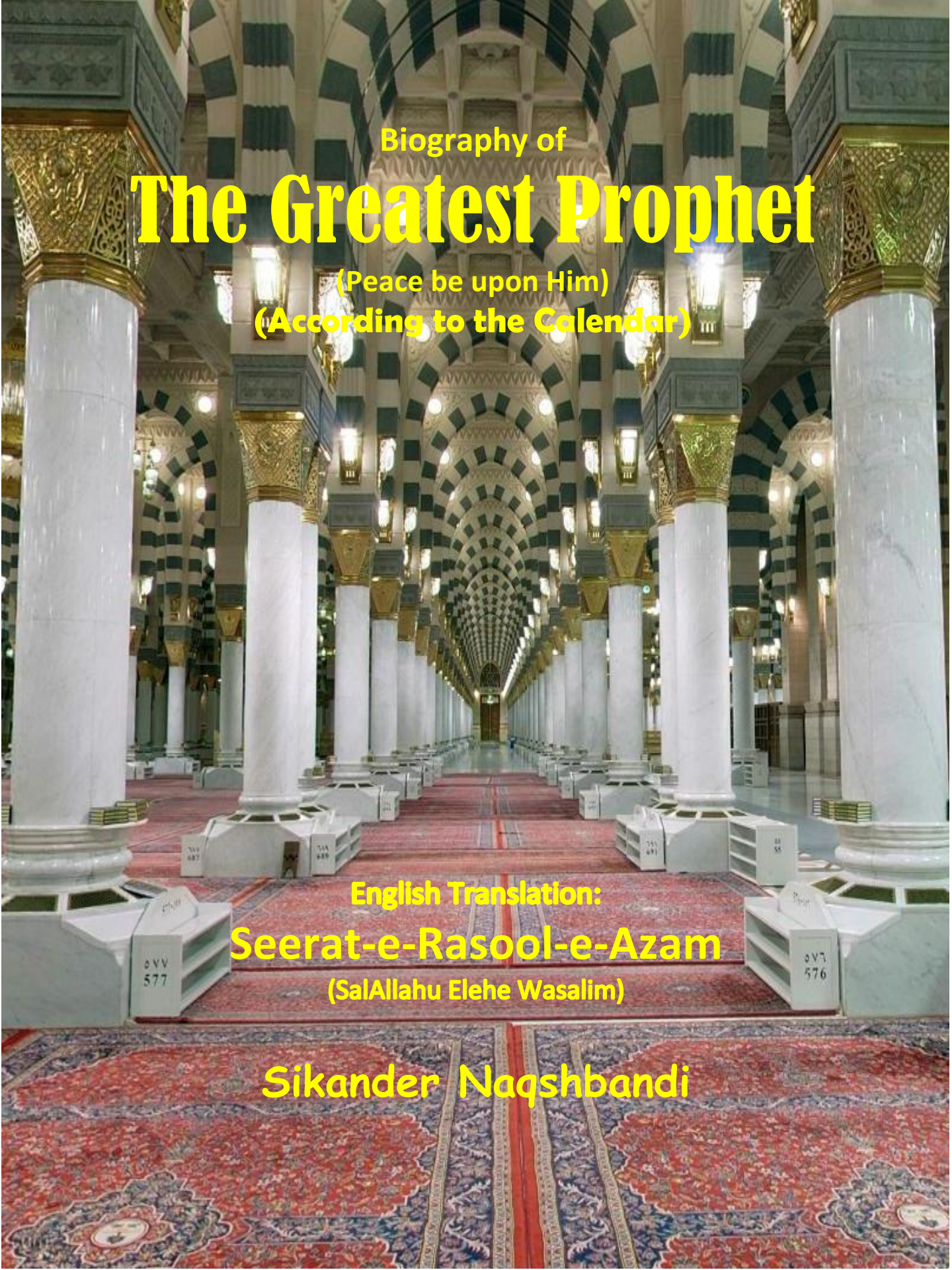
Biography of
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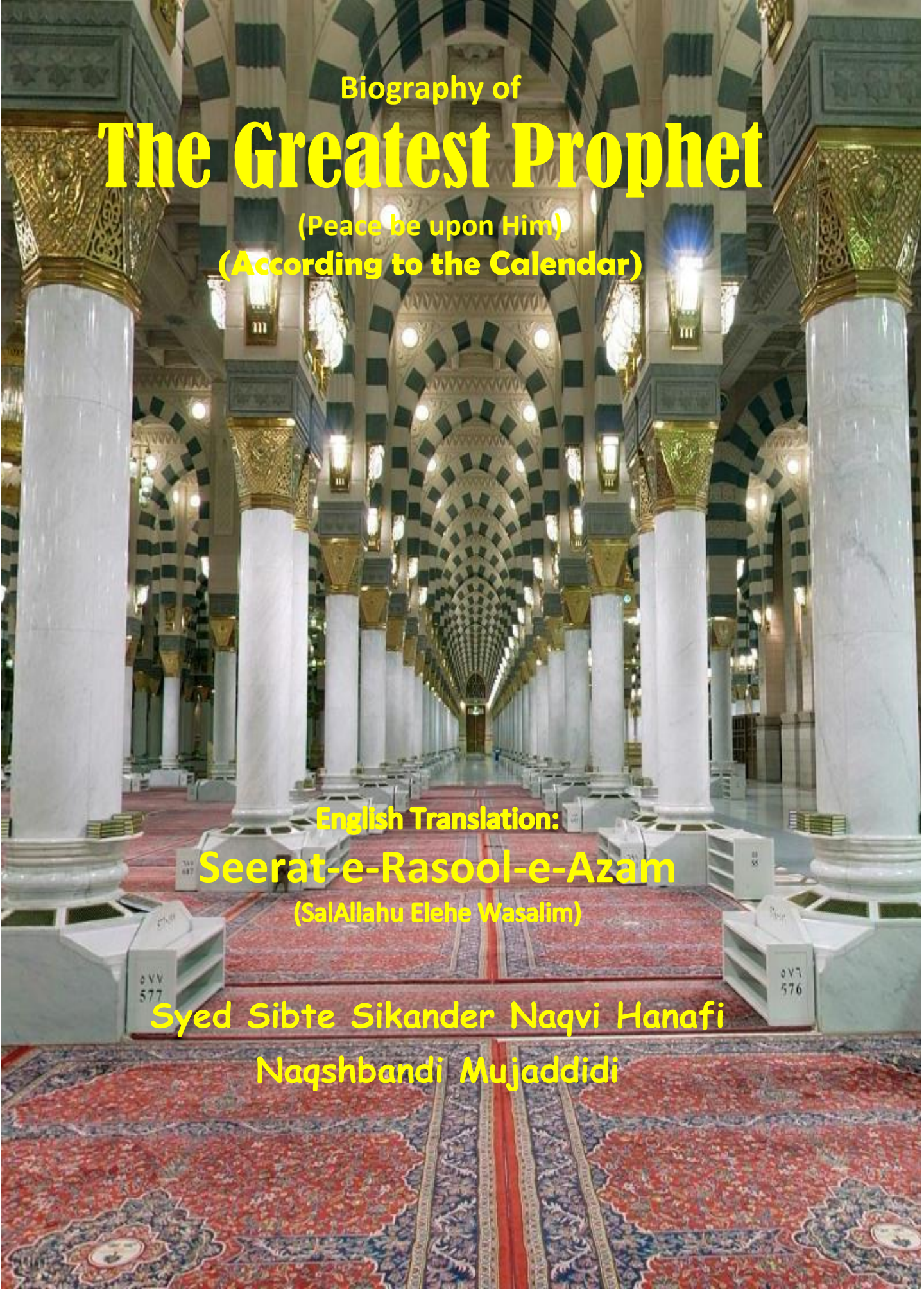

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*****

بسم اللہ الرحمن الرحیم
اللھم صل علی محمد
وعلی ال محمد کما صلیت
علی ابراھیم وعلی ال ابراھیم
انک حمید مجید
اللھم بارک علی محمد وعلی
ال محمد کما بارکت علی
ابراھیم وعلی ال ابراھیم
انک حمید مجید

Start
with
Bismillah

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ ○

Foreword

My Murshid and the Guide Sheikh Prof. Dr. Hafiz Munir Ahmad Khan Naqshbandi (*Mad Zillahu)*

University of Sindh, Jam Shoro, Pakistan

باسمہٖ تعالیٰ

حامداً و مصلیاً ! اما بعد

Dear Sikander Naqshbandi wrote the book "Biography of The Greatest Prophet ﷺ (According to the Calendar) with divine guidance and support of Allah (ﷻ).

ایں سعادت بزورِ بازو نیست گر نہ بخشند خدائے بخشندہ

He asked me to read the book and write a few lines about it. In a short time, it took much work to read the book thoroughly. I read this book at a glance, and I can say that Ma-sha-Allah Sikander Naqshbandi did hard work and continuous efforts, which set up and mentioned details of the life of the Prophet (ﷺ) chronologically that are found in this book. This book is suitable for ordinary Muslims, even for educated persons. He discusses details not found in standard books.

His relation with the Prophet (ﷺ) is a source of great blessings. It shows that more related books will emerge from Sikander Naqshbandi's pen in Sha-Allah. Heartiest adherence

to a biography of the greatest prophet (ﷺ), the commitment, interest, and struggles that evaluate their role are clear from this unique compilation. He adorned the biography with texture and elegance.

Countless books have been written on the Biography of the Prophet (ﷺ) in every language being written and will be registered. A blessing upon the Prophet is a subject that all good writers bring a unique aspect to in its compilation; individuality is about offering significance. This book is essential and precious according to its format. This book is written in chronological order (according to the calendar). The reader can easily find the time and location of the incident related to the life of the Prophet (ﷺ).

I pray that Allah bestows His valuable prizes upon Sikander Naqshbandi and grants His great blessings and high welfare upon him and his relatives.

Allah sends mercy on him.

(Prof. Dr) Munir Ahmad Khan (db)

(Reviews)

Hazrat Pir Mohammad Shah Quraishi Fazli (DB)

Spiritual head of Naqshbandi Mujaddidi Fazli school of Mysticism.

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ ○

الحمد للہ رب العالمین و الصلاۃ و السلام علیٰ رحمت للعالمین ۔

اما بعد

When Allah, the Exalted, intended to hear His introduction from the blessed tongue of the Prophet Muhammad(ﷺ)!

He created the universe in moments. He gave the knowledge of his perfections, powers, and strength to every particle and, at the same time, commanded them to respect, love, and follow his beloved. The Creator of the universe was introduced from eternity, but he also presented his dear well. From Hazrat Adam (AS) to Hazrat Syedna Isa (AS), all the Prophets were also given positions with high ranks. They also paid for their rights to come into this world. He introduced the Lord of the worlds and the mercy of the worlds. They were also taught through all the heavenly scriptures and books. Ultimately, He revealed his ancient, enlightened, and complete Qur'an to the first and last prophets. Umme Al-Mominin Hazrat Ayesha Siddiqah (RA) said that it is based on the biography of Aqa-e-Alum (ﷺ). Instead, throughout the Holy Qur'an, Allah Almighty has described the glory and attributes of His Beloved, as well as the places, circumstances, and events. If the Lord had willed, He could have made His Beloved in a separate permanent light. But he said!

لَقَدۡ مَنَّ اللّٰہُ عَلَی الۡمُؤۡمِنِیۡنَ اِذۡ بَعَثَ فِیۡہِمۡ رَسُوۡلًا ○

The Greatest Prophet (ﷺ)

When the Lord of Glory sent His luminous prophet to humanity, He bestowed upon humankind the honor of the noblest creatures. This Faqir (reviewer) often thinks that Allah Almighty has shown great benevolence to humankind and His bounties and kindness to us; otherwise, no one would give his beloved to someone else. Among the innumerable blessings of Allah Almighty, the greatest blessing for us is our Holy Prophet (ﷺ). The unique moments of his 63-year life are visible, admirable, and worthy of imitation in Arabia and Ajam (Non-Arab). Those who bowed their heads became Siddique, Farooq, Ghani, Haider, and their companions. And they received the medals of divine pleasure. The gates of heaven will be opened by following them. And hell will be filled with their denial and hostility.

The book under review, "The Greatest Prophet (ﷺ)" (Sirat-e-Rasool-e-Azam in the mirror of months and years), has been compiled by Syed Sibte Sikandar Naqvi Naqshbandi (Mudzillahu) with great diligence. From the extent of love, affection, and passion for his Master (ﷺ), the limit of love is evident from the bounty of the relationship. We are also proud of this relationship.

"The relation of Hazrat Mustafa (ﷺ) is also a great thing,
who has no relation has no repentance."

Praise the Lord and praises of Rehmat-ul-Alamin (ﷺ) is very difficult to cover completely.

Just this Faqir (reviewer) says! Who is mine is the beloved of Allah. As He stretched his honour every moment, He raised the honour of His beloved (ﷺ) simultaneously.

بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِيۡمِ ○

اِنَّاۤ اَعۡطَيۡنٰكَ الۡكَوۡثَرَ ۝١ فَصَلِّ لِرَبِّكَ وَانۡحَرۡ ۝٢ اِنَّ شَانِئَكَ هُوَ الۡاَبۡتَرُ ۝٣

With the name of Allah, the All-Merciful, the Very-Merciful.
(O Prophet ﷺ) Indeed, we have given it to you, Al-Kauthar.
So, offer Salah (prayer) to your Lord and sacrifice. Indeed, it
is your enemy whose traces are cut off.
(Surah Al-Kauthar)

I have a heartiest desire that the glory of Ummat-e-Muhammadiyah's (ﷺ) Allah raises the honour of Sikander Naqshbandi and also not lose to readers. (Amen)

In the end, I pray for Maulana Abdul Majid Tawhidi and all those who comment on the book; may Allah accept it, make it popular, and give Muslims the opportunity to benefit from it. (Amen)

ذالک فضل اللّٰه یوتیه من یشاء اللّٰه ذو الفضل العظیم

A (Faqir) slave of Allah

Signature
(Hazrat Pir) Mohammad Shah

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The Caliph authorized Shah Hakim Mohammad Akhtar (ra) and Syed Mohammad Amin Shah (ra)

Founder of: Aalami Markaz Ahle Sunnat Wal Jamaat, Sargodha

Patron of the Centre of Ahle-Sunnah Wal-Jamat Sargodha, Pakistan, Chief of Etihad Ahle-Sunnat Wal-Jamat, Pakistan. Chief Executive Hanafi Media Service

نحمدہٗ ونصلّی علیٰ رسولہ الکریم

اما بعد!

After the glorious existence of Allah Almighty, the most incredible being of this universe is Sarwar-e-Kainat, Fakhr-e-Maujoodat, Sarkar-e-Do-Jahan, Imam-e-Anbiya, Khatam-e-Rasul, Mahboob-e-Kabria, Muhammad Rasool Ullah (ﷺ). The purpose of the creation of jinn and humans is to worship Allah, and the reason for this is the esteem of the Holy Prophet (ﷺ). For the guidance of Humans and Jinn, Allah, the Lord of Glory, has issued a series of Prophets (peace be upon them), which started from Hazrat Adam (AS) and ended with the honour of the Noble Prophet (ﷺ). The chain of Prophethood finished on you, the last of the prophets. Following him is the blessing of life and is the cause of success in this world and the hereafter. Allah Almighty has described Your Excellency as a great blessing.

Allah (جَلَّ جَلَالُہٗ) said!

لَقَدْ مَنَّ اللّٰهُ عَلَي الْمُؤْمِنِيْنَ اِذْ بَعَثَ فِيْهِمْ رَسُوْلًا مِّنْ اَنْفُسِهِمْ

Certainly, did Allah confer [great] favour upon the believers when He sent among them a Messenger (ﷺ) from themselves,

(Surah Ale-Imran – 164)

And his personality has been a model for the nation.

لَقَدْ كَانَ لَكُمْ فِيْ رَسُوْلِ اللّٰهِ اُسْوَةٌ حَسَنَةٌ

(Surah Al-Ahzab – 21)

There has certainly been for you in the Messenger of Allah (ﷺ) an excellent pattern for anyone.

Therefore, mentioning different aspects of the life of the Holy Prophet (ﷺ), describing various aspects of the life of the Holy Prophet (ﷺ), teaching the blessed life of the Holy Prophet (ﷺ) in his gatherings, and talking about following the Sunnah of the Holy Prophet (ﷺ). Mentioning different moments of life for the sake of family, morals, virtues, and habits, Companions, wives of the purified ones, children, miracles, conquests, ascension, worship, and devotedness is the source of happiness and revelation - Ladies and Gentlemen, the life of the great people of Ummah is entire of mentioning your love and following the Sunnah. The scholars of the ummah protected the universal message of the Prophet (ﷺ) the most and gradually passed it on to the next generation of the ummah. If one looks at it from the point of view of justice, then the writings of the ancestors of the ummah on the biography of the Prophet (ﷺ) are living proof that their lives have been spent in the protection of this heritage.

Among the books of elders are: Imam Tirmidhi's Shamail, Allama Noor-ud-Din Al-Samhudi's Wafaa Al-Wafaa, Hafiz Abu Naeem Al-Isfahani's Dalail-e-Nabuwah, Hazrat Ashraf Ali Thanvi's Nishtar Al-Tayab, Maulana Muhammad Zakarya Kandhelve's Khasael Nabvi (ﷺ), Rehmat-e-Kainat of the universe of Qazi Muhammad Zahid Al-Husseini, etc., are included.

The book under review is "The Greatest Prophet (ﷺ)" (Sirat-e-Rasool-e-Azam in the Mirror of Months and Years), a collection of our esteemed brother, Mr. Syed Sibte Sikander Naqvi Hanafi (Allah shower His blessing on him). He is following the Naqshbandiya chain of Tasawwuf. He is an engineer by profession. Allah Almighty has given him knowledge, practice, and the companionship of scholars and sages, the manifestation of which is the book under review. It is pertinent to note that, in his education, he completed two courses in Arabic at Allama Iqbal Open University in 1984, an MA in Islamic Studies from Karachi University in 1987, and a Tafsir-ul-Quran course from International Islamic University, Islamabad. Furthermore, he did not limit his writing to his personal information. Still, he presented it in the service of scholars so that he could go through the stages of reform and editing and attain the status of possible authenticity.

The distinguishing feature of this book, which is adorned with different features that are remarkable in the eyes of the reviewer (Hazrat Muhammad Ilyas Ghumman db), is that the author has dealt with great diligence and effort with various events of the biography of the Prophet (ﷺ) in a series of months and years. It has also adapted to the Lunar and Solar calendars. Thus, the sequence of events forces the reader to

recall memories from that period. The circumstances of the three periods, from birth to prophecy, from prophecy to migration, and from migration to death, add to the beauty of this book.

Raqim (reviewer) read this book and wrote down some advice that seems correctable and editable to the author, which he has accepted with broad scope and generosity. May Allah reward him with good. Given the book's usefulness and features, it must appeal to a wide range of readers. Of course, different aspects and circumstances of the Seerat will come to the fore, which will increase the love and affection with the Holy Prophet (ﷺ). May Allah Almighty reward the noble author, accept this book, and make it the storehouse of the hereafter.

آمین بجاہ النبی الکریم صلی علیہ و علیٰ آلہٖ و اصحابہٖ اجمعین

Seeking for Duaa

Signature

(Hazrat Maulana) Mohammad Ilyas Ghumman (db)

Sheikh ul Hadith Hafiz Allama Abu Ammar Zahid ur-Rashidi (Mudzillahu)

Teacher of Hadith, Jamia Nusrat-ul-Uloom, Gujranwala. Pakistan

نحمدہ تبارک و تعالیٰ و نصلی و نسلم علیٰ رسول الکریم و علیٰ اٰلہ

و اصحابہ و اتباعہ اجمعین

اما بعد

There are thousands of aspects of Sira-e-Taiba of Hazrat Sarwar Kainat (ﷺ) which scholars have worked hard on in every period, and this series will continue till the Day of Resurrection, which is a significant aspect of the miracle of Rasool-e-Akram (ﷺ).

One of these aspects is the chronological order and chronology of the events of Sira-e-Taiba, on which our dear friend Syed Sibte Sikander Naqvi Naqshbandi has worked hard and compiled an informative repository, a source of usefulness and benefit to readers. May Allah accept their efforts and make them beneficial for as many people as possible. Ameen

(Amen Yaa Rab-ul-Alamin)

(Signature)

(Sheikh ul Hadith) Abu Ammar Zahid-ur-Rashidi (DB)

Speaker Central Jamia Masjid, Gujranwala, Pakistan

Sheikh ul Hadith Hafiz Fayyaz Ahmad Swati
(Damat Barakatahu)

باسمہٖ تعالیٰ

حامداً و مصلیاً ! اما بعد

Under surveillance, this book "The Greatest Prophet (ﷺ) (According to the Calendar), I got the opportunity to select studies of the book. Author Syed Sibte Sikander Naqvi Naqshbandi has played the theme hard. Some things indicated in this draft need to be improved in different places to ensure it is a reliable source of knowledge. I pray that Allah accepts the author's efforts and rewards him with the benevolence of the world and the hereafter.

(Amen Yaa Rab-ul-Alamin)

(Signature)

(Sheikh ul Hadith) Mohammad Fayyaz Khan Swati

Superintendent Jamia Nusrat-ul-Uloom,

Gujranwala, Pakistan

Sheikh ul-Hadith Mufti Mohammad Tahir Mas'ud

(Mudzillahu)

Superintendent Jamia Miftah-ul-Uloom, Sargodha, Pakistan
Grand Mufti of Sargodha
Member of the executive committee, Wafaq-ul-Madaris ul Arabiya Pakistan. Superintendent of Wafaq-ul-Madaris ul Arabiya Pakistan. Sargodha Division.

نحمدہ و نصلی و نسلم علیٰ رسولہ الکریم ۔

اما بعد

In this colorful world, Almighty Allah sent His close servants, Prophets (peace be upon them), in every era to guide humanity. The fortunate became associated with them and became successful. The unlucky stayed away from him.

The last link of this sacred and golden chain is the Holy Prophet Muhammad (ﷺ). You ﷺ are the guides for the jinn and humans until the Day of Judgment. The good life and teachings of the Prophet ﷺ are beacons of light from which one receives guidance and the pleasure of God Almighty.

Given this importance, scholars of every age have written on some corner of the biography to obtain the Prophet's (ﷺ) biography. Only the right can be paid. People of vision and thought have tried their way to achieve happiness and prosperity.

Below is the draft of the book Seerat-e-Rasul-e-Azam ﷺ in the mirror of the month and year ؐ, which was sent to us by our dear friend Hazrat Maulana Mufti Sakhawat Ali Saheb (Mudzillahu). You have compiled the biography of the Messenger of Allah ﷺ in a detailed manner in terms of history, Masha Allah, which is an admirable achievement.

I congratulate Mr. Syed Sibte Sikander Sahib on this work and request all Muslims to study this book, burn their faith, and light the lamp of the Sunnah and Seerat in their environment.

I pray that Almighty Allah will make it a continuous charity for the author and a source of guidance for all Muslims and grant the entire Muslim Ummah the opportunity to follow the Prophet (ﷺ).

Amen.

(Sheikh ul Hadith) Mohammad Tahir Masood (DB)

Sheikh ul Hadith Mufti Abdul Quddus Tirmidhi

(Mudzillahu)

Superintendent Jamia Haqqania, Sahiwal, Sargodha

Pakistan

باسمہ سبحانہ و تعالیٰ

بعد الحمد و الصلوٰۃ

Under surveillance book "The Greatest Prophet (ﷺ) (According to the Calendar), written by Sikander Naqvi Naqshbandi, I received this book through Mufti Sakhawat Ali. I am glad to see that the author has compiled the book in chronological order of the Prophet's (ﷺ) life. For it, he truly appreciates the hard work and effort. Allah accepts his efforts, and the benefit granted to each beneficiary is underway (Amen).

I could not read the book entirely; I do not have direct acquaintance with the author, so I could not express my opinion thoroughly. I can pray for him for his exemplary efforts. Those who studied the book sincerely can give their better opinions.

However, it is the blessing of Allah to write any book or article on Rasul Allah (ﷺ). It is more critical to adopt Seerat-un-Nabi (ﷺ) in their daily life and take guidance from the book (Quran). Man can get advice from Seerat, Hadith, and Fiqh books.

There are many books on the Prophet's (ﷺ) biography, but this book is unique in that it is presented in a historical manner (Chronologically) that is pleasant for the reader.

Allah blesses and rewards him for his efforts, allowing the reader to adapt to life and divine guidance.

(Amen)

(Sheikh ul Hadith) Abdul Quddus Tirmidhi (DB)

Jamia Haqqania Sahiwal, Sargodha

Sheikh ul Hadith Mufti Shafqat Ali (db)

Administrator Darul-Uloom, Sargodha

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ ۝

It is a tremendous honor to mention Beloved Majesty, Lord of the Universe, Prophet Hazrat Mohammad (ﷺ), and in adoration of the Blessed, those who are worthy of mention in the remembrance of the Prophet (ﷺ).

How much writers have written about Prophet Muhammad (ﷺ) is still incomplete to cover all aspects of his life; there is much more to be written. Umme Al-Mominin Hazrat Aisha Siddiqah (RA), when asked about the character of the Prophet (ﷺ) and habits of the Prophet (ﷺ), said so!

كان خلقه القرآن

"As you are practical Quran. "

The wonders of the Quran cannot have ended, just as aspects of Seerat, which have no end. Finally, I would have to write this short post,

" بعد از خدا بزرگ توی قصه مختصر "

It was an outstanding achievement, and I didn't mind paying a bit too low, but more than 1.25 million Muslims (Sahabah Karam) who believe in Prophet Muhammad (ﷺ), no one could find any objectionable thing, and even disbelievers called Amin and Sadiq (Trustworthy and truthful).

سبحانه ما اعظم شانهٗ

Dear brother Mufti Sakhawat Ali (DB), may Allah reward him for his generosity. I got this book through him, "The Greatest Prophet (ﷺ) (According to the Calendar) "written by dear Sikander Naqshbandi; I have had the opportunity to see the book.

Ma-sha-Allah, the author did hard work and made a better and easier way to know the life of the Prophet (ﷺ) Muslims. It helps to adopt the Prophet's (ﷺ) commandments conveniently and quickly.

However, the author's efforts enabled him to accept the honour.

Muslims also gain many benefits from this book and seek guidance. Amen.

(Sheikh ul Hadith) Shafqat Ali (DB)

Administrator Darul-Uloom Sargodha. Pakistan

Mufti Sakhawat Ali Khan (Mudzillahu)
Graduate from Jamia Darul Uloom Karachi. Pakistan
Central Chief of Tahafuz Khatam-e-Nabuwah,
Canada.
Chief of Iqra Cultural Community Centre, Toronto Canada

اَلْحَمْدُ لِلّٰهِ الَّذِيْ لَهٗ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ وَلَهُ الْحَمْدُ فِي الْاٰخِرَةِ

وَهُوَ الْحَكِيْمُ الْخَبِيْرُ ○

[All] praise is [due] to Allah, to whom belongs whatever is in the heavens and whatever is in the earth, and to Him belongs [all] praise in the Hereafter. And He is the Wise, the Acquainted.

(Surah Saba – 1)

والصلاۃ والسلام علیٰ سیدنا و نبیّنا محمد صلیٰ للّٰہ و علیٰ آلِ و اصحابہ اجمعین ۔

اما بعد!

Experience has proved that when a concern prevails over a person, a revolution occurs in the same hours of the day and night. If you face a small journey, see how much time, hours, and moments are worth. Being unaware of his surroundings, ignoring all disorders and problems, the man focuses on his goal and destination. The result of abstraction and thought arises from the goal, intense thought, and supplication of purpose and meaning. Great goals and ambitions are the waves of the river and the sea in front of which big and small problems and confusions are washed away like dust.

It is a matter of great luck and happiness that Allah Almighty has blessed our respected and honoured brother, Syed

Sikandar Naqvi Naqshbandi, to write about the biography of the beloved of Allah ﷺ.

ذالک فضل اللّٰہ یوتیہ من یشاء و اللّٰہ ذو الفضل العظیم

(Surah Juma - 4)

This is the bounty of Allah; He bestows it on whom He wills, and Allah is the Most Bountiful.

The Messenger of Allah (ﷺ) was a human being, and everything that happens to a human being in this world also happens to the best of humans (ﷺ). He used to eat, drink, sleep, laugh, cry, and feel hot and cold. He was affected by pain and relief and belonged to his wife and children. He used to meet friends, buy, and sell. He used to fight with the enemies and also showed mercy.

The author has collected all these things chronologically, which is very laborious. That is, in this book, it has been recorded which actions of the Prophet ﷺ occurred at what time and where, like the glory of the Qur'an. When a reader knows the glory of a verse, he gets a unique knowledge of that verse and also gets interested. When did prayer become obligatory, when did the observance of Qibla become obligatory, when did fasting become obligatory, when did alcohol become forbidden, when was adultery banned? If you want to find all these things, you will need a vast library, which will take many days. You will find all those things in this one book. Alhamdulillah

Undoubtedly, it is living proof of the pure intention of the author that, despite the limited means and resources, this fountain of grace continues. Sikandar Naqshbandi sahib has revived himself from doomsday by writing a book on the biography of Rasulullah ﷺ. As long as the book remains, the author's name will remain. The famous saying is that the man whose character is alive is alive. Because nations live by character, the Companions of the Prophet (ﷺ) are still alive today but will remain active until the Day of Judgment because their character is actual. At the same time, it is also followed by Akabar that religious leaders write commentary or biographies of Rasulullah (ﷺ) in the end.

This book has many features, and one of these features is that Hazrat Maulana Ilyas Ghuman Sahib (db) read the whole book himself and liked it.

Readers are requested to pray that Allah Ta'ala may extend His support to the present and continue this chain of blessings forever. May this head of the Fountain of Blessing. Amen

Only

(Mufti) Sakhawat Ali (DB)

Graduated from Jamia Darul Uloom, Karachi.

Pakistan

Hafiz Abdul Qayyum Faridi (db)

Imam and Teacher, Islamic Propagation Centre of Ontario

Jami Masjid (Cooper) Mississauga, Ontario, Canada

الحمد لله رب العٰلمين و الصلا ة و السلام علىٰ رسول الكريم

اما بعد

The distinction between the biography of the Prophet ﷺ and the perfection of its author, Sikandar Naqshbandi Sahib, is that in this book, he has chronicled the entire life of the Prophet ﷺ, from his birth to the meeting of the Supreme Companion, all the situations and events, orders and instructions were recorded in chronological order. It has provided an excellent facility for those who keep an eye on history, are interested in historical events, and benefit from it.

The Quran and the Sunnah are the two main pillars of Islam. To understand them, the study of the Prophet's (ﷺ) biography is not only necessary, but I consider it obligatory. It is an undisputed fact that without reading and understanding the biography of Rasulullah ﷺ, the commoner cannot understand the religion of Islam, nor can he follow it.

Honourable Sikandar Naqshbandi Sahib wrote the life of our Aaqa do-Jahan (ﷺ) in the biography of "The Greatest Prophet ﷺ," which is an open book for all the people of Jahan and is a torch for humanity that was sent to the world.

Respected Sikandar Naqshbandi Sahib has presented the biography of Rasool Allah (ﷺ) in simple, heart-warming language; it is a precious work.

Be it the birth of the Prophet ﷺ or his boyhood, the stage of his youth, the event of herding goats in Makkah, the journey to Syria in the company of his uncle, or the journey of trading with a slave, the incident of the Prophet ﷺ's mission, or the announcement of belief in one God in Makkah. During the proclamation of the word of Allah, the circumstances and events with the people of Makkah, whether it was the invitational trip to Taif or the painful stage of general grief, the event of migration, or the stay at Jabal-e-Thawr, the agreement of respite with the Muhajireen and the Ansar in Madinah. The incident of the covenant of the Jews of Madinah, whether it is wars or peace treaties, the guidance of the Prophet in political matters or instructions in economic affairs, or the leadership role of the Prophet (ﷺ) in the education and training of the society, the prayers of the Prophet (ﷺ) or dealings with the ordinary people. Whether it is the historical event of the peace of Hudaybiyah or the conquest of Makkah, the farewell Hajj, or the visit of the Prophet (ﷺ) to his friend.

In addition to all these events, the style adopted by the author in writing the biography of the Prophet (ﷺ) about the individual and social conditions of human life is one that provides readers with correct and authentic information and also supports their training. At the same time, the thirst and demand of the seeker of truth increase.

We pray to Allah, the Lord of the worlds, to accept this great act of Sikandar Naqshbandi and to give him a great reward in Darien and tomorrow, on the Day of Resurrection, with the intercession of his beloved Hazrat Muhammad ﷺ. May he bless you with the happiness of his companionship. (Amen)

In the end, I request all my friends to read the biography of Rasool-e-Azam (ﷺ) themselves and to read it to their friends and loved ones to get the blessings of the religion and the world. (Amen)

کی محمد (ﷺ) سے وفا تو ہم تیرے ہیں

یہ جہاں چیز ہے کیا لوح و قلم تیرے ہیں

والسلام علیکم ورحمۃ اللہ وبرکاتہ

Hafiz Abdul Qayyum (db)

بسم اللہ الرحمن الرحیم ○

Introduction

Prof: Dr. Iqbal Ali (db)

Newark, California USA

Former Professor: N.E.D University of Engineer Karachi. Pakistan
King Fahd University of Petroleum and Minerals
Dhahran. Saudi Arabia
University of Engineering and Technology. Lahore. Pakistan

نحمدہٗ ونصلّی عَلی رسُول کَریم

Respected Sikandar Naqshbandi Sahib is my spiritual brother. We both have the honour of being slaves (Murid) of Hazrat Dr. Ghulam Mustafa Khan Sahib (ra), and now he is included in the circle of his successor, Hazrat Dr. Hafiz Munir Ahmad Sahib (db). But at the same time, we are one in the profession. That is, both of us are engineers. For some time, my introduction to the Sikandar Saheb was only that. But when he sent me the draft of his book (Seerat Rasool Azam) "The Greatest Prophet ﷺ" under his supervision, I was surprised, and later I learned that he had done his MA in Islamic Studies from Karachi University. But such a thick compilation by the pen of an engineer is proof of the divine love for the Holy Prophet (ﷺ). It is only the grace of Allah that He chooses whomever He wants for the remembrance of His beloved (ﷺ). He gives divine guidance to whoever he wants, and the happy thing is that this divine guidance was also given to him in a country like Canada. The cold there cools the heat of those who have good faith. Sikandar Sahib obtained his engineering diploma

in 1972 and then worked for Pakistan Steel for 22 years. He worked in a mill and earned an MA in Islamic Studies from Karachi University in 1987 AD. He did a Tafsir Quran course at the International Islamic University, Islamabad. Before that, he did two courses in Arabic from Alama Iqbal Open University in 1984 AD. Sikander Sahib has been living in Toronto, Canada, since 2006 (now he has moved to Calgary, Canada) despite Urdu being here. There is no environment for writing Islamic books in Urdu, so he translates the book himself into English. Still, he wrote such a comprehensive book on biography, which is nothing but the grace of Allah and the grace of the Holy Prophet (ﷺ).

The main feature of the book that places it high in the Sirat ﷺ is the calendar. After extensive research and investigation, the author has written about the events for months and years. In it, the date of each event has been determined by noting the year of the Prophet before the migration and the year before the Prophet. Therefore, by including it in the Hijri calendar, the events can be seen in chronological order, and the difficulty readers face in searching for the AD date is also resolved.

This book is an excellent collection of the biography of the Prophet (ﷺ), where flowers are decorated with authentic sources from the biography of the Prophet (ﷺ). Therefore, among the books that have been helped are the Tafsir of the Qur'an, the Books of Hadith, Biographies, and the History of Islam.

The third feature is that every incident in the life of the Holy Prophet (ﷺ) has been woven into a string of pearls. The reader doesn't need to read sequentially from the beginning to the end. He can find each event in the light of history. Or if

the date and year of an event are required, that can also be found.

The fourth feature of this book is the use of common language; with time, newspapers or public Urdu/English have come into vogue, and reading and understanding accurate Urdu/English has become difficult for today's reader. Sikander Saheb has fulfilled the critical requirement of the time by presenting this gift, the biography of the Holy Prophet ﷺ, to the service of the Urdu/English scholars of the Muslim Ummah in daily speech.

The book has three parts. In the first part, those events are collected whose birth date is available; in the second part, the events from Prophethood to Hijrah are recorded, and after that, the events from Hijrah to the death of the Prophet (ﷺ) are recorded. Every Islamic date is accompanied by a Solar date. Some important events happened before you (ﷺ) came to this world, but their history is not researched, so they could not be included in the text if they were included in the events if their months and years were found. There would have been significant progress on the biography book. It is well explained by the following few incidents.

Before the arrival of Hadi Azam Hazrat Muhammad (ﷺ) in the world, how many people were waiting for him, especially the Jews, can be estimated from this incident.

Hazrat Abu Saeed al-Khudri (RA) says that I heard my father, Hazrat Malik bin Sinan (RA), saying that one day, I came to Bani Abd al-Ashhal to converse with him. By cleaning, they prevented war (which used to take place between us during the pre-Islamic Jahiliya period). Then I heard Joshua the Jew saying that the time of the appearance of the Holy Prophet

(ﷺ) is near. Ahmed will be called. He will appear from Haram Makkah. On this, Khalifa bin Thalabah Ashali said as a joke! What are the attributes and glory of this prophet? He said he would be of medium height, neither very tall nor very short, with delicate red lines in his eyes. He will wear a cloak and give the donkey the honour of riding him, and this city (Madinah) will be his place of migration.

Hazrat Malik bin Sinan (RA) says: I returned to my people, Banu Khudra, and in those days, I used to express surprise at the words of Joshua the Jew. I talked to other people; they said that all the Jews of Yathrib say the same. (Madinah).

Hazrat Abu Saeed al-Khudri (RA) says that my father, Hazrat Malik bin Sinan (RA), said that I left the house, and when he came to Banu Qurizah (the tribe of Jews), they all mentioned the Holy Prophet (ﷺ) during the conversation. On this, Zuhair bin Butane said that the red star that rises only at the time of the birth of the Prophet has grown, and now, except for Ahmad Mujtaba (ﷺ), no other prophet is going to be born, and Medina is his home of migration.

Al-Hakim has quoted the hadith in Mustadrak that when Hazrat Adam (AS) was struck by a mistake, he said, "O Allah! I entrust you to Muhammad (ﷺ) to forgive my sins. Allah Almighty said! How did you come to know about Muhammad (ﷺ)? Hazrat Adam (AS) said! I looked at the feet of Arsh and saw these words written

لَااله الا اللّٰه محمد رسول اللّٰه

"There is no god but Allah, Muhammad (ﷺ) is the Messenger of Allah"

From this, I thought that the person whose name you have combined with your name will be the most beloved in need; Allah Almighty said that! O Adam (AS), you spoke the truth.

"And if it were not for Muhammad (ﷺ), I would not have created you."

Hakim quoted the same hadith and wrote that it is correct.

Before the arrival of the Prophet (ﷺ), there were many such events and good news in history, and the good news of the arrival of the Prophet (ﷺ) was given because the month and year of these events are not determined. Therefore, the author could not include them in the book.

The name of the book is "Biography of the Greatest Prophet," Seerat Rasool-e-Azam ﷺ, which is also good. This title has not been used before and is not close to the truth, but it is the truth. There is no exaggeration in this name. When Allama Iqbal was studying at the FA, his father, Sheikh Noor Muhammad, advised him to follow Allama's words.

"The model of the ascension to which humanity is destined by nature has been presented to us in the form of Muhammad (ﷺ). From Hazrat Adam (AS) to Hazrat Isa (AS), every Prophet had different stages of Muhammad (ﷺ)—those series as if the completion were the goals of Muhammad (ﷺ). The basic principle was the same everywhere. However, along with the evolution of human consciousness, the fulfillment of the verses was completed until Muhammad (ﷺ) was completed, and the chapter of prophethood was closed. Humanity has reached its great ascension, and now, in front of every human being is the model of the ascension of humanity, Muhammad (ﷺ).

At the insistence of my dear Sikandar Naqshbandi, I was given the privilege of writing this introduction, and on this pretext, some parts of this book fell into place. May Allah grant the honour of accepting this book of biography of Habib-e-Karim Muhammad (ﷺ) with His grace and give Sikandar Sahib the blessings of this world and the hereafter. Include every reader of the book with them and me.

(Amen summa Amen)

Prof: Dr. Iqbal Ali (db)

Newark, California, USA

Former Professor: NED University of Engineering, Karachi. Pakistan
King Fahd University of Petroleum and Minerals
Dhahran. Saudi Arabia
University of Engineering and Technology. Lahore. Pakistan

Collectively my heart

اَلْحَمْدُ لِلّٰهِ نَحْمَدُ ہٗ وَ نَسْتَعِیْنُہٗ وَ نَسْتَغْفِرُہٗ وَ نؤمِنُ بِہٖ وَ نَتَوَکَّلُ عَلَیْہِ

وَ نَعُوْذُ بِاللّٰهِ مِنْ شُرُوْرِ اَنْفُسَنَاوَمِنْ سَیِّاٰتِ اَعْمَالِنَا مِنْ

یَّھْدِ ہِ اللّٰهُ فَلَا مُضِلَّ لَہٗ وَ مِنْ یُّضْلِلْہُ فَلَا ھَادِ یَ لَہٗ وَ نَشْھَدُ اَنْ

لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَ ہٗ لَا شَرِیْکَ لَہٗ وَنَشْھَدُ اَنَّ سَیِّد نَا وَسَنَدَ نَا وَ نَبِیِّنَا

وَ مَوْلَانَا مُحَمَّدً ا عَبْدُ ہٗ وَ رَسُوْلُہٗ صَلَّی اللّٰهُ تَعَالٰی عَلَیْہِ وَعَلٰی آلِہٖ

وَاَصْحَابِہٖ وَ بَارَکَ وَسَلَّمَ تَسْلِیْمًا کَثِیْرًا کَثِیْرًا*

اَمَّا بَعْدُ

فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّیْطٰنِ الرَّجِیْمِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

وَرَفَعْنَا لَكَ ذِكْرَكَ O

And We raised high your name.

(Surah Alm-Nashrah – 4)

اَللّٰھُمَّ صَلِّ عَلٰی سَیِّدِ نَا مُحَمَّدٍ وَ عَلٰی اٰلِ سَیِّدِ نَا مُحَمَّدٍ

کَمَا صَلَیْتَ عَلٰی اِبْرَاھِیْمَ وَعَلٰی اٰلِ اِبْرَاھِیْمَ

اِنَّکَ حَمِیْدٌ مَجِیْدٌ۔

اَللّٰھُمَّ بَارِکْ عَلٰی سَیِّدِ نَا مُحَمَّدٍ وَّ عَلٰی اٰلِ سَیِّدِ نَا

مُحَمَّدٍ کَمَا بَارَکْتَ عَلٰی اِبْرَاھِیْمَ وَ عَلٰی اٰلِ اِبْرَاھِیْمَ

اِنَّکَ حَمِیْدٌ مَجِیْدٌ

About the Pride of Imam ul-Anbiya Hazrat Muhammad Mustafa (ﷺ) has written, read, and said so much before and after that, now no one in the future can increase their position or status, and no one can praise and clean it that has not already been done. But in spiritual concern, on Rasool Allah (ﷺ) will be written, spoken, and heard about him till the Day of Resurrection because Allah Almighty Himself has given instructions.

بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِيۡمِ ○

وَرَفَعۡنَا لَكَ ذِكۡرَكَ ○

And We raised high your name.

(Surah Alm-Nashrah – 4)

Emotion in the writing of this book, impulsively, is like the older woman who had gone out to buy Joseph (Hazrat Yousuf AS) with corrupt, damaged coins. When people asked her and said, " Are you mad about going to buy the Joseph (AS) with defective coins? While the princes and rich people are eager to believe him. She answered that I knew I only had a few coins to buy the Joseph (AS). But whenever the names of the buyers of Joseph (AS) were mentioned, my name would be on the buyer list. History has proved that there are no recorded names of riches in books, but the story of an older woman is part of history.

It is my begging solicitation to Allah (ﷻ) to accept my broken effort like the older woman's defective Coin and make it through the intercession on the Day of Resurrection. Otherwise, I will not be a victim of any illusion of purity due to my deeds.

The Messenger of Allah (ﷺ) said in the last days of his life, I am leaving behind two heavy things among you: one is the Book of Allah, and the second is my Sunnah; these two things are the basis for understanding the religion. By neglecting them, no one can understand the religion and will fall victim to misguidance, so every Muslim should study the religion, keeping them in mind. To understand the Book and the Sunnah, it is essential to know about the life and circumstances of the Prophet (ﷺ).

No one can imagine the pleasure and comfort that comes from writing about the attributes of the Lord of the Universe (ﷺ). You (ﷺ) are the only person in the world about whom, despite the passage of fourteen hundred years, no aspect of your external and internal life is not known to more people than any other famous person of the present time. Humanity can receive complete guidance from every position of the Messenger of ﷺ.

Allah Almighty Said in Quran!

لَقَدْ كَانَ لَكُمْ فِيْ رَسُوْلِ اللّٰهِ اُسْوَةٌ'' حَسَنَةٌ'' لِّمَنْ كَانَ يَرْجُوا

اللّٰهَ وَالْيَوْمَ الْاٰخِرَ وَذَكَرَ اللّٰهَ كَثِيْرًا*

(سورۃ الاحزاب۔ 21)

Indeed, there is an excellent example for you in the Messenger of Allah (ﷺ) for every person who hopes for Allah and on the Day of Resurrection and remembers Allah much.

In every field of religion, we will gain guidance by studying the Prophet's (ﷺ) holy life. Therefore, every Muslim must learn every aspect of the life of the Prophet (ﷺ). Keep in mind every single thing said by the Prophet (ﷺ) and every act done by him. That is why we should always keep the life of the Holy Prophet (ﷺ) under our control. The Messenger of Allah (ﷺ), in his short life, prepared a considerable team. After him (ﷺ), they were given the responsibility of conveying this religion to others in its original form and condition. The Prophet (ﷺ) praised them in such a way that my Companions are like the stars; whoever you follow will be guided. The Prophet (ﷺ) said, "The path of my Companions and me is the straight path, and only by following them can one achieve success in this world and the hereafter."

Suppose anyone has narrated the briefest and most comprehensive biography of the Messenger of Allah (ﷺ). In that case, it is Umme al-Mominin Hazrat Aisha Siddiqah (RA). She said (كان خلقه القرآن). This short sentence fills an excellent sea in the cup (Example).

The motivation for writing this book is its uniqueness. This book is written according to the calendar (in a chronological manner). That is, in the life of the Holy Prophet (ﷺ) from his birth to the time he left the world, the events and commands that took place in the blessed life of the Prophet (ﷺ) are the same as described. Some readers may not feel connected to this book. But if the book is read keeping in mind that the events of the past have been written the same way, it is hoped that the reader will feel the continuity and connection between them. Allah willing, the reader will be interested in

knowing which order came after which order or which event came first and which came later. The most important and worthy of consideration is that the events and rulings in the life of the Prophet (ﷺ) have been changed so many times, and that the Prophet (ﷺ) 's reaction is dependent on the situation, which is not possible for any other person to moderate his emotions and actions in conflicting situations at the same time.

The biography of Hazrat Ahmad Mujtaba (ﷺ) is such a subject that every writer has tried to present some particular aspect or personality in their compilation. But no one can cover all the elements, corners, and dimensions of the life of the Prophet (ﷺ) in his book. But the circumstances of the Messengers are the source of accurate guidance for the Ummah. As a result, Allah Ta'ala mentioned the previous prophets in the Qur'an, noting their living conditions and describing their essential events in great detail. There is no event or remembrance in which any advice or lesson can be mentioned for people.

The events and circumstances preserved by the previous ummahs of their Prophets have been changed innumerable times, leading people astray rather than guiding them.

The Torah was written about three hundred (300) years after the death of Prophet Moses (AS), and almost the same happened with the Gospel. Only three years of Jesus' (AS) life are known from history.

Allah Almighty has bestowed upon the Muslim Ummah that in the Holy Qur'an, the conditions and events of these Holy Prophets have been cut out and presented in their original

form, and because they are in the Holy Qur'an, they have been saved till the Day of Resurrection.

Allah Almighty Himself has taken the responsibility of preserving the Holy Qur'an.

Allah ﷻ says in the Quran:

اِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَاِنَّا لَهٗ لَحٰفِظُوْنَ ○

We, Ourselves, have sent down the Dhikr (the Quran),

And We are there to protect it.

(Surah Al-Hijr – 9)

This saved not only the Qur'an but also the entire life of the Holy Prophet (ﷺ). For example, the Qur'an mentions stealing, usury, drunkenness, adultery, and other twofold commandments, but the Prophet (ﷺ) described them in detail. The details have also been saved; otherwise, if the rulings remain and their implementation is unknown, they will become meaningless as well.

And then concerning the Messenger of Allah (ﷺ), he said:

Allah ﷻ said about Rasool Allah (ﷺ) in the Quran:

وَمَا يَنْطِقُ عَنِ الْهَوٰى ○ اِنْ هُوَ اِلَّا وَحْيٌ يُّوْحٰى ○

He does not speak out of (his own) desire. It is, but the revelation
revealed (to him).
(Surah An Najam – 3,4)

Allah ﷻ sends another Ayat regarding Rasool Allah (ﷺ)

وَمَآ اَرۡسَلۡنَا مِنۡ رَّسُوۡلٍ اِلَّا لِيُطَاعَ بِاِذۡنِ اللّٰهِ ؕ وَلَوۡ اَنَّهُمۡ اِذۡ ظَّلَمُوۡۤا اَنۡفُسَهُمۡ جَآءُوۡكَ فَاسۡتَغۡفَرُوا اللّٰهَ وَاسۡتَغۡفَرَ لَهُمُ الرَّسُوۡلُ لَوَجَدُوا اللّٰهَ تَوَّابًا رَّحِيۡمًا (64)

We did not send any Messenger but to be obeyed with the leave of Allah. Had they, after having wronged themselves, come to you and sought forgiveness from Allah, and had the Messenger prayed for their forgiveness, they would certainly have found Allah Most-Relenting, Very-Merciful.

(Surah An-Nisa – 64)

مَنۡ يُّطِعِ الرَّسُوۡلَ فَقَدۡ اَطَاعَ اللّٰهَ ۚ وَمَنۡ تَوَلّٰى فَمَاۤ اَرۡسَلۡنٰكَ عَلَيۡهِمۡ حَفِيۡظًا (80)

Whoever obeys the Messenger (ﷺ) obeys Allah, and whoever turns away, then We did not send you to stand guard over them.

(Surah An-Nisa – 80)

Obedience depends on respect and affection. If a man is not sincere with someone else, it isn't easy to obey him. If a person is honest with somebody, it is easy to follow the order and feel pleasure in fulfilling it.

Allah ﷻ said in the Quran:

قُلۡ اِنۡ كُنۡتُمۡ تُحِبُّوۡنَ اللّٰهَ فَاتَّبِعُوۡنِىۡ يُحۡبِبۡكُمُ اللّٰهُ وَيَغۡفِرۡ لَكُمۡ ذُنُوۡبَكُمۡ ؕ وَاللّٰهُ غَفُوۡرٌ رَّحِيۡمٌ ○

Say (O Prophet ﷺ): If you love Allah, then follow me, and Allah shall love you and forgive you your sins.
Allah is Most-Forgiving, Very-Merciful.
(Surah Ale-Imran – 31)

Rasulullah (ﷺ) did not teach his ummah only the dry ways of worship, but he also told them the morals of living a whole life. A complete system of faith, worship, affairs, and morality exists, which will be established until the world's end. The greatest virtue of this system is that it is not for a particular region, language, or nation but for the world as a whole. There are so much breadth and flexibility in these rulings that if the people of every region want to follow them, there is no obstacle for them except laziness and denial.

If a person wants to live forever in this world and the hereafter, then there is no other way for him except to follow the example of the Messenger of Allah (ﷺ). For Muslims, Allah Ta'ala has imposed a double responsibility: to walk on the path of truth and to encourage others to follow it.

Allah Almighty has instructed.

كُنْتُمْ خَيْرَ اُمَّةٍ اُخْرِجَتْ لِلنَّاسِ تَاْمُرُوْنَ بِالْمَعْرُوْفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُوْنَ بِاللّٰهِ
وَلَوْ اٰمَنَ اَهْلُ الْكِتٰبِ لَكَانَ خَيْرًا لَّهُمْ مِنْهُمُ الْمُؤْمِنُوْنَ وَ اَكْثَرُهُمُ الْفٰسِقُوْنَ O

You are the best _Ummah ever raised for mankind. You bid the Fair and forbid the Unfair, and you believe in Allah. If the people of the Book had believed, it would have been better for them. Among them, there are believers, while most of them are sinners.

(Surah Ale-Imran – 110)

Allah Ta'ala has granted His Habib Kabria (ﷺ) the position of intercession and high status, and love for him (ﷺ) has been made obligatory for Muslims.

In this era, not only for Muslims but all human beings, it is necessary to follow the moral, cultural, and social path of the

Prophet (ﷺ). This is the reason why our elders, realizing its need and importance after the compilation of the Holy Qur'an, first attempted to preserve the sayings and deeds of the Messenger of Allah (ﷺ). They tried and did a great favor to the Muslim Ummah until the Day of Judgment. Muslims are proud of this fact, and it is also a challenge to the world that no such person has passed before the Prophet (ﷺ), whose conditions of life were protected with such care and caution. There is no chance of such a person coming until the Resurrection Day. It appears in the books of history that among those who wrote research on the sayings and deeds of the Prophet (ﷺ), there were thirteen thousand among those who saw and met him. There are figures whose names, biographies, and circumstances are preserved, and what is essential is that this was at a time when reading and writing were not widely practiced in Arabic.

There is a narration that Hazrat Abdullah bin Umar (RA) was in the habit of writing down what he heard from the Holy Prophet (ﷺ). People of Quresh asked him to stop writing everything because Rasool Allah (ﷺ) sometimes is happy and sometimes in anger, so you write everything. Hazrat Abdullah bin Umar (RA) stopped writing on this matter and narrated this incident to the Messenger of Allah (ﷺ). The Prophet (ﷺ) pointed to the blessed tongue and said: You write, and whatever comes out of it is the truth. (Abu Dawud)

Imam Zahri (ra), the Shaykh of Imam Bukhari, worked hard to achieve the Hadith and narrations. He used to go to the houses of every Ansari in Madinah, young or old, male or female, and write to them. The famous historian and writer Muhammad bin Ishaq (ra) is one of his students.

During the Madani period of his blessed life, the Messenger of Allah ﷺ conducted various expeditions and sent Sarayah to propagate, develop, and promote the religion of Islam and to free the servants of Allah from oppression and oppression on the land of Allah. Ghazwah refers to those campaigns in which the Holy Prophet (ﷺ) participated in person. "Sarayah": This is the plural of (سريّة). It refers to those campaigns in which the Messenger of Allah (ﷺ) led an army of the Companions sent against the enemy. These Ghazwah and Sarayah are mentioned in various books of the Sirah and History of Islam. But among them, some Ghazwah and Sarayah are written in different books under different names. The reader is faced with the problem of thinking that there are two other events when they are the same event. After researching all these Ghazwah and Sarayah, I have written their different names together so that the readers know that this event, known by two other names, is the same.

In writing this book, I gained a lot of courage and motivation due to the prayers of my mentor, Sheikh Dr. Hafiz Munir Ahmad Khan. Otherwise, I did not have the strength and wisdom, except after seeing the positive reaction to my first book, "Types of the Heart," to the hesitation I felt about taking up the pen because of my limited knowledge. Allah Almighty also removed it and made Shar-e-Sadr.

I am grateful to my Lord from the bottom of my heart that He has blessed me with great happiness by making possible the book "Biography of The Greatest Prophet ﷺ." About the importance of this book, I would like to say that knowing the biography of the Prophet (ﷺ) is not only necessary but obligatory. We pray to Allah Ta'ala to accept this ineffective effort simply by His grace and mercy and make this book a

source of correction for all of us. May it prove to be a treasure for me in the hereafter.

(Amen summa Amen)

وَمَا تَوْفِيْقِيْٓ اِلَّا بِاللّٰهِ عَلَيْهِ تَوَكَّلْتُ وَاِلَيْهِ اُنِيْبُ ○

(Surah Hud. 88)

And my success is not but through Allah.
Upon him I have relied, and to Him I return.

Seeking Duaa

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Part – I

(According to Birth)

یا صاحب الجمال و یا سید البشر

من وجہک المنیر لقد نور القمر

لا یمکن الثناء کما کانَ حقہ'

بعد از خدا بزرگ توئی قصہ مختصر

(حافظ شیرازیؒ)

1.1-Birth of the father of Rasool Allah (ﷺ) Abdullah Bin Abdul Muttalib (ra)

(545 AD)

The Prophet Muhammad (ﷺ) lineage Mohammad bin Abdullah bin Abdul Muttalib bin Hashim bin Abdul Manaf bin Qada'ah bin Kalab bin Marrah bin Kaab bin Lui bin Ghalib bin Fahr bin Malik bin Nadr bin Kanana bin Khaziymah bin Madraka bin Fahr bin Ilyas bin Mazar bin Nazzar bin Maad bin Adnan bin Udo bin Almaqqum bin Tarakh bin Yashjab bin Ya'rab bin Sabit bin Ismail (AS) bin Ibrahim (AS). (Fateh Al-Bari)

Mother's name Fatimah bint Omro bin Aaez bin Imran bin Makhzoom bin Yaqzah bin Marrah.

Among the descendants of Hazrat Abdul Muttalib, Hazrat Abdullah (ra) was the most beautiful, pious, and beloved son. By the time of his birth, the number of sons of Hazrat Abdul Muttalib would have been ten. The brothers of Hazrat Abdullah and the uncles of the Messenger of Allah (ﷺ) are Harith, Zubair, Abu Talib, Hamza, Abu Lahab, Eydaq, Maqoom, Safar, and Hazrat Abbas (RA). Some historians have also written the number of your brothers as eleven and thirteen. Three more were Qasim, Abdul Kaaba, and Hajal. (Talqih-al-faham, pg8)

Names of wives and children of Hazrat Abdul Muttalib (ra):

Mother's name	Children
1- Samra bint Jundab Hawaznia	Haris
2- Lubna bint Hajra Khazaia	Abu Lahab (Real name Abdul Uza)

3-	Fatima bint Amr Makhzoomi	Abu Talib (real name Abdul Manaf), Zubair, Abdullah Bedha, Attika, Barrah, Amima, Arva
4-	Hala bint Wahib Zahria	Hamza, Maqoom, Hujal, Safia
5-	Nakhila bint Khabab Khazrajia	Abbas, Zarar (Saffar)

The names of the sisters of Hazrat Abdullah (RA) and the paternal aunts of the Messenger of Allah (ﷺ) are Baeda (Umme Hakeem), Bara, Attika, Safia, Arwa, and Umaiyah. Hazrat Abu Talib and Hazrat Zubair were real brothers of the Prophet's (ﷺ) father, Hazrat Abdullah (RA), on the mother's side as well. Hazrat Abdul Muttalib had made a vow that if he had ten sons, he would slaughter one son in the name of Allah. When he had ten sons, everyone became young. Hazrat Abdul Muttalib cast lots, and the name of Hazrat Abdullah came out for sacrifice. He took a knife and got ready to slaughter him. But at the people's request to do more research, he went to a woman named "Arafa" (she was a Sibyl) and asked her. She spoke! How much blood money (Deyat) do you shed for unjust killing? Hazrat Abdul Muttalib said that ten camels. She said to draw lots. If you come to the camels, sacrifice the camels. If it comes to your son, increase the number of camels to twenty. In this way, he would raise ten camels whenever a lot was drawn on Hazrat Abdullah. In this way, when there were one hundred (100) camels, a lot came out on the camels. Instead of Abdullah, one hundred camels were slaughtered between Safa and Marwah and

fed all the people of Makkah their flesh, and thus (Abdullah) became known as Zabihullah. That is why the Holy Prophet is called Ibn Al-Zabihain. The unique thing was that after this incident, the Deyat of unjust killing was fixed at one hundred camels. (Ibn Hisham, Sira Ibn Kathir, Zarqani)

When Hazrat Abdullah was born, the Iranian King (Kisra) Noshirwan celebrated the 24th anniversary of his kingdom. At 24, Hazrat Abdullah (RA) married Hazrat Aamina (RA). At the time of marriage, Hazrat Aamina (RA) was 17. Hazrat Aamina (RA) was the daughter of Wahb bin Abd Manaf bin Zehra bin Kalab, the ruler of the Zahra tribe. Hazrat Aamina (RA) lived with her uncle, Waheeb bin Abd Manaf. Waheeb bin Abd Manaf has a daughter named Hala. Hazrat Abdul Muttalib married her. Two marriages are celebrated on one occasion. Hazrat Hala was the mother of Hamza bin Abdul Muttalib (RA). Who was the uncle and foster brother of Rasul Allah (ﷺ)? (Tabqat-al-Kubra)

It is narrated on the authority of Hazrat Ayub bin Abdul Rahman that the caravan of Hazrat Abdullah Quraysh set out in Syria for trade. He was ill for days and could not walk with the caravan, so he stayed in Bani Uday bin Najjar in his infancy. He was sick for a month. When the other people reached Makkah, Hazrat Abdul Muttalib asked the caravan about him. They spoke! We have left him in a state of sickness with his in-laws. Hazrat Abdul Muttalib sent his son (brother of Hazrat Abdullah), Harith, to take care of him and bring him to Makkah. By the time he reached there, he had passed away and was buried in Daral-Nabagha. This was the house of Bani Udai bin Najjar. Hazrat Abdullah passed away in 571AD when he was 25 years old. Hazrat Harith was very sad, and he returned to Makkah. Sadly, he was reported to his father. (Ibn Hisham, Tabqat Ibn Saad)

1.2. Incident of People of Elephants

Muharram 1AB (Miladi), 571AD

[AB = After Birth of Rasul Allah (ﷺ)]

The fiery leader of Yemen was Abraha bin Al-ashram (Ethiopian Sabah). He made a place of worship in Ethiopia and decorated it beautifully. He announced his intention to come to his place of worship, to perform Hajj, and to consider a center like the Kaaba. When Arab people heard this news, they were not happy. One of the Arab men entered his place of worship secretly and made the necessary call of nature. When the King heard this, he got soaked, raged, and swore to destroy the Kaaba. He took an army of sixty thousand with nine or thirteen elephants to attack the Kaaba.

Local tribes of Makkah could not encounter him; he went forward without any resistance. When he reached the Valley of Mehsar, between Muzdalifah and Mina Valley, his elephant sat down and encamped there. In the nearby area, Quraysh used to graze their animals and camels, and they robbed all the animals that were fed there. He sent a message to the chief of Makkah about his intention to demolish the Kaaba. At that time, the trustee of the Kaaba was Hazrat Abdul Muttalib, the grandfather of Prophet Muhammad (ﷺ). When Hazrat Abdul Muttalib received Abraha's message, he said neither did we intend to fight him, nor did we have the power to defeat a vast army. This is the respectable and noble house of Allah (ﷻ). This is the house of Hazrat Ibrahim Khalilullah (AS). Allah (ﷻ) has the power to save his home and definitely, He (ﷻ) will do. Hazrat Abdul Muttalib brought him to honor in front of Abraha, and he asked, "If you have any need, I (King) will fulfill it." Hazrat Abdul Muttalib said that your people

captured my two hundred camels that returned to me. When Abraha knew this demand, he was shocked. He said I was very impressed with your personality and appearance, but your good impression vanished after your reply. I was surprised you are asking about your camels, while you know I came here to demolish that house, which is a holy place for you and your ancestors. Do you ignore that? Hazrat Abdul Muttalib said! I am the owner of my camel. That is why I am claiming. We are not the owners of this house, which is not in my security and safety; the owner will save His house.

Abdul Muttalib returned to Quraysh and told the people of Quraysh to take refuge in the valley and humbly pray to Allah for help. On the other hand, Abraha tried to advance to attack the Kaaba. His elephant, named "Mahmood," sat down in the valley of Mehsar and could not stand or walk. They all tried to force the elephant to stand by beating and pulling, but all efforts failed to push it forward. When he asks to go back to Yemen, the elephant does run. Abraha and his army were busy, and Allah sent small birds. Each bird has three small stones, one in the beak and two holding in the paws. The stone was the size of a chickpea, but it had the intensity to kill a person immediately. Birds started to shower the gravel on the Abrahah's army. Each stone hit somebody. Soldiers began running toward the ground, where they found their way. Their dead bodies were scattered all over the valley. Abraha ran towards the Yemen side. A savior disease was created in his body; his fingers were cut down, and he became as weak as a chicken. Finally, his entire chest burst, his heart came out, and he died and went to hell, leaving disgrace and admonition. (Al-Wafaa)

Almighty Allah mentioned in the Quran,

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَٰبِ ٱلْفِيلِ ۝ أَلَمْ يَجْعَلْ كَيْدَهُمْ فِى تَضْلِيلٍ ۝

وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ۝ تَرْمِيهِم بِحِجَارَةٍ مِّن سِجِّيلٍ ۝

فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ ۝

(Al-Feal: 1-5)

In the name of Allah, the Beneficent, the Merciful
Have you (O Muhammad (ﷺ) not seen how your Lord dealt with the Owners of the Elephant? [The elephant army from Yemen under the command of Abrahah Al-Ashram intended to destroy the Kabah at Makkah]. (1) Did He not make their plot go astray? (2) And He sent against them birds, in flocks, (3) Striking them with stones of Sijjil (baked clay). (4) And He made them like (an empty field of) stalks (of which cattle have eaten up the corn). (5)

1.3 - Dream of Hazrat Aminah (RA) Mother of Prophet Muhammad (ﷺ)

1 AB, 571 AD

Once Rasul Allah (ﷺ) said, I am the prayer of Hazrat Ibrahim (AS), the divine inspiration of Jesus (AS), and the dream of my mother (RA). My mother had a dream when I was in her stomach that a light came out from her body, and the palaces of Syria became brightened. Ibne-Saad narrated that Khalid bin Madan Tabiya (ra) and Arbaaz bin Saria (RA) said I heard that Rasul Allah (ﷺ) said, I am a slave of Allah (ﷻ) and the last Prophet [The Prophet after whom no prophet

will be sent]. Since my father, Adam (AS), was in water and dust. Let me explain that I am the prayer of my father Abraham (AS), the good news of Jesus (AS), and the dream of my mother (ra). In the same way, the mothers of the Prophets (as) see the dreams.

Then Rasul Allah (ﷺ) read this Ayat:

يٰٓاَيُّهَا النَّبِيُّ اِنَّآ اَرْسَلْنٰكَ شَاهِدًا وَّمُبَشِّرًا وَّنَذِيْرًا ﴿۴۵﴾ وَّدَاعِيًا اِلَى اللّٰهِ بِاِذْنِهٖ وَسِرَاجًا مُّنِيْرًا ﴿۴۶﴾

O Prophet (Muhammad ﷺ)! Verily, We have sent you as a witness, and a bearer of glad tidings, and a warner, (45) And as one who invites to Allah [Islamic Monotheism, i.e., to worship none but Allah (Alone)] by His Leave, and as a lamp spreading light (through your instructions from the Qur'an and the Sunnah the legal ways of the Prophet ﷺ. (46)

(Al Ahzab: 45-46)

1.4. Holy Birthday of the Prophet (ﷺ)

Rabi-al-Awwal 1 AB, Day first, 571 AD

Rasul Allah (ﷺ) was born on Monday, 20th April 571AD, according to the month Rabi-al Awwal; 9 or 12 is also mentioned more often. On the birthday, there was an earthquake in Iran; the 14-niched battlements of the castle of the Iranian King (Kisra) collapsed; the Magus's fireplace of the Zoroastrian in Iran extinguished, which had been shining for a thousand years; and the river of Saada dried up. (Bayhaqi)

Hazrat Hassan bin Thabit (RA) narrated that while I was sitting on a hill in the morning (he was seven or eight years old), it suddenly became swift, and the loudest voice came to my ears. Considering that the voice is coming from everywhere, a Jew is standing on a hill over the hills of Madinah, and in his hand is a flame of fire. People gathered around him, asking what was wrong and why he was shouting. He spoke! The star appears at the time of the appearance of Prophethood, and now only Ahmad Mustafa (ﷺ) among the Prophets has come to this world. People started laughing at him and expressed surprise. (Al-Wafaa)

Hazrat Bibi Amina (RA) says: I have never felt any hardship or pain from my pregnancy till birth, and I have been ordered to give his name as Ahmad (ﷺ). Hazrat Amanah (RA) says that when I got into a unique and maternal condition, I began to see the stars, which had become very close to me and would fall on me. When I gave birth to him, a new intense light illuminated the house and the stone, even though everywhere I saw it was a new light. Ibn Sa'd (ra) narrated from Hazrat Amina (ra) that the Holy Prophet (ﷺ) was very pure and clean when he was born. There was no dirt on his body. (Tabqat Ibn Saad)

Hazrat Shafa (RA), who is the mother of Hazrat Abdul Rahman bin Awf (RA), states that when the Prophet (ﷺ) was born from Hazrat Aminah (RA), he (ﷺ) came to my hands, he (the Prophet ﷺ) raised his voice as a child would raise its voice after birth. I heard the voice of the one who gave the voice, saying: May the Lord have mercy on you and a light shine on all sides of me. She was one of the early believers.

Hazrat Yaqub ibn Sufyan (ra) narrates with certification of Hazrat Aisha Siddiqah (RA) that a Jew was living in Makkah

when Rasool Allah Muhammad (ﷺ) was born. He asked the Quraysh, "Has anyone given birth to you tonight?" Quraishi said! "We don't know." He said that tonight, a prophet of this ummah has been born. There is a sign (seal of prophethood) between his two shoulders. He will not drink milk till night because a jinni has put his hand over his mouth. You go and find out. So, he said that a son had been born to Abdullah bin Abdul Muttalib (ra). The Jew came on foot, and he fell unconscious when he saw the sign of prophethood. When he saw the child, he said, O people of Quraysh! By Allah, this newborn will attack you in such a way that the news of it will spread from east to west. Hafiz Ibn Hajar (ra) says other evidence and examples support this incident.
(Mustadrak 1/657, Fateh Al-Bari 6/723-724)

Hazrat Aminah (RA) said that when I gave birth to a son (Rasool Allah Muhammad ﷺ), he sat on his knees on the ground and looked towards the sky. Then he took dust in his fist and bowed down in prostration. At the time of childbirth, his navel was cut off. He (ﷺ) was sucking his thumb, and a fountain of milk was gushing out of it.

It is narrated on the authority of the aunt of Hazrat Wahab bin Zama (RA) that when Hazrat Aminah (RA) gave birth to the Holy Prophet (ﷺ), a man was sent to the service of Abdul Muttalib. He was sitting in Hatim at that time. His children and other members of the Quraysh were sitting with him. Hazrat Abdul Muttalib was pleased to hear the news. When he came home, he carried the Messenger of Allah (ﷺ) in his lap, took him inside the Kabah, and kept on giving thanks to Allah and praying for his grandson (the Prophet ﷺ).

It is narrated from Hazrat Abbas (RA) that the Holy Prophet (ﷺ) was circumcised at the time of birth and was smiling. Ibn al-Qayyim (ra) says that in some narrations, circumcision occurred on the seventh day. When his grandfather saw him, he said, "My son will be amazed." The mother of the Prophet (ﷺ) was the sister of Hazrat Hala bint Wahab (ra), the wife of Hazrat Abdul Muttalib, and the mother of Hazrat Amir Hamza (RA). Hazrat Hamza (RA) was an uncle and a cousin of Rasool Allah (ﷺ).

1.5. Fosterage of Hazrat Sobia

1st of Milad, first day, 571 AH

The Prophet (ﷺ) was given in the care of Hazrat Sobia (ra), the freed slave girl of his uncle Abu Lahab. Hazrat Sobia (ra) was also the breastfeeding and foster mother of Hazrat Hamza bin Abdul Muttalib (RA) and Hazrat Abu Salama bin Abdul Asad Makhzoomi (RA). (Zarqani)

Hazrat Sobia (may Allah be pleased with her) used to come to you in Madinah after the marriage of Hazrat Rasool Akram (ﷺ) to Hazrat Khadija Al-Kubra (RA). Rasool Allah (ﷺ) used to hold her in very high regard. The Prophet (ﷺ) used to send clothes and other things for her. She passed away after the conquest of Khyber. It cannot be said with certainty whether she accepts Islam or not.

It is narrated from Hazrat Arwa bin Zubair (RA) that Hazrat Abbas (RA) saw in a dream that Abu Lahab was in bad condition. When asked, he said he had come here after leaving the world but had not found any relief or comfort. The

only reason I drank cold water from the finger I was pointing at was to free Sobia.
(Sahih Bukhari, Fateh Al-Bari, Al-Badaya wa Al-Nihaya)

1.6. Selection of Name

Rabi-al-Awwal 1 AB, Day seventh, 571 AD

Grandfather Abdul Muttalib called the name of the Prophet Muhammad (ﷺ), and mother Hazrat Aamina (RA) called Ahmed (ﷺ) her son.

1.7. Breastfeeding of Hazrat Halima Sadia (RA)

Rabi-al-Awwal 1 AB, Day eighth, 571 AD

One woman of the tribe Bani Saad bin Bakr, Hazrat Halima Sadia bint Abi Zohaib (RA), gets the honor of fosterage of Rasul Allah (ﷺ). Her husband's name was Harith bin Abdul Uzza (RA), and his patronymic name was Abi Kobza. Rasul Allah's (ﷺ) foster sisters were Aneesa and Hadama or Hazama [her patronymic name was Sheema (RA)], and her foster brother's name was Abdullah. Sheema (RA) used to take Rasul Allah (ﷺ) on her lap and play with him in childhood. Abu Sufyan bin Harith bin Abdul Muttalib, the cousin of Rasul Allah (ﷺ), also his (ﷺ) foster brother, concerning Hazrat Halima Sadia (RA). After receiving the divine revelation of Rasul Allah (ﷺ), the whole family of Hazrat Halima Sadia (RA) accepted Islam.

Hazrat Halima Sadia (RA) said, as a narration, that my husband and I came to Makkah to acquire a child for foster care. My female camel was very weak, walking behind the other caravan animals. The season was one of famine and dearth. We do not have much to eat, and my female camel would not allow a single drop of milk. No food item would be to the sight of man in the area. My child was howling in the night with hunger. We could not sleep because of his noise and pain. Neither my breast nor my female camel has enough milk to feed. However, we had not fallen from Allah's grace and expected Allah to make the way for us to come from poverty to prosperity. We reached Makkah knowing precisely that the children who were able to foster had taken the other women, except for one orphan child. They did not take him because they thought they could not get much from his parents for the service.

Hazrat Halimah Sadia (RA) said that I thought it was wrong to return empty-handed, so I told my husband I would bring back this orphan child. I went to his house, picked him up, put him on my chest, brought him to my husband, and said, May Allah bless us for his charity. Hazrat Halimah Saad (RA) said: I touched my breast to give him (ﷺ) the sips, or the breast became full of milk. He (ﷺ) drank well, and then his foster brother also drank well. Those who had not been fed alone before woke up in the morning and saw a she-camel whose breasts were full of milk. Haris extracted as much milk as needed so his wife could drink it to fill their stomachs. That night was blessed for us, in which we all got full and watered. Hazrat Halimah Sadia's (RA) husband, Hazrat Harith (RA), said! Listen, O Halima! You have obtained a very holy and mighty child. Our children are sleeping sweetly, and our stomachs are full.

Hazrat Halima (RA) says that when we returned with the blessed baby, our camel ran the fastest, and we went ahead of all the caravans. People on both sides of the caravan were shouting, asking to stroll, asking, is this the same ride on which you came here? It has changed completely. In this way, we reached our home in Bani Sa'd bin Bakr. Gradually, our drought and famine turned green and lush. The green wave also hit the ground. By Allah, my soul was in his hand; this was happening only for us. When our goats returned home in the evening, their stomach and udders were full. Other people say their grazers graze their animals where Halima's goats used to feed.

1.8 - Prophet's (ﷺ) meeting with Mother

2 AB, Age: 2 years, 572 AD

At the age of two years, Hazrat Halima Sadiya (RA) weaned Rasul Allah's (ﷺ). Rasul Allah (ﷺ) looked healthier and more extensive compared to another child of the same age. Hazrat Halema Saadiyah (RA) brought her to her mother, but her mother sent him back due to the plague outbreak in Makkah. The Prophet (ﷺ) was then sent back with Hazrat Halima (may Allah be pleased with her).

1.9- Birth of Abu Bakr (RA), the first Caliph

3 AB, three years, 573 AD

Hazrat Abu Bakr Siddique (RA) was born in 573 AH. He (RA) was two and a half years younger than the Messenger of Allah (ﷺ). His name was Abdullah, his surname was Abu Bakr, and his titles were Sadiq and Atiq. In the ignorance period, his name was Abdul Kabah. His father's name was Abu Qahafah Usman ibn Amir (RA), and his lineage of Marah ibn Ka'b matches the lineage of the Prophet (ﷺ). All four of your generations have the privilege of being companions. He (RA) belonged to the Banu Tayam tribe of Quraysh. His mother's name is Hazrat Umme Al-Khair Salma Bint Sakhr (RA). His daughter Hazrat Aisha Siddiqah (RA) is the Umme al-Mominin, and he is the father-in-law of Rasul Allah (ﷺ).

When the Holy Prophet (ﷺ) was 40 years old, he proclaimed prophethood and started inviting people to Islam. The first pious personalities who responded to this were Umme Al-Mominin Hazrat Khadijah al-Kubra (RA), Hazrat Abu Bakr Siddiq (RA), Hazrat Ali Al-Murtada (RA), and Hazrat Zaid bin Haritha (RA).

Hazrat Abu Bakr Siddiq (RA) passed away on 22/17 Jumadi Al-Akhara 13AH, according to August 634AD. He was buried on the side of Hazrat Muhammad Mustafa (ﷺ). At the time of his death, both his father and mother were alive. He is survived by three sons, Abdullah, Abdul Rahman, and Muhammad, and three daughters, Hazrat Asma (RA), Umme Al-Mominin Hazrat Ayesha Siddiqah (RA), and Hazrat Umme Kulthoom (RA). His wives are Hazrat Umme Ruman (RA), Hazrat Asma bint Amees (RA), and Hazrat Habiba bint Kharja (RA).

1.10. Miracle of the Fissure of the Chest

4 AB, four years old, 574 AD

Muhammad ibn Sa'd (ra) says that the Messenger of Allah (ﷺ) stayed with Hazrat Halima Saadiyah (RA) for four years. He (ﷺ) also used to go to graze cattle with his foster siblings. On one occasion, two angels, Gabriel (as) and Michael (as), came to him, laid him on the ground, and fissured his chest. They took out a black piece from his heart and threw it away. Then, wash the inside of his chest with ice water in a golden vessel. After washing, they put the heart in its place, put stitches on the chest, and put a seal between the two shoulders.

(سیرتِ المصطفیٰ ﷺ)

Seal of Prophethood: According to some narrations, the seal of Prophethood was from the beginning of birth, and the scholars of the Children of Israel knew him by this symbol. And some say the clause was imposed after the heart surgery. The first statement is more valid. The narrations that mention sealing after the clause of the open-heart surgery is a renewal of this seal. And Allah knows best. (Biography of Mustafa ﷺ concerning Zarqani)

Then he (ﷺ) was brought to weigh along with a thousand people from the ummah, and he became overwhelmed with them. One said to the other, if you put all people of the ummah on a scale, he will be heavy on them all.

Hazrat Halima Saadiyah (RA) said: When young Muhammad (ﷺ) went out to play with his brother and sister, after a while, his foster brother came from behind me. He ran and said to his father and me, 'Get up and take notice of my Quraishi

brother. Two men came and laid him down and tore up his stomach.' Hazrat Halima Saadiya (RA) says: My husband and I both run that way. When we arrived, he was lying down. He (ﷺ) was yellow. We hugged him repeatedly and asked him what happened.

(Hazrat) Mohammed (ﷺ) said! Two men came to me with white clothes. They made me lie down and cut my stomach. I don't know what else they did.

Hazrat Haleema Saadia (RA) said: We were scared, so we picked him up and brought him back home. My husband said He has gone Spooked; let's take him to his mother before anyone else is wrong. When we got Muhammad (ﷺ) back to his mother, she saw us in a state of shock and asked what the matter was; we said we could no longer keep him. We have done our best to provide for him, and we are afraid that if he stays with us, he will not be deprived of any benefit. Better a poor horse than no horse at all.

Hazrat Bibi Amina (RA) said: It's not a matter of what you are saying; tell me the truth. What happened between you and him? "Don't be afraid of him," he said. My son is very Prodigious. Let me tell you about him. When I was pregnant with him, I did not know that a mother's pregnancy and fetus would be so light and delicate and so blessed. When I gave birth to him, He did not come to earth as children fall, but he (ﷺ) was holding it in his hands and raising his head towards the sky. Well, let him stay with me now. Thank you.

(Al-Wafaa)

1.11 – Dwelling with Mother

5 AB, 5-year-old, 575AD

When Hazrat Halima Sadia (RA) brought Rasul Allah (ﷺ) back to Makkah, Rasul Allah (ﷺ) stayed with their mother, and she kept him with her all the time. One day, she saw a piece of cloud holding shade on his son (the prophet ﷺ); wherever he went, the cloud went with him, and when he stopped, the cloud also stopped.

1.12. Journey to Madinah with Mother and Mother's Death

6AB, age six years, 576AD

Hazrat Bibi Amina (RA) intended to go to Yathrib so that she (RA) could visit the grave of her deceased husband and see her relatives in Bani Uday bin Najjar. She travelled 500 kilometres with her servant, Umme Al-Ayman (RA), and her father-in-law, Hazrat Abdul Muttalib (RA), to Madinah, where she stayed for a month. So, on their return, she fell ill, and the illness became so severe that she passed away during the journey at the "Abwa" place and was buried there. (Tarikh Khudri)

The Prophet (ﷺ) saw Atam Bani Najar (the name of the hill) in Madinah after the migration and recognized it; he said, "He used to play with one of the little girls named Anisa." When I was with my cousins, I used to fly a bird from here that would come and sit on this hill. He (ﷺ) looked at Daral-Nabagha (the house) and spoke! My mother used to stay with me, and my

father's grave, Hazrat Abdullah (ra), is blessed in this house. I was very good at swimming; I was swimming in the pond of Bani Udai bin Najjar. The Holy Prophet Hazrat Mohammed (ﷺ) said! A lot of Jews used to come here, and some of them were overseeing me. I heard one of them say that he is the prophet of this ummah, and this will be his capital. I kept that in mind. The Prophet (ﷺ) once went to his mother's shrine. There were tears in his eyes. When the Companions (RA) saw this scene, they began to weep. What is the reason for crying? Companions requested of the Prophet (ﷺ)? Rasool Allah (ﷺ) said! I was saddened to be loved by my mother; she was looking at me again and again with love, and to be separated from me in this way during the journey.

It is narrated from Hazrat Hasan bin Jabbar (ra), who was staying in Makkah, that it was informed to the Abbasid Caliph Mamun Rashid that the flood and rainwater were entering the grave of the mother of the Prophet (ﷺ), Hazrat Bibi Amina (RA). So, Mamun Rashid ordered the place to be paved. Ibn al-Bara (ra) says: I was told the shape and condition of this grave.

1.13. Birth of Hazrat Uthman Ghani (RA)

6 AB, age six years, 577AD

The father's name, Hazrat Usman Ghani (RA), was Affan bin Abi-Alaas bin Umaiyah bin Abdu Shams bin Abdu Manaf. Mother's name Hazrat Usman Ghani (RA) was Arwah bint Kariz bin Rabia bin Habib bin Abdu Shams bin Abdu Manaf. Hazrat Usman Ghani (RA) belonged to Banu Umaiyah, a branch of Quraysh. His genealogical tree matched that of Rasool Allah

(ﷺ) in the fifth back lineage of Abdu Manaf. Hazrat Usman Ghani's (RA) maternal grandmother, Badhaa bint Abdul Muttalib, whose patronymic name was Umme-Hakim, was the aunt (father's sister) of Rasul Allah (ﷺ). He was born in Makkah in 577 AD, 47 years before migrating to Madinah.

He was number four among the converts to Islam. Even before converting to Islam, he never committed adultery, drank alcohol, or sang. Because Hazrat Usman (RA) was the husband of two daughters of the Prophet (ﷺ), his title became "Dhu al-Noorain". From the time of Adam (AS) till the time of the Holy Prophet (ﷺ), no human being has ever had two daughters of a prophet in his marriage except Hazrat Uthman (RA). He (RA) and his wife, the daughter of the Prophet (ﷺ), Hazrat Ruqayyah (RA), had the honour of migrating to Abyssinia. He received the award of "Jami-ul-Quran."

Hazrat Usman (RA) also has the privilege of giving the most incredible wealth in the battle of Tabuk. He remained the Caliph of the Muslims for twelve (12) years and was martyred in Madinah on the 18th of Dhul-Hijjah in 35AH.

Hazrat Usman Ghani (RA) has ten sons in your offspring:

(1) Abdullah (2) Abdullah Al-Asghar (3) Omro

(4) Aban (5), Khalid (6) Umar (7) Walid

(8) Saeed (9) Mughirah (10) Abdul Malik

He (RA) has ten daughters.

(1) Maryam (2) Umme-Saeed (3) Umme-Aban

(4) Umme-Omro (5) Aisha (6) Maryam Al-Sughra

(7) Umme- Khalid (8) Arwah (9) Anbatah

(10) Umme-Aban Al-Sughra

1.14. The Prophet (ﷺ), under His grandfather Abdul Muttalib's Surety

7 AB, age seven years, 578AD

After the death of the Prophet's (ﷺ) mother, Hazrat Abdul Muttalib, the grandfather of the Prophet, took the responsibility of looking after the Prophet (ﷺ). He loved his grandson immensely. Hazrat Abdul Muttalib had instructed Hazrat Umme-Aiman (RA) to care for his grandson. Be careful about Muhammad's (ﷺ) needs and requirements, and do not neglect him. Because Jews and Christians said that he is the prophet of this nation, whenever he sits to eat the food, he asks to bring Muhammad (ﷺ). He never eats anything without sharing with his grandson.

Hazrat Abdullah bin Abbas (RA) narrated that my father said that Hazrat Abdul Muttalib has a specific seating location in the Hatim in the Kaaba. No other person is allowed to sit there. Other leaders of Quraysh, including Harab bin Umaiyah, used to come to the Kaaba, but they were seated elsewhere. Rasul Allah (ﷺ) came and sat in the specific place reserved for his grandfather, Hazrat Abdul Muttalib. People tried to move him from that place, but Rasul Allah (ﷺ) did not want to move from there, so he started crying. Hazrat Abdul Muttalib lost his sight due to old age, but when he heard his grandson crying, he remembered his grandson's name. He came and asked

what had happened. When he knew the matter, he said! Let him sit in the same place because he knows his greatness and superiority, and I hope he can attain these heights of honour and dignity where no Arab has been able to go before and will not go after. (Al-Wafaa)

1.15. Death of Grandfather Hazrat Abdul Muttalib ra

8AB, eight years, 579AD

When the blessed age of the Prophet (ﷺ) was eight (8) years, his kind grandfather passed away. He was 82 years old at the time of his death. He was buried beside his grandfather Qusay at the place of Jeyhun. When the body of Hazrat Abdul Muttalib was being taken to Jeyhun for burial, Hazrat Muhammad Mustafa (ﷺ) was following the funeral, and the tears were flowing from his eyes due to the separation from Shafiq's grandfather.

In the same year, Kasra Noshirwan died, and his son Har-Maz succeeded to the throne.

1.16. Rasool Allah (ﷺ), under his uncle Hazrat Abu Talib's Surety

9 AB, age nine years, 580AD

Even before his death, Hazrat Abdul Muttalib had entrusted the responsibility of Hazrat Muhammad (ﷺ) to Mr. Abu Talib. Hazrat Abu Talib and Hazrat Zubair were real brothers on behalf of Hazrat Abdullah's mother as well. Abu Talib cared for him more than he cared for his children.

Hazrat Omro bin Saad (RA) narrated that Abu Talib said: So, I was in the Bazaar of Dual-Majaz, my nephew Muhammad (ﷺ) was with me, I complained to him of intense thirst, and it was not because I saw water near him but in the same way I expressed my pain. We were both starving and thirsty, but as soon as I begged him, he (ﷺ) got off the horse and asked, "Uncle, you are thirsty." I said, yes, it is like that, so he (ﷺ) hit the ground hard, then the spring of water boiled, and he said: O uncle! Drink, I drank water from this spring and quenched your thirst. (Al-Wafaa)

1.17. Famine in Makkah, and the Prophet (ﷺ) was blessed with rain

10 AB, 581AD

It was stated that there was a famine in Makkah. Hazrat Abu Talib took his nephew Muhammad ﷺ to the Kaaba, sat him back with the wall of the Kaaba, and prayed to Allah using Hazrat Muhammad ﷺ for rain. Within no time, clouds came and started showering on the city and the nearby desert. Hazrat Abu Talib seeks the couplet.

وابيض يستسقى الغمام بوجهه

ثمال اليتامى عصمه للارامل

Interpret – He is beautiful and decent; rain is being sought to rush out of his face. He is the guard of the orphans and widows. (Zarqani)

1.18 - Second miracle of fissure of the chest

10 AB, ten years, 581AD

Hazrat Ubai bin Kaab (RA) narrated that Hazrat Abu Hurairah (RA) said I used to ask such things to Rasul Allah (ﷺ) that no one dared to ask. One day, he asked Rasul Allah (ﷺ) which incident you saw that proved Nabuwah (Prophecy). (Rasul Allah (ﷺ) was reclining, he sat up straight and said: O Abu Hurairah (RA), you have asked about the first command and the matters that will appear at the beginning of Prophethood, so listen!

It will be over ten years when my age is a few months. I was walking in the forest when suddenly a noise came from above. One person asks the second if he is the same. Then they came to me with such beautiful faces that I had never seen such beauty anywhere. One of them grabbed my one arm, and the other held the other arm so gently that I did not even feel their grip. The two of them laid me down with great ease, or one of them said, slit his chest, while the other slashed my chest as soon as they saw it. But there was no pain or bleeding. One said to the other! First of all, remove silliness and jealousy. He takes out this substance, which is the center of the attributes of meanness, so the second took a piece of meat from my heart. The first said again! Now, enter the mercy and love in the heart, and he put in the same amount of white shiny piece of silver as he had taken out. Then he took hold of the toe of my right foot, shook his head, and said, "Get up and be safe. When I returned, I found myself in a situation where I felt compassion for every little one and mercy for every elder one. This is the beginning, and the end is that you became the embodiment of mercy for all the world. (Al-Wafaa)

وَمَآ اَرۡسَلۡنٰكَ اِلَّا رَحۡمَةً لِّلۡعٰلَمِيۡنَ ﴿۱۰۷﴾

And We have sent you (O Muhammad ﷺ) not but as a mercy for the 'Aalamin (humankind, jinn, and all that exists). (107)
(Al Anbiya – 107)

1.19 - Helps Uncle in Business and goats grazing

10 AB, ten years, 581AD

At the age of 10, Rasul Allah (ﷺ) used to help his uncle, Abu Talib, in business and grazing goats.

1.20. Birth of Caliph II Hazrat Umar Farooq (RA)

11 AB, 582AD

The Father's name of Hazrat Umar Farooq (RA) was Khattab bin Nafil bin Abdul Azza. He belonged to Banu Udai. The number of Muslims had increased to forty after his conversion to Islam, and he was given the title of "Faruq" by the Prophet (ﷺ). The Prophet (ﷺ) prayed for his conversion to Islam, so he is also gratified by the desire of the Messenger of Allah (ﷺ). The Prophet (ﷺ) said about him: If there had been a prophet after me, it would have been Umar (RA). Satan used to run away from the path he had taken.

Hazrat Umar (RA) belonged to the tribe of Banu Udai. Among the Quraysh, the ten most respected tribes were Banu Hashim, Banu Umayyah, Banu Udai, Banu Nawfal, Banu Abdul Dar, Banu Asad, Banu Tayam, Banu Makhzoom, Banu Jumah, and Banu Sham.

The genealogy of Hazrat Umar (RA) is traced back to Udai in the eighth generation with Rasool Allah (ﷺ) genealogy. Umar bin Khattab bin Nafil bin Abdul Azza bin Rabah bin Abdullah bin Qarat bin Razah bin Udai bin Ka'b bin Lui. In the genealogy of the Prophet (ﷺ) and Hazrat Abu Bakr Siddiq (RA), comes Ka'b bin Lui in the seventh line.

Only seventeen (17) people could read and write in all the tribes of Quraysh. Among them was Hazrat Umar Farooq (RA). He remained caliph for ten years. Finally, on the 1st of Muharram, 24AH, during the prayer, the killer Abu Lulu (Zoroastrian) stabbed him with a dagger and martyred him. He was buried beside Hazrat Abu Bakr Siddiq (RA) in the Roza-e-Rasool (ﷺ) shrine.

Among his sons are Abdullah (RA), Obaidullah (RA), Asim (RA), Zaid (RA), Abu Shama Abdul Rahman (RA), and Mujeer (RA).

His daughter, Umme Al-Mominin Hazrat Hafsa (RA), is the wife of the Holy Prophet (ﷺ). Therefore, he (RA) is also the father-in-law of the Holy Prophet (ﷺ).

1.21. Meeting with Monk Boherah

12 AB, 12 years old, 583AD

Dawood bin Hussain (ra) says that the Prophet Muhammad (ﷺ) went to Syria for trade for the first time with his uncle, Abu Talib. The Prophet (ﷺ) was blessed 12 years at that time when his caravan reached Basra. Nearby, a monk named Boherah had a place of worship. Most caravans passed by, and he did not speak to anyone. When Hazrat Abu Talib's caravan stopped there, he came to the caravan and invited them to

eat. Monk Boherah saw that when the caravan was walking, a cloud ran over them for shade, and when they came down to the tree, the cloud stood by it. The people sat in the shade, and there was no place for the Prophet Muhammad (ﷺ) in the shade, so the branches of the tree bowed down, and he cast a shadow over the Messenger of Allah (ﷺ). When Boherah saw this scene, he came down from his house of worship, prepared food, invited the caravan, and said:

O people of Quraysh! I have prepared food for you and want you all to participate. No one, big or small, free or enslaved person, should be left behind, and I hope you will accept the invitation. One of the caravans asked: O Boherah! There is a particular reason today; we have been passing by here for a long time. This is the first time you have asked like this.

Boherah said, "I want to perform this service considering you worthy of this honor and dignity." All the people attended the banquet, but the Messenger of Allah (ﷺ) could not attend because of his young age; he was busy overseeing the goods.

When the Boherah saw these people, the cloud was not with them. It was in its place on the same tree. Monk Boherah said: O People of Quresh! None of you should turn down my invitation. He said, "No one is behind, only a young child." He is taking care of the goods. He said, "Call him so that he may join in the feast." How bad it is that everyone eats at the feast, and one child is isolated, even though he is one of you.

All of them said that he is superior to us regarding relationships. They pointed to Hazrat Abu Talib and said he is his nephew and a descendant of Hazrat Abdul Muttalib. Harith bin Abdul Muttalib said: It is a shame for us that Hazrat Abdul Muttalib's beloved son was left behind. He got up,

picked him up, and put him on his chest. A piece of cloud came along with him.

Boherah was observing Hazrat Muhammad (ﷺ) minutely to find the physical symbols, which were eventually written in their books for verification. He was acknowledged by heart. When most people had finished eating, the monk Boherah approached the Prophet (ﷺ) and said, "I want to ask something." By swearing by idols of Quraysh, 'Laat and Uzza, ' give me the proper answer. Rasul Allah (ﷺ) said unlikely, do not give me the oath of Laat and Uzza, these are the most hateful for me.

Monk said! For the sake of Allah and swear by His sanctified name, tell me whatever I ask. According to his books, he asked different questions, and all the replies were correct. He saw in the eyes of Rasul Allah (ﷺ) profoundly, and then he saw the mark of prophecy on his shoulder. He found that mark, as he had already read about it in his religious books. He kissed on that mark (Muhar-e-Nabuwah). The people of Quraysh were looking at all this and talking with each other that Muhammad (ﷺ) had great honour in the sight of the monk Boherah. Hazrat Abu Talib was sinking into deep fear. Monk Boherah asked Abu Talib what relationship you have with this child. Abu Talib said he is my son. Monk said it is not true that he has the eminence and is not dependent on his parents' care. Allah itself has providence. Abu Talib said he (ﷺ) is my nephew. Monk asked what happened with his father. His father died when he was in the stomach of his mother. Then he asked what about his mother. His mother also died some time ago. Monk recognized that whatever you told me was true. He advised him to take him back and be

careful of Jews, as maybe they would try to harm him. I am giving you this humble advice: your nephew will have great pomp and dignity in the future. (Ibn Hisham)

After listening to Monk Boherah's advice, Hazrat Abu Talib sent Rasul Allah (ﷺ) back to Makkah with some slave servants for his safety.

1.22. Participation in the Battle of Fujjar

15 AB, age 15 years, 585AD

Abu Ubaidah Nahwa reported that Abu Umaru bin Alaa (ra) narrated that Rasul Allah (ﷺ) was 15, a battle was started between Quraysh, Bani Kanana, and their allies, and Bani Qais Aylan. The reason was that Arwa AR-Rehal bin Jafar had protected Nauman bin Al-Manzar's camels loaded with goods. Albradh bin Qais was his enemy and belonged to the Bani Zumra bin Bakr; he was seeking a chance to kill him. Arwa AR Rehal was travelling at Tayman near the place Zee-Talal. Albradh bin Qais also came behind him when he saw him inattentive; he attacked Arwa and killed him in the restricted months. For this reason, a war broke out between the two tribes; the war was called the Battle of Fujjar.

A man came to Quraysh and gave the news that Albradh killed Arwa in the prohibited months, and their people intended to go to Akas. They moved because Bani Huwazan could not sense them. When Bani Huwazan was acquainted with their movement, they pursued them and got them before they reached the Haram Kaaba. They fought until night, when Bani Zumra bin Bakr entered the Harem. Bani Huwazan stopped the fight. After that, they fought with each

other intermittently. Tribes were divided into groups, and each group had a leader within them. Rasul Allah (ﷺ) also took part in some fights. He (ﷺ) said, I had accompanied my uncles and used to give arrows to uncles that had come from the enemy side.

Ibn Ishaq (ra) narrated that Rasul Allah (ﷺ) was 20 when the Battle of Fujjar started. Banu Kanana and Banu Qais have allowed some prohibited things in this war. Head of the Quraysh and Kanana was Harab bin Umaiyah bin Abd Shams. Bani Kanana had the upper hand in the first half of the day, and in the second half, they won the fight. (Ibn Hisham)

1.23. Participation in the Agreement of the Oath of Fuzul

Dual-Qadah 16 AB, age 16 years, 586AD

This oath and covenant were because the Quraysh used to oppress one another, so Abdullah ibn Jadaan and Zubair ibn Abdul Muttalib came to the people to make a covenant. They said that all should work together to restore the rights of the oppressed, and that all the people would help and support them. No one will keep the oppressor. So, everyone agreed with them, and this covenant was made at the house of Abdullah bin Jadaan.

Abu Ubaid narrates that the reason for taking the oath of allegiance was that a man from Yemen came to Makkah with merchandise he had bought from the Bani Saham. But he was reluctant to pay the price. He demanded his money. But the man refused to give, he said, standing on the "Maqam-e-Hatem." O Ale-Fahr! Complain to the oppressed person whose homeland and the people of the community are far

away and whose wealth has been taken away with oppression and tyranny. Is anyone in Bani Saham going to fulfill his obligation, or will the property of the one performing Umrah in Haram Makkah be wasted?

In the holy month of Dhu'l-Qa'dah, Fazl ibn Fadhalah, Fazal ibn Wada ', and Fadhil ibn Harith agreed to avoid killing and plundering. In this agreement, Fazl's name became the most famous oath among many people. These included the Bani Hashim of Quraysh, the Bani Muttalib, the Bani Asad, the Bani 'Abd al-'Uzza, the Bani Zahra ibn Kalab, and the Bani Tayam ibn Marah.

In this agreement, the following things were settled:

1) We will remove unrest and disorder from the country.

2) We will protect the passengers and their property.

(3) We will help the poor and needy.

4) We will not allow any tyrant to stay in Makkah.

The Messenger of Allah (ﷺ) said: I was a participant in the agreement reached at the house of Abdullah bin Jadaan, and I would not accept even if I were given a red camel in exchange for this agreement. If such an agreement is reached in Islam and binds the people of Makkah, then I am bound by it as well. (Ibn Hisham)

The spirit of the agreement was against supporting the rising tide of bigotry. This agreement was because Zabyd's goods were bought by 'Aas ibn Wael, but he did not pay the price. He sought the help of the allied tribes of Abdul Dar, Makhzoom, Jumma, Saham, and Udai, but they paid no attention. Then he climbed Mount Abu Qabees and recited

a few poems in a loud voice, narrating the story of his oppressed corpse. He got Zabyd's rights from Wael.
(Al-Wafaa)

1.24. Grazing of Goats and Business

18 AB, Blessed 18 years old, 588AD

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺm) said: Every prophet sent by Allah Almighty grazed sheep and goats. The Companions asked that you, too. He said: I also used to feed goats on contract.

Why did Allah Almighty command His holy group of Prophets to do this work before the Prophethood, when it is not known for the glory of their deeds? Ibn Aqeel (ra) says that courage and perseverance are required to care for and protect this weak creature, and hardness and narrow-mindedness are detrimental. If the Prophets (AS) do not intend to prepare Islam for the betterment of nations and peoples, then Allah has chosen a method for their training and civilization. Thus, it is a setting in which humility and empathy are trained.

Trade:

In business, Rasul Allah (ﷺ) was helping his uncle, Abu Talib. He (ﷺ) always keeps the transaction transparent and clean. Imam Ahmad bin Hanbal (ra) reported that Mujahid (ra) said that Saaib bin Abi-Saab told me that before the revelation of Wahi, he was a partner with Rasul Allah (ﷺ) in business. When he came at the time of conquering Makkah, Rasul Allah (ﷺ) received him with these words, "Welcome to my brother and partner who does not quarrel and has no malice in his heart. "

1.25. Titles of Truthful and Trustworthy (Sadiq and Amin)

19 AB, Blessed 19-year-old, 589AD

Due to good repetition, people given the title Rasul Allah (ﷺ) are called "Sadiq and Amin," meaning Truthful and Trustworthy.

The same year when Rasul Allah (ﷺ) turned 19, the king of Iran, Kisra Hurmuz bin Noshirwan, died, and his son Khusru Pervaiz became king.

1.26. Death of Uncle Zubair bin Abdul Muttalib

20 AB, Blessed 20 years old, 590AD

When the Prophet (ﷺ) was twenty years old, his uncle Zubair bin Abdul Muttalib passed away. This uncle of the Prophet (ﷺ) was also a real brother of Hazrat Abdullah (ra) on the mother's side and the father of the Prophet (ﷺ), and he loved Rasool Allah (ﷺ) very much.

1.27. Business Journey to Syria for Hazrat Khadija (RA) and Meeting with Monk Nestorian

25 AB, Blessed 25 years old, 595AD

Nafeesa bint Muniya (ra) narrated that when Rasul Allah (ﷺ) turned 25, Hazrat Abu Talib (the uncle) told him that I do not have much wealth, and we were passing the time in poverty. There is a caravan going to Syria. A wealthy woman of Quraysh, Khadija Kubra (RA), used to send people to sell her merchandise there on commission. Only her merchandise would be equal to others' whole caravan. Hazrat Abu Talib asked Rasul Allah (ﷺ) if you agree to go, then I can talk to her, and I hope she will arrange to send you with her stuff. Hazrat Khadijah Kubra (RA) has already heard the renown of Rasul Allah (ﷺ) regarding his Truthfulness and Trustworthy. She sent a message to Hazrat Muhammad (ﷺ) through her nephew Qateema and offered to work for her. Moreover, she said I would give you twice as much as I used to pay others. Rasul Allah (ﷺ) accepted the offer. Abu Talib said that subsistence only came with the grace of Allah.

Rasul Allah (ﷺ) carried the goods for sale to Basra (a city in Iraq); Hazrat Khadijah's (RA) enslaved person, Maysarah, and a relative, Farema bin Hakam, were accompanied. On the way, Rasul Allah (ﷺ) stayed under a tree for rest. A Nestorian monk dwelt nearby; he came towards Rasul Allah (ﷺ) and looked at him minutely. He said nobody from the Jesses (AS) had sat under this tree until now. He asked Maysarah about the redness in the eyes of Rasul Allah (ﷺ), and he told him it is present all the time. Monk Nestorian said, confirming that he is the Prophet; he is the last Prophet. (Tabqat Ibn-Saad)

Maysarah told the monk that a piece of cloud was traveling with him for shade. This trip was very successful in terms of business and profit. She has never done so before, as she made a profit from this trip. Hazrat Khadijah (RA) gave more than was agreed with Rasul Allah (ﷺ). Rasul Allah (ﷺ) also traveled to Yemen for Hazrat Khadijah's (RA) business; Rasul Allah (ﷺ) traveled to Bahrain for the business tour too. (Halabi)

When Rasul Allah's (ﷺ) caravan was returning from his journey, Hazrat Khadijah (RA) was watching from an upper story of her house. She saw two Angels casting a shadow over Rasul Allah (ﷺ) and showed this beautiful and fantastic scene to other women.
(Seerat-e-Mustafa ﷺ by the reference of Zarqani)

When Hazrat Khadijah's (RA) slave Maysarah returned to his mistress, he mentioned the incident while traveling and meeting with a Nestorian monk. He informed the Nestorian monk about Rasul Allah (ﷺ).

1.28. Marriage with Hazrat Khadija-tul-Kubra (RA)

25 AB, 25 years, 595AD

When Hazrat Khadijah Kubra (RA) heard the particulars of the journey and the meeting with the Nestorian monk from her slave Maysarah, she went to her cousin Warqah bin Nofel and told him everything. At that time, he was ancient. He was a great scholar and master of Torah and Injeel. He was translating the Injeel from Syrian to Arabic. He heard all the particulars and incidents from Hazrat Khadijah (RA), and then

he said if everything you said is true, then definitely, he is the Prophet of the nation. I know a prophet has to come, and we are waiting for him. His time of blessing is about to come. When Hazrat Khadijah (RA) heard her cousin's conversation, she was very impressed, and a desire to marry him was created in her heart. Therefore, two months and twenty-five days after returning from Syria, Hazrat Khadijah (RA) sent her proposal for marriage to Rasul Allah (ﷺ) through her friend Nafeesa bint Minbah. Rasul Allah (ﷺ) accepted the proposal with his uncle's consultation. On the defined date, Rasul Allah (ﷺ) went to Hazrat Khadijah's house with his uncle Hazrat Abu Talib and Hazrat Hamzah (RA). Hazrat Abu Talib read the very eloquent sermon.

Abu Al-Hussain bin Faris wrote the details; Abu Talib said! All praises to Allah, who made us the generation of Hazrat Ibrahim Khalilullah (AS) and made the children of the garden of Hazrat Ismail (AS). From the roots of Maad bin Adnan, and the transfer of essence and elements to Muzer. Allah created us guards and custodians of the Haram Kaaba; he (ﷻ) made us the attendants of the Kaaba and gave us honour due to this house; people used to come for Hajj. He (Allah) had given us peace, satisfaction, and authority due to this house. My nephew Muhammad bin Abdullah (ﷺ) had the honour of outstanding excellence and bounties that no one can compare with. However, he lacks wealth, and wealth is unreliable. He is respectful of genealogy. He wanted to marry Hazrat Khadijah (RA), and (Mehar) the money settled upon the wife was twenty camels. (In other narration, 12 Oqiyah silver and 20 Dirhams paid). This Mahar (Muajjal and Mawajjal) Prompt and Deferred is on me. After a short time, you will see the greatness and renown of my nephew. In this Nikah

ceremony, the prominent leaders of Banu Hashim and chiefs of Banu Muzer were present. After Abu Talib's sermon, Warqah bin Nofel also gave it. He said O people of Quraysh! Be witness, I gave Khadijah bint Khuwaylid (RA) in the wifehood of Muhammad bin Abdullah (ﷺ).

Except for one, all children of Rasul Allah's (ﷺ) mother were Hazrat Khadijah (RA). Hazrat Khadijah (RA) spent 25 years with Rasul Allah (ﷺ), then died at the age of 65 and was buried in Jannatul-Mualla, a graveyard in Makkah. After a few days, Hazrat Abu Talib died in Ramadan 10 Nabvi. Hazrat Khadijah (RA) had her first marriage with Abu Hallah; his real name was Hind. The second thought is that she married Malik bin Altabash and had two kids, Hind and Hallah. After her husband's death, she married Atiq bin Aayr Makhzoomi, and a baby girl was born. Her name was Hind.

Mother's Name of Hazrat Khadijah was Fatima bint Zaidah. In the life of Hazrat Khadijah (RA), Rasul Allah (ﷺ) did not do the second Nikah.

1.29. Birth of the Prophet's (ﷺ) son Hazrat Qasim (RA)

29 AB, Blessed 29 years old, 599AD

Hazrat Qasim (RA) is the first child of the Prophet (ﷺ). His mother is Umme Al-Mominin Hazrat Khadija Al-Kubra (RA). Rasool Allah (ﷺ) chose the surname Abu Al-Qasim in his name. The Companions (RA) used to call the Prophet (ﷺ) by this nickname, and he (ﷺ) said that no one should keep my name and nickname together so as not to create suspicion.

According to the narration of Mujahid (ra), seven days, and according to the narration of Zuhri (ra) and Jabir ibn Moazzam (ra), two (2) years, and according to the narration of Qatadah (ra), Hazrat Qasim (RA) started walking, then he passed away. He was born in Makkah and died in Makkah. (Zarqani vol. 3 p. 194)

1.30. Birth of the Prophet's (ﷺ) Daughter Hazrat Zainab (RA)

30 AB, Blessed 30 years old, 600AD

Hazrat Syeda Zainab (RA) was the eldest daughter of Rasulullah (ﷺ). She was born in Makkah ten years before the Prophethood, and her mother was Hazrat Khadija Al-Kubra (RA), the mother of the believers. At that time, the blessed age of the Prophet (ﷺ) was thirty years. Syeda Zainab (RA) was married young to her cousin Abu Al-Aas bin Rabi '(bin Abdul Azza bin Abdul Shams bin Abdul Manaf bin Qusay). Lord of the Worlds (ﷺ), when he ascended to the position of Prophethood, Hazrat Zainab (RA) immediately became Muslim following her beloved mother. She was ten years old. On the occasion of the Battle of Badr, Abu Al-Aas also participated in the battle on behalf of the infidels. Among the prisoners, Abu al-'Aas was captured by the Muslims. Hazrat Zainab (RA) also sent a necklace of Yemeni agate from Makkah to her brother-in-law, Umar bin Rabi'ah, for the release of her husband, which her mother, Hazrat Khadijah Al-Kubra (RA), had given as a gift at the time of marriage. When the necklace was presented in the service of Rasool Allah (ﷺ), the Holy Prophet (ﷺ) remembered (late) Hazrat Khadijah al-Kubra (RA), and he became sad. Then he (ﷺ) called the Sahabah and said: If you understand and agree with

everything, send this necklace back to Zainab (RA). This is the sign (Gift) of her mother. Abu al-Aas's ransom is only that he will go to Makkah and send Zainab (RA) to Madinah immediately. All the Companions gladly accepted this condition, and Abu Al-Aas was released and left for Makkah.

Abul Aas was released and went to Makkah. He dispatched Hazrat Zainab (RA) to Madinah with his younger brother Kanana; on the way to the place of Zee-Tua, some people of Quraysh blocked them. Habbar bin Aswad hit a spear, and Syeda Zainab (RA) fell from the camel. Kanana fought them with arrows, keeping them at bay. Afterward, Abul Aas (RA) accepted Islam. Hazrat Zainab (RA) had two kids, a boy, Ali, and a girl, Umamah. Ali bin Al-Aas (RA) reached the age of marriage. On the conquering of Makkah, Ali bin Abul Aas (RA) was sitting behind Rasul Allah (ﷺ) on his camel; his age was about fifteen years at that time. Ali Bin Abul Aas (RA) participated in the Battle of Yarmouk and was martyred in the battle. The longevity of the daughter of Hazrat Zainab (RA), Umamah bint Abul Aas (RA), was found.

Mentioned in Sahih Bukhari that once upon Rasul Allah (ﷺ) came to the masjid, and a baby Umamah was on his shoulders when Rasul Allah (ﷺ) went to prostrate, he put her on the ground, and when he stood again, put her on the shoulders this way, he finished his prayers. Hazrat Ali bin Abu Talib (RA) married Umamah bint Abul Aas (RA) after the death of Hazrat Fatima (RA) bint Rasul Allah (ﷺ). Hazrat Ali bin Abu Talib (RA) was martyred in 40H; after his death, Hazrat Umamah (RA) married Mughirah bin Nofel (RA) and remained with him until his death.

1.31. Birth of Hazrat Ali Murtaza (RA)

Rajab 30 AB, Blessed 30 years old, 600AD

Hazrat Ali Murtaza (RA) was born in Makkah on the 14th of Rajab 30 AH. His father was Hazrat Abu Talib bin Abdul Muttalib, the uncle of the Prophet (ﷺ). His mother's name was Hazrat Fatima bint Asad (RA). She was one of the first converts to Islam. Hazrat Ali (RA) converted to Islam after Hazrat Khadija (RA), while he was a minor. Hazrat Ali's (RA) father, Abu Talib, did not convert to Islam. But his mother, Hazrat Fatima bint Asad (RA), converted to Islam. The father and mother of Hazrat Ali (RA) loved Rasool Ullah (ﷺ) very much, and Rasool Ullah (ﷺ) loved them very much. Hazrat Ali (RA) was the youngest of his brothers. The Prophet (ﷺ) said: After my mother, I received the most compassion and love from my auntie Hazrat Fatima bint Asad (RA). Hazrat Ali Murtaza (RA) fully supported the Messenger of Allah (ﷺ) even in the most challenging circumstances. Then, on the night of Hijrah, he laid his life on his palm and slept on the bed of the Messenger of Allah (ﷺ). The Prophet (ﷺ) considered Hazrat Ali (RA) as his son. Hazrat Ali (RA) was the husband of the beloved daughter of the Prophet (ﷺ), Hazrat Fatima Al-Zahra (RA).

Hazrat Ali (RA) had a deep wheaten complexion, his eyes were large, his height was moderate to low, his face was as bright and radiant as the moon on the fourteenth, his abdomen was enormous, his hair was slightly stiff, his beard was thick and long, and his body was heavy. The hair on the head and beard had turned white. He was united in knowledge, intellect, and wisdom, a man of asceticism and piety, a generous soul, a strong heart, and courage.

It is narrated on the authority of Hazrat Saad bin Abi Waqas (RA) that the Messenger of Allah (ﷺ) said to Hazrat Ali (RA): (In terms of kinship and status in this world and the hereafter, and in terms of being a religious helper) You are to me like Aaron (AS) to Moses (AS). The only difference is that there will be no prophet after me. (Bukhari and Muslim)

The Prophet (ﷺ) generation was descended from Hazrat Ali (RA). After the martyrdom of Hazrat Uthman Ghani (RA), he (RA) became the caliph. He was a caliph for five years, and then a Kharjee (schismatic) Abdul Rahman bin Umro (alias) Ibn Maljam Al-humanity Al-Kunde was martyred at Fajar prayers on 17th Ramadan 40 H. (Al-Badayah wa Al-Nihayah)

Including Hazrat Hasan (RA) and Hazrat Hussain (RA), Hazrat Ali has fifteen sons and seventeen daughters.

Names of the sons:

1) Hasan,
2) Hussein,
3) Mohsen,
4) Abu Bakr,
5) Umar
6) Osman
7) Mohammad,
8) Mohammad Aust,
9) Mohammad Asghar,
10) Abdullah,
11) Abbas,
12) Jafar,
13) Abdullah,
14) Yahya,
15) Awn

(Allah be pleased upon them)

Names of the daughters:

1) Zainab Kubra,
2) Umme Kulsum,
3) Ruqaiyah,
4) Umme Hassan,

5) Ramallah Kobra, 6) Umme Hani,
7) Maymuna, 8) Zeinab Sughra,
9) Ramallah Sughra, 10) Umme Kulsum Sughra,
11) Fatimah, 12) Umamah,
13) Khadijah, 14) Ummul Karam,
15) Umme Jafar, 16) Umme Salamah,
17) Jumana
(Allah be pleased upon them)

1.32 - Birth of Prophet's (ﷺ) Daughter Syeda Ruqaiyah (RA)

33 AB, Blessed 33 years old, 603AD

Syeda Ruqaiyah (RA) was the second daughter of Rasul Allah (ﷺ). She was born seven years before the first Wahi was revealed. Her mother is Hazrat Khadijah Kubra (RA). Hazrat Ruqaiyah (RA) was engaged with the Utbah son of Abu Lahab (Uncle of Rasul Allah ﷺ), but Abu Lahab broke the relationship because he hated Islam. Rasul Allah (ﷺ) married her daughter to Hazrat Usman bin Affan (RA). She had the honor of migrating to Abyssinia with her husband. Rasul Allah (ﷺ) said that after (Hazrat) Ibrahim (AS) and (Hazrat) Lut (AS), Usman bin Affan (RA) and Ruqaiyah (RA) were the first couple who migrated for Allah.
(Zarqani, Shami, Asad al-Ghabah v5p457)

A baby boy of Hazrat Ruqaiyah (RA) was born in Abyssinia. His name was Abdullah. He died at the age of six. Some narrations state that he lived until the age of eighty, and his generation is found in some parts of Africa, renowned as "Sadaat Bani Ruqaiyah." When Rasul Allah migrated to

Madinah, Hazrat Usman (RA) and his wife, Hazrat Ruqaiyah (RA), returned to Makkah and migrated to Madinah. They stayed at Aws bin Sabit's (RA) house in Madinah. In the 2nd year of Hijra Rasul, Allah (ﷺ) went to the Battle of Badr. Hazrat Ruqaiyah (RA) was suffering from smallpox. Rasul Allah (ﷺ) asked Hazrat Usman Ghani (RA) to stay in Madinah to look after his wife; he would be rewarded as a participant in Jihad and would get a share in the booty. Hazrat Usman (RA) stayed in Madinah to attend to his sick wife. Decease became a saviour, and she could not survive. She died when Rasul Allah (ﷺ) was in Badr. Hazrat Usman Ghani (RA) and Hazrat Usama bin Zaid (RA) did the funeral. When Madinah and the people were putting sand on the grave of Hazrat Ruqaiyah (RA), a messenger came with the good news of victory in the Battle of Badr. Hazrat Ruqaiyah (RA) died after one year and five months of migration to Madinah.

When Rasul Allah (ﷺ) heard the sad news of his beloved daughter's death, he had severe torment, shocked eyes, and wept tears. Rasul Allah (ﷺ) could not participate in the funeral of his daughter, so he went to her grave in Jannatul-Baqi for duaa. (Shami)

1.33 - Birth of Prophet's (ﷺ) Daughter Syeda Umme Kulsum (RA)

34 AB, Blessed 34-year-old, 604AD

Hazrat Umme Kulsum (RA) was the third daughter of Rasul Allah (ﷺ). Her real name was Ummaiya, but she was renowned as Umme Kulsum (RA). She was born six years before revealing her first Wahi. Her mother was Hazrat Khadija

Al-Kubra (RA). She was one year younger than her elder sister, Hazrat Ruqaiya (RA). She got engaged to Uteeba, the son of Abu Lahab (Uncle of Rasul Allah ﷺ), but after revealing the Wahi on Rasul Allah (ﷺ), Abu Lahab broke the engagement of his son with Rasul Allah's daughter due to Islamic enmity. Uteeba was also an enemy of Islam. Once, he misbehaved with Rasul Allah (ﷺ) and tried to spit on Rasul Allah (ﷺ), but Rasul Allah (ﷺ) did not respond. Rasul Allah (ﷺ) was very unpleasant and said Allah imposes on you from one of His dogs. After this incident, Uteeba was travelling to Syria; Abu Lahab knew the intensity of Rasul Allah's (ﷺ) curse. He was cautious about Uteeba's safety and security and dwelled in suitable context arrangements because Rasul Allah's (ﷺ) curse comes from fear. When the caravan stayed at a place on the way, he slept with his son Uteeba in the middle of the caravan's people and put camels all around him. At night, a lion jumped over the camels, found Uteeba, attacked him, and killed him.

After the death of Hazrat Ruqaiyah (RA), Hazrat Usman Ghani (RA) remained very sad. Rasul Allah (ﷺ) married his third daughter, Umme Kulsum (RA), to Hazrat Usman Ghani (RA). This Nikah was held in Rabiul-Awwal 3rd AH. Meher was the same as Hazrat Ruqaiyah (RA), and permission was sent out for the Prophet's daughter in Jumada-ul-Ukhra 3rd AH.

(Asad al-Ghabah)

Hazrat Umme Kulsum (RA) lived with Hazrat Usman (RA) for six years, and she died on Shaban 9th AH. Rasul Allah's (ﷺ) aunt Safia bint Abdul Muttalib (RA), Hazrat Atiya (RA), Layla bint Qaif (RA), and Asma bint Amees (RA) give her the funeral

bath. Rasul Allah (ﷺ) had given his coverlet for the coffin and led her in prayer.

By the permission of Rasul Allah (ﷺ), Hazrat Ali (RA), Hazrat Usama bin Zaid (RA), Hazrat Abu Talha (RA), Hazrat Fuzail bin Abbas (RA) had buried her in Jannatul-Baqi (the graveyard of Madinah).

During the funeral, the eyes of Rasul Allah (ﷺ) were wet with tears. Hazrat Umme Kulsum (RA) has no children. Rasul Allah (ﷺ) had given the honour to Hazrat Usman Ghani (RA). He married his two daughters to him, which is why he got the surname "Zu un-Nuraan. "

1.34 - Reconstruction of Baitullah (Kaaba) and installation of Black Stone (Hijr-e-Aswad)

35 AB, Blessed 35 years old, 605AD

The first foundation of the Kaaba was formed as Allah Almighty (ﷻ) put Bait Al-Mamur (built of red garnet) at the place of the Kaaba and took it out to the sky. On the marks, Hazrat Adam (AS) built a house; after him, his generation-built houses with stone and soil. In the Hazrat Nuh (AS) flood, the ark sank in the water; only a rock was left. Then Hazrat Ibrahim (AS) built with his son. After that, when he needed to make it, the people of Amalqah did, and then "Banu Jarham "got the honour of building the Kaaba; at last, Quraysh had the opportunity to make the Kaaba.

The Kaaba at that time was only a four-foot-high wall. From the time of Hazrat Ishmael (AS), it was nine feet tall and had

no roof. Because of its insecurity, once valuable things were stolen from inside it. Due to the lack of construction, the buildings had become dilapidated. The walls were cracked due to fire and flood incidents, and the building was so unstable that it could collapse at any time. Therefore, the Quraysh of Makkah were forced to rebuild it.

The Quraysh constructed the Ka'bah, part of the doorway of Bani Abdul Manaf and Bani Zahra. The Hijar-e-Aswad, the Rukan-e-Yamani, became part of Bani Makhzoom and the tribes of Quraysh who had joined them. The back of the Ka'bah belonged to the two sons of Amr ibn Husayn ibn Ka'b ibn Lui of Bani Jumah and Bani Saham. Part of the Hijar belongs to Bani 'Abd al-Dar, Bani Qusay, Bani Asad ibn Abdul Uzza ibn Qusay, and Uday ibn Ka'b ibn Lui, called the Hatim area. (Ibn Hisham)

But no one was willing to demolish the standing building. Everyone was afraid. Finally, Waleed bin Mughirah, the head of Quraish, mustered the courage and began the work. Gradually, the tribes also joined in. At the same time, a ship was wrecked at the port of Jeddah. The ship's wood was bought, loaded on camels, and brought to Makkah. This wood was purchased for the Kaaba's roof. When the Kaaba was built, its original foundation, laid by Hazrat Abraham (AS), was made of green stones connected at one or two ends, like a camel's neck. The people saw an inscription written on these stones in Syriac, but they could not understand anything until a Jew from here read it to them. It was written: I am the owner of Makkah. I have appointed seven guardian angels around it who will guard it as long as both mountains are established for its inhabitants. For those who dwell, blessed be the water and the milk. (Ibn Hisham)

The Quraysh of Makkah had decided that the Ka'bah would only be built with halal money. The timber purchased for the roof was insufficient for the entire roof, so construction began, leaving one side of the building space. When the construction was completed, it reached the location of the Black Stone. There was a sharp division among the Quraysh tribes, and traces of dispute and war were created. The chief of each tribe wanted to put the Hijar-e-Aswad in this place with his hand. Banu 'Abd al-Dar swore to die and kill. In this dispute, there was a five-day deadlock. Finally, the Quraysh tribes gathered near the Ka'bah, and in a meeting, Abu Umayyah bin Mughirah Makhzoomi suggested that the first person to enter the Ka'bah tomorrow morning. Let it be ruled that all will agree on the decision. The Prophet Muhammad (ﷺ) was the first to enter the Ka'bah on the second day. When the people saw Hazrat Muhammad (ﷺ), they cried out.

(هذا الامين رضينا. هٰذامحمد (صلى الله عليه وسلم

He is trustworthy. We agree with him

All of them were aware of what he (ﷺ) decided. The Prophet (ﷺ) spread a sheet on the ground and placed the Hijar-e-Aswad on it with his hands. All the chiefs of Quraysh picked up the sheet together and took it to where it was to be installed. No one disagreed with each other in this case. All tribes were satisfied and happy.

Four people were on the front line in this dispute.

1. Utbah bin Rabia bin Abdul Shams

2. Aswad bin Muttalib bin Asad bin Abdul Uzza

3. Abu Hudhaifah bin Mughirah bin Umar bin Makhzoom

4. Qais ibn Uday al-Sahmi

These four people were at the forefront and were not ready to leave the matter to one or two ends. All four were very happy with this decision. Quraysh was saved from a bloody war. Due to the lack of halal goods near the Quraysh, the length of the Ka'bah from the north was reduced by about six hands. This piece is called Hajar and Hatim.

The door of the Ka'bah was installed, and the walls were raised fifteen feet. Six pillars were erected, and a roof was laid over it. Now, the height of the Kaaba was fifteen meters, and the wall of Hijar-e-Aswad and the wall in front of it meant the south and north walls were made ten meters high. The Hijar-e-Aswad is at a height of one and a half meters above the ground. The east and west walls are 12 (12) meters apart. The door is two meters above the ground. Below the wall is an enlarged circular circle on all four sides with a height of (25) 25 cm and an average width of 30 (30) cm. It is called Shazrowan. It is also a part of Baitullah.
(Sahih Bukhari, Fiqh al-Seer, Ibn Hisham)

1.35. Support the poor

36 AB, Blessed 36 years old, 606AD

Rasul Allah (ﷺ) was well known due to his wisdom, good manners, truth, honesty, and trustworthiness; he was in the business profession. After marriage to Hazrat Khadijah (RA), he had no financial problems. At that time, Makkah suffered from famine, and people were struggling.

Hazrat Abu Talib has a large family facing hard times because of a prominent figure in Quraysh; he was not asking for help. Rasul Allah (ﷺ) perceives the situation and talks to his uncle Hazrat Abbas (RA) regarding the matter. Rasul Allah (ﷺ) said it was time for famine; Uncle Abu Talib has prominent family members. We can keep his burden if you and I take responsibility for one child each; we can share it. Hazrat Abbas (RA) liked this suggestion and said OK, we'll go to Abu Talib and talk to him. They met Hazrat Abu Talib and explained the reason for their visit. He said to leave Aqil with me; you can take Jafar and Ali. Abbas bin Abdul Muttalib (RA) took Hazrat Jafar (RA), and Rasul Allah (ﷺ) brought Hazrat Ali (RA) home. Rasul Allah (ﷺ) loved Hazrat Ali (RA) as his son.

1.36. Divine Worship in Cave Hira

37 AB, Blessed 37 years old, 607AD

As the Prophet (ﷺ) was approaching the Prophethood, his seriousness came in his behavior and habits. He used to meditate all the time, so he liked to be alone. Then he (ﷺ) used to go about two miles from Makkah to spend time alone. He chose a cave near Mount Hira (Jabal Noor); it is a short cave, four yards long and two yards wide. He (ﷺ) used to visit it often and meditate on Allah. Sometimes Hazrat Khadija Al-Kubra (RA) would also go with him (ﷺ) and stay somewhere nearby. He used to eat Satu (Ground barley) and water. He used to spend most of his time there during Ramadan, and he used to stay in the worship of Allah (ﷻ). He took great care to help and feed the poor and needy.

This loneliness of the Prophet (ﷺ) was, in fact, a part of the plan of Allah so that it could help with the great work which needs the spiritual strength of the Messenger of Allah (ﷺ). Allah Almighty was preparing him to strengthen his soul by having him pray to Allah for hours in the house of Allah, strengthening his spirit, and giving him the strength to bear the burden that came upon him. So, the devotedness that he (ﷺ) used to do in Ghar Hira (cave). According to the narration of Hazrat Ayesha Siddiqah (RA), the practice called "Tahanuth" means meditation.

1.37. True Dreams

38 AB, Blessed 38 years old, 608AD

The highest means to disclose the divine commands is Wahi, and the lowest are truthful dreams. As the time came close to awarding Nabuwah (Prophecy), Rasul Allah (ﷺ) saw the genuine dreams. He can see whatever happens in the morning or in the near future. Hazrat Alqamah bin Qais (RA) narrated that the Prophet (ﷺ) used to see truthful dreams before sending Wahi to make them more robust to bear the load of divine messages. Then he gets the message of Allah and awakens. A hadith mentioned that truthful dreams are part of the prophecy. Rasul Allah (ﷺ) said that genuine dreams are the 26th part of Wahi.

In another hadith, mention the 40th part. Prophets' (ﷺ) dreams are always true; there is no sign of false or lies. In the Sahih Muslim report, Hazrat Abu Hurairah (RA) narrated that Rasul Allah (ﷺ) said the person who is truthful in his words will be honest in his dreams, too.

1.38. Greetings of stones and trees to The Holy Prophet (ﷺ)

38 AB, Blessed 38 years old, 608AD

Ibn Ishaq (ra) has written that 'Abd al-Malik ibn' Abdullah, who was a well-remembered person, narrated to me that the Messenger of Allah (ﷺ) used to go out for defecation he went far away. He (ﷺ) would even walk away from the town and reach the valleys of Makkah. The stone and the tree by which he used to pass there would say "Assalam Alikum" to Rasool Ullah (ﷺ).

The narrator said that when the Prophet (ﷺ) had paid attention to his right, left, and back, he would not have found anyone except rocks and trees. This condition lasted for as long as Allah Almighty willed.

1.39. Birth of Prophet's (ﷺ) daughter Hazrat Fatimah Az-zahra (RA)

39 AB, Blessed 39 years old, 609AD

There is a difference in the date of birth of Hazrat Syeda Fatima Al-Zahra (RA). According to some narrations, she was born five years before the Prophet (ﷺ) was sent by the Messenger of Allah. His (ﷺ) blessed age was 35 years old.

The Prophet (ﷺ) used to love his daughter very much. He (ﷺ) said: Fatima (RA) is a piece of my body. The one who hurt her

hurt me. Among the famous titles of Hazrat Syeda Fatima Al-Zahra (RA) are especially noteworthy: His demeanor resembled that of the Messenger of Allah (ﷺ).

Hazrat Syeda Fatima (RA) married Hazrat Ali Murtaza (RA) in 2 AH and left one month later.

Hazrat Ali Murtaza (RA) had five children with Syeda Fatima (RA).

(1) Hazrat Hasan (RA) (2) Hazrat Hussain (RA) (3) Hazrat Zainab (RA) (4) Hazrat Umme Kulthoom (RA) (5) Hazrat Mohsin (may Allah be pleased with him) (Some historians deny Mohsin's existence).

Hazrat Syeda Fatima (RA) passed away six months after the demise of the Holy Prophet (ﷺ). According to Ibn Jozi (ra) and some other narrators, Hazrat Asma bint Amees (RA) (wife of Hazrat Abu Bakr Sadiq RA) was bathed, and the Caliph of the Prophet, Hazrat Syedna Abu Bakr Siddiq (RA), performed the Namaz-e-Janazah and buried her in Janat-ul-Baqi. (Graveyard of Madinah).

وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ ○

And, of course, your Lord will give you so much that you will be pleased.
(Al Dhuha – 5)

وَرَفَعْنَا لَكَ ذِكْرَكَ ○

and We raised high your name.
(Alm Nashrah – 4)

Part – II

(According to Nabuwah)

2.1 - The first revelation

21 Ramadan 40 AB, 1 NB (NB = Nabvi years) age 40 years,

10th August 610 AD

The blessed age of the Prophet (ﷺ) was forty years, when the spiritual powers that Allah had bestowed upon him, like the Prophet (ﷺ), were developed through worship, austerities, and solitude. One day, an angel, Jibril Amin (peace be upon him), appeared before the Prophet (ﷺ) in the cave of Hira and, addressing the Prophet (ﷺ), said: Recite (Iqra). The Prophet (ﷺ) said: I do not know how to recite,

" ماانابقاری". Then he (Jibril Amin) grabbed him (ﷺ) and let him go. Again, he said "ماانابقاری". The Jibril (as) grabbed him and shook him hard and said, "Read.

بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِيۡمِ

اِقۡرَاۡ بِاسۡمِ رَبِّكَ الَّذِىۡ خَلَقَ ۚ﴿۱﴾ خَلَقَ الۡاِنۡسَانَ مِنۡ عَلَقٍ ۚ﴿۲﴾ اِقۡرَاۡ وَرَبُّكَ الۡاَكۡرَمُ ۙ
﴿۳﴾ الَّذِىۡ عَلَّمَ بِالۡقَلَمِ ۙ﴿۴﴾ عَلَّمَ الۡاِنۡسَانَ مَا لَمۡ يَعۡلَمۡ ؕ﴿۵﴾

(سورۃ العلق: 1)5

In the name of Allah, the Beneficent, the Merciful

Read! In the Name of your Lord, Who has created (all that exists), (1) He has created man from a clot (a piece of thick coagulated blood), (2) Read! And your Lord is the Most Generous, (3) Who has taught (the writing) by the pen. (4) He has taught man that which he knew not. (5)

(Surah Al-Alaq: 1-5)

After that, Gabriel (AS) disappeared, and Rasul Allah (ﷺ) returned home, scared and trembling, feeling cold. Asked his wife, Hazrat Khadijah (RA), "ذملونی ذملونی" covers me with a blanket. Umme Al-Mominin Hazrat Khadijah (RA) became concerned about her husband's condition. After some time, when his fear subsided and he felt at ease, Hazrat Khadijah (RA) asked about the incident. Rasul Allah (ﷺ) explained and said,

''لقد خشیت علیٰ نفسی. '' I fear for my life

After hearing the incident, Hazrat Khadija Al-Kubra (RA) said: By Allah! Allah Almighty will never hurt you (ﷺ). You (ﷺ) pay the trust. You (ﷺ) are merciful. You (ﷺ) bear the burden of the weak. You earn for people with low incomes and are hospitable. You (ﷺ) help people. Hazrat Khadijah (RA) congratulated him (ﷺ) and gave him good news. By Allah! Allah Almighty will do nothing but good to you. Good news for you. You are the faithful messenger of Allah. (Fatah al-Bari)

Afterward, Hazrat Khadijah Al-Kubra (RA) took him to her cousin Warqa bin Nawfal. After hearing all the incidents of the Prophet (ﷺ), Warqa ibn Nawfal said that this is the same honourable angel who used to come to the Prophet Moses (AS). I wish I were strong during your (Prophet's) prophethood. I wish I could live till the time when your people will expel you from your homeland. He (ﷺ) said in surprise, "Will these people drive me out?" Warqa said, "Surely you will be expelled because whenever a man comes with the invitation that you (the Prophet) have brought, the people will call him an enemy; if I found that time of the Prophet, then I will fully support you.

A few days after that, Warqa bin Nawfal passed away. This event took place on the night of Monday, the 21st of Ramadan, according to the 10th of August 610AD, or at that time, he (ﷺ) was forty years, six months, and twelve days old.

2.2 - Interim Period

40 BD, 1 NB, 610AD, age: 40 years

After the first revelation, the series of revelations stopped for a few days. It is known in some narrations that this period was two and a half or three years, but this is not true because during this time, the first seven verses of Surah Mudassir and the first Rukku of Surah Muzammil were revealed, and then the revelation stopped. Surah Al-Dhuha was revealed about three years later, and Allah reassured the Holy Prophet (ﷺ) that he was not angry with him. The cessation of revelation was for a particular purpose. The Prophet (ﷺ) used to be very sad during the period of discontinuance of revelation, and once he (ﷺ) went to the top of the mountain to throw himself down. Then Gabriel (AS) appeared and said, "You are the Messenger of Allah." One day, he (ﷺ) was on his way home from the Cave of Hira when he (ﷺ) saw this angel Gabriel (AS) again. He shook, went home, and laid a cloth cover. That glorious voice comes into the ears.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

يٰٓاَيُّهَا الْمُدَّثِّرُ ﴿١﴾ قُمْ فَاَنْذِرْ ۖ ﴿٢﴾ وَرَبَّكَ فَكَبِّرْ ۖ ﴿٣﴾ وَثِيَابَكَ فَطَهِّرْ ۖ

﴿٤﴾ وَالرُّجْزَ فَاهْجُرْ ۖ ﴿٥﴾ وَلَا تَمْنُنْ تَسْتَكْثِرُ ۖ ﴿٦﴾ وَلِرَبِّكَ فَاصْبِرْ ﴿٧﴾

(Surat al-Muddaththir: 1-7)

In the name of Allah, the Beneficent, the Merciful

O you (Muhammad ﷺ) enveloped in garments! (1) Arise and warn! (2) And magnify your Lord (Allah)! (3) And purify your garments! (4) And keep away from Ar-Rujz (the idols)! (5) And give not a thing to have more (or consider not your deeds of obedience to Allah as a favour to Him). (6) And be patient for the sake of your Lord (i.e., perform your duty to Allah)! (7)

2.3 - Gabriel (AS) teaches prayer and ablutions

40 BD, 1 NB, 610 AD, age: 40 years

Hazrat Usama bin Zaid (RA) narrated that the Prophet (ﷺ), at the beginning period of revealing the Wahi, one day, Gabriel (AS) came to me and taught me Wudu (ablution) and prayer.

One day, Gabriel (as) came to the Messenger of Allah (ﷺ) with a lovely face and the best fragrance and said that he (ﷺ) should come down from the cave of Hira. When he (ﷺ) came down to the valley, Gabriel (as) kicked his foot on the ground, which caused a spring of water to burst. With this, Hazrat Jibril (as) performed Wudhu, and Hazor Akram (ﷺ) kept watching him performing Wudhu. Then Hazrat Jibril (as) asked him (ﷺ) to perform Wudhu. He (ﷺ) also performed ablution in the same manner as Hazrat Jibril (peace be upon him) had done. He (ﷺ) prayed two rak'ats with Jibreel (peace be upon him) facing the Ka'bah. This first prayer was offered on Monday. Then Gabriel (peace be upon him) went back to heaven.

Muqabil bin Sulayman (ra) says that Allah Almighty made only two prayers obligatory at the beginning of Islam—two rakats of Fajr prayers and two rakats after sunset. Then Gabriel (AS) went back to heaven. Five prayers became obligatory on the night of Ascension.

(Al-Wafaa Fi Ahwal-e-Mustafa)

2.4 - Acceptance of Islam of Ummul Mominin Hazrat Khadija (RA) and the first prayer of Islam.

1 NB, 610 AD

When Rasul Allah (ﷺ) finished his prayer with Gabriel (AS) and went home from the valley, on the way, when he was passing by, the rocks and trees saluted him. Rasul Allah (ﷺ) came to Hazrat Khadijah (RA) to explain everything. He brought Hazrat Khadijah (RA) to the fountain and made a Wudu in front of Hazrat Khadijah (RA); she was looking at her husband doing the Wudu, and then Hazrat Khadijah (RA) made the Wudu. Rasul Allah (ﷺ) taught the prayer to Hazrat Khadijah (RA). She performed Salat with Rasul Allah (ﷺ). After finishing the Salat, she read the "Shahadah": I testify that Muhammad (ﷺ) is the Messenger of Allah.

This was the first prayer on the earth, performed after awarding Nabuwah (Prophecy). (Zarqani)

2.5 - Hazrat Ali (RA) accepted Islam and the first prayer

1 NB, 610 AD

The next day, Hazrat Ali Murtaza (RA) came to the Messenger of Allah (ﷺ). He (ﷺ) was praying with Hazrat Khadija (RA) at that time. Hazrat Ali (RA) asked? What is it? The Holy Prophet (ﷺ) said: This is the religion of Allah, which HE has chosen for me and sent me as His Messenger. I call you to worship this one, God. Hazrat Ali (RA) said: This is a new thing I have never seen or heard before, so I will decide after consulting my father, Abu Talib. He (ﷺ) said: If you do not accept Islam, do not do it, but do not reveal our secret to anyone. Then Allah Almighty guided Hazrat Ali (RA) to Islam. The following day, he came to the service of Hazrat (ﷺ) and accepted Islam. Hazrat Ali (RA) hid his conversion to Islam from his father, Abu Talib, for almost a year. (Halabi)

Ibn Afif Kundi (ra) narrates from his father that I was a businessman, and when I came for Hajj, I went to Hazrat Abbas (RA) to buy some things from him while I was with him in Mina. The outstanding figure emerged from a nearby tent, looked at the sun (to estimate the time for prayer), and began praying. Then, a woman came out of the tent. She stood behind him and started praying. Then, a boy about to reach puberty went out of the tent. I asked Hazrat Abbas (RA) who they were. He said, "This is my nephew Muhammad (ﷺ) bin Abdullah bin Abdul Muttalib." I said who is this woman? He spoke! This is his wife, Hazrat Khadija bint Khawelad (RA). When I asked about the young man, he said that he was the cousin of Muhammad ibn Abdullah (ﷺ). I asked a series of questions, asking what they were doing. He said that he was praying. He claimed he was a prophet, and so far, only his

wife and cousin have confirmed it. They also claimed that the treasures of Rome and Iran would be in their nation's hands.

Afif (RA) was a cousin of Aishath bin Qais. At that time, he did not convert to Islam, but later he found this happiness, yet he always had this longing. I wish! I would have become a Muslim at that time and would have risen to the second rank after Hazrat Ali Murtaza (RA) and would have become a second in Islam. (Al-Wafaa)

2.6. The state of prayer in the beginning

1 NB, 610 AD

Hazrat Ayesha Siddiqah (RA) narrated that every prayer initially consisted of two rak'ats. Then, later in the state of travel, two rak'ats remained, but in the state of stay, four rak'ats were made. There were two prayers, one before sunrise and the other after sunset.

In the Holy Qur'an, the guidance is from the Almighty!

فَاصْبِرْ اِنَّ وَعْدَ اللّٰهِ حَقٌّ وَّاسْتَغْفِرْ لِذَنْۢبِكَ وَسَبِّحْ بِحَمْدِ رَبِّكَ بِالْعَشِيِّ وَالْاِبْكَارِ ﴿۵۵﴾

(Al-Mominun. (Ghaffir) - 55)

So be patient (O Muhammad ﷺ). Verily, the Promise of Allah is accurate, and ask forgiveness for your fault, and glorify the praises of your Lord in the Ashi (i.e., the period after the mid-noon till sunset) and the Abkar (i.e., the period from early morning or sunrise till before mid-noon) [it is said that that means the five compulsories congregational Salat (prayers) or the 'Asr and Fajr prayers]. (55)

2.7 - Hazrat Zaid's (RA) acceptance of Islam

1 NB, age: 40 years, 610 AD

Hazrat Zaid bin Haritha bin Sharjeel Kalbi (RA), the freed slave of the Prophet (ﷺ), was also a member of the family. After Hazrat Ali (RA) converted to Islam, he also prayed with the Holy Prophet (ﷺ). (Ibn Hisham)

According to Ibn Ishaq (ra), this is the lineage of Hazrat Zaid (RA). Zaid ibn Haritha ibn Sharjil ibn Abdul Aziz ibn Amri al-Qais ibn Amir ibn Nu'man ibn Amir ibn Abdud ibn Awf ibn Kanana ibn Bakr ibn Awf ibn Azra ibn Alat ibn Rafidah ibn Thaur ibn Kulb ibn Bara.

Hakim bin Hazzam brought some enslaved people from Syria; Hakim was the nephew of Ummul Mominin Hazrat Khadijah (RA). Once, Hazrat Khadijah (RA) went to see his nephew, Hakim. Hakim said to his aunt, I have slaves. Do you like one? Can you take him home? Hazrat Khadijah (RA) saw the young Zaid; she wanted to take him home, but Hakim allowed her. Hazrat Khadijah (RA) brought Zaid home and handed them over to Rasul Allah (ﷺ); he freed him and made him his adopted son. Zaid's (RA) parents were distraught and distressed due to their son's disappearance. They heard from someone that their son was in Makkah. They came to Makkah and went to the Prophet (ﷺ) to speak about his return. Rasul Allah (ﷺ) said, " Ask your son if he agrees to go with you, and you can take him. When they asked their son Zaid, he refused to follow them. When the natural father saw that Rasul Allah (ﷺ) loved him most and made him his adopted son, they happily agreed to leave their son with Rasul Allah (ﷺ). Even though Allah had sent His Message, Hazrat Zaid (RA) accepted and prayed with the Prophet (ﷺ).

2.8. The beloved companion Hazrat Abu Bakr Siddique (RA) accepted Islam

1 NB, 610 AD

The Prophet (ﷺ) invited his pure and sincere friends outside his family to this great blessing. He (ﷺ) asked his genuine and old companion Hazrat Abu Bakr Siddiq (RA) to Islam. Hazrat Abu Bakr Siddiq (RA) immediately came to faith without hesitation. As mentioned in a hadith, the Prophet (ﷺ) said: The person to whom I presented Islam must have hesitated a little before accepting it, but Abu Bakr (RA) did not pause a little in accepting Islam.

Ibn Ishaq (ra) said that when Hazrat Abu Bakr Siddiq (RA) converted to Islam, he declared his Islam and started inviting people towards Allah and His Messenger (ﷺ). Hazrat Abu Bakr Siddiq (RA) was very close to his people. Those who knew him were mostly wealthy merchants. At the time of believing, he had forty thousand dirhams. Hazrat Abu Bakr (RA) was cheerful and kind to everyone. Because of his knowledge, trade, and good deeds, all the people of his nation used to come to him for opinions. Because of these attributes, he was a highly influential figure in Makkah. He started calling the people of his nation whom he trusted and who used to come to him to Allah Almighty and Islam.

(Ibn Hisham)

2.9. Al-Sabiqun Al-Awalun (Very First Muslims)

1 NB, 610 AD

Those who believe first after the proclamation of Prophethood are closer to Allah. The Holy Qur'an and the Holy Prophet (ﷺ) have given good news about them. There are different opinions about it.

Hazrat Abu Bakr Siddique (RA) performed the most significant services in this first era of preaching Islam. Hazrat Abu Bakr Siddiq (RA) used to trade, and his circle of friends and influence was vast and deep in Quraysh-e-Makkah. Hazrat Uthman bin Affan (RA), Hazrat Talha bin Ubaidullah (RA), Hazrat Saad bin Abi Waqas (RA), Hazrat Abdul Rahman bin Awf (RA), Hazrat Zubair ibn Awam (RA), and others believed.

Then Hazrat Ubaidah bin Jarrah (RA), Hazrat Abu Salma (RA), Hazrat Abdul Asad bin Hilal (RA), Hazrat Uthman bin Mazuon (RA), Hazrat Qudama bin Mazuon (RA), Hazrat Saeed ibn Zayd (RA) and his wife Hazrat Fatima (RA), sister of Hazrat Umar ibn Khattab (RA) also entered the realm of Islam.

After these people, Hazrat Umair bin Abi Waqas (RA), brother of Hazrat Saad bin Abi Waqas (RA), Hazrat Abdullah bin Masood (RA), Hazrat Jafar bin Abu Talib (RA), etc. They also converted to Islam. Hazrat Arqam ibn Abi al-Arqam (RA), Obaidah ibn Harith (RA), and Hazrat Khabab ibn Art (RA) also entered the realm of Islam.

Among the early believers were Hazrat Bilal (RA), Hazrat Umar bin Utbah (RA), Hazrat Khalid bin Saad bin Aas (RA), Hazrat Amir bin Fahira Azdi (RA), Hazrat Huzaifah bin Utbah (RA), Hazrat Saib bin Usman bin Mazuon (RA), Hazrat Masood bin

Al-Qari (RA), Hazrat Salit bin Amr (RA), Hazrat Hajib bin Amr (RA) Hazrat Ayyash bin Abi Rabia (RA) and his wife Hazrat Asma bint Salamah, Hazrat Amir bin Rabia (RA) and Hazrat Abdullah bin Hajj (RA).

Among the women, Umme Al-Fadl Labana bint Harith (RA), wife of Hazrat Abbas (RA), and Hazrat Asma bint Abu Bakr (RA) converted to Islam.

Thus, a small group of Muslims was formed, including women, men, young, old, and children. Fearing the polytheists, these Muslims used to go to a gorge outside Makkah and offer prayers.

For three years, Islam was secretly preached in this way. People gradually became disillusioned with polytheism and idolatry and began to convert to Islam. Thus, the Quraysh began discussing this new religion at every assembly and gathering in Makkah. Muslims did not declare their faith, so many Muslims did not know that others were Muslims. Initially, the Quraysh of Makkah did not consider this Islamic movement essential or dangerous. Therefore, they used to mock them verbally and ridicule the Muslims. The regular harassment of Muslims had not yet begun. Some mischievous people of Quraysh used to physically abuse Muslims when they got the chance to be alone. Once, Hazrat Saad bin Abi Waqas (RA) and some Muslims were severely prevented from worshiping by the infidels. Hazrat Saad bin Abi Waqas (RA) confronted them, and one of them was wounded by the sword of Hazrat Saad (RA). It was the first sword to go in the way of Allah.

2.10 - Birth of Abdullah (RA), son of Rasul Allah (ﷺ)

1 NB, 610AD

Abdullah (RA) was born the second son of the Holy Prophet (ﷺ). His mother was Ummul Mominin Hazrat Khadijah al-Kubra (RA). Abdullah (RA) is known by the titles Tahir and Tayyib. He held in Makkah. (Ummul-Mominin Khadija al-Kubra (RA) by Ali Asghar Chaudhry)

2.11 – Hazrat Abu Talib wants to know about Islam

2 NB, 611 AD

It was the custom of the Prophet (ﷺ) that at the time of prayer, he (ﷺ) would go to the foot of the hill and offer prayers. Once, he (ﷺ) and Hazrat Ali (RA) were praying in a gorge. Until then, Hazrat Ali (RA) had not revealed his religion to his father. By chance, Hazrat Abu Talib came there and saw them offering prayers. He stood by and watched. The Prophet (ﷺ) had finished the prayer, Hazrat Abu Talib asked with wonder about their doing.

He (ﷺ) said that it is the religion of Allah and His angels, all the prophets, and our ancestor Hazrat Ibrahim (AS). Allah has sent me as a messenger to His servants, forbidding idols and idols; only Allah has made it obligatory to worship Him, which is the way of performing it. I invite you to accept this and help me in this great work. Mr. Abu Talib said that I would not leave the religion of my forefathers, but he turned to Hazrat Ali (RA) and said, "Do not leave the side of the Prophet (ﷺ)." I am sure that Muhammad (ﷺ) will never encourage you to do anything but good.

2.12 – Death of Abdullah bin Rasul Allah and Revealing of Surat Al–Kauthar

3 NB. 612 AD

Hazrat Abdullah (RA) lived for one year, six months, and eight days after his birth, and then he passed away. He died in Taif.

When the second son of the Prophet (ﷺ) died, the polytheist chief of Makkah, 'Aas ibn Wail, said: Hazrat Qasim, the first son of Rasulullah, had already passed away. As a result, he said he now has no male offspring to succeed him. When he dies, his name will be erased from the world, and he will leave you behind.

Ibn Hamid (ra) narrated from Ibn Abbas (RA) that Abu Jahl had said the same thing on the death of Abdullah (RA), the son of the Prophet (ﷺ). It is narrated on the authority of Ibn Abi Hatim (ra) from Shamir bin Atiyah that while rejoicing over the grief of the Holy Prophet (ﷺ), Aqaba bin Abi Mu'ayt showed such meanness. Atta (ra) says that when the second son of the Holy Prophet (ﷺ) passed away, the uncle of the Holy Prophet (ﷺ), Abu Lahab (whose house was very close to the home of the Holy Prophet), ran to the polytheists and gave them this good news on his behalf. That tonight Muhammad (ﷺ) became childless, or his roots were cut off. These were the most painful and heartbreaking situations in which Allah Almighty revealed Surah Al-Kawthar.

بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِيۡمِ

اِنَّاۤ اَعۡطَيۡنٰكَ الۡكَوۡثَرَ ؕ﴿۱﴾ فَصَلِّ لِرَبِّكَ وَانۡحَرۡ ؕ﴿۲﴾ اِنَّ شَانِئَكَ هُوَ الۡاَبۡتَرُ ﴿۳﴾

(Surah Al-Kauther: 1 -3)

In the name of Allah, the Beneficent, the Merciful

Verily, We have granted you (O Muhammad (ﷺ)) Al-Kauthar (a river in Paradise); (1) Therefore turn in prayer to your Lord and sacrifice (to Him only) (2) For he who hates you (O Muhammad (ﷺ)), he will be cut off from every posterity (a good thing in this world and the Hereafter). (3)

The Quraysh became his enemies because he worshiped and adored Allah alone. The Prophet (ﷺ) rejected their polytheism. Due to this, your status before Prophethood was taken away. It was as if he had been cut off from the community. Even a handful of his companions were suffering helplessly. After that, the mountain of grief was broken by the death of one son after another. On this occasion, instead of sympathy and condolences, happiness was being celebrated by dear relatives, people of the tribe community, and neighbours, which was heartbreaking for a nobleman. He had always treated his people and others very kindly. Upon this, Allah Almighty gave him the glad tidings in one sentence of the shortest surah from which the most excellent tidings have never been shown to any human being in the world, and, at the same time, announced that the root of those who oppose him will be cut.

(Ummul-Momineen Hazrat Khadijah Al-Kubra (RA), p. 93)

Kawthar Pool:

Narrated by Imam Bukhari, Muslim, Abu Dawud, Nisai from Hazrat Anas (RA). These are the words of Imam Muslim.

One day, while the Messenger of Allah (ﷺ) was among us in the masjid, he fell asleep and fainted, then laughed and raised his head. We asked! O Messenger of Allah (ﷺ)! What makes you laugh? He said: A surah has been revealed to me

at that time. Then he recited Surah Al-Kawthar with Bismillah. Then he said, "You know what Kawthar is." We submitted! Allah and His Messenger (ﷺ) know best. He said: This is the canal of Paradise, my Lord has promised me in which sound is abundant, and this is the pool on which my people will come to drink water on the day of resurrection. Drinking pot will be equal to the number of stars. At that time, the angels will remove some people from the pool, and I will say: O my Lord, they are of my people. Allah Almighty will say, "You do not know; they adopted a new religion (Bedaat) after you."

Ibn Kathir narrated this narration and wrote more!

It has been narrated in the hadiths that two drains will fall from the sky, filling the pool with water from the Kawthar canal. Its vessels will be as numerous as the stars in the sky.

From this hadith, the reason for the revelation of Surah Al-Kawthar was also known, i.e., the correct interpretation of the word Kawthar as Khair-e-Kathir. Also, this good deed includes the pool of Kawthar, which will irrigate the Muhammadan Ummah on the Day of Resurrection. This narration also makes it clear that the original canal is in Paradise, and this pool will be in the field of Judgment. Water from the Kausar canal will be poured into it through two canals. It also confirmed the narration that the ummah would come to the pool of Kawthar before entering Paradise. This hadith mentions the removal of some people from the pool of Kawthar. These are the people who later turned away from Islam (adding new things to the religion) or were not already Muslims but hypocritically used to expressing Islam. After the Prophet, their hypocrisy was exposed. And Allah knows best.

(Tafsir Maarif ul Quran vol. 1 p. 4)

2.13 - Gathering in Daral-Arqam

4 NB, 613 AD

Ibn Ishaq (ra) writes that the Holy Prophet (ﷺ) continued to preach secretly for three years after the revelation of Surah Mudassar. He used to offer prayers in a gorge apart from the general assembly. After the quarrel of Hazrat Saad bin Abi Waqas (RA) with a polytheist, the atmosphere became tense, and the Prophet (ﷺ) and his companions started secretly gathering at the house of Hazrat Arqam (RA) for worship that was on the Safa located on the mountain. At that time, a group of Muslims was formed. Dar-ul-Arqam remained the center of Muslims till the 6th year of Prophethood. After the conversion of Hazrat Umar (RA) to Dar-ul-Arqam, the number of Muslims had increased to 40. Hazrat Umar (RA), Hazrat Hamza (RA) had also become Muslim.

This Dar-ul-Arqam is also called the first school of Islam. From the third to the sixth year of Prophethood, it was the abode of the Prophet (ﷺ) and the Islamic Dar-ul-Sadr (Headquarters).

Dar-Arqam is the first educational institution for Muslims. The people who became Muslim in this period are counted in "Sabiqun Awalun."

2.14 - Commanded to preach openly

4 NB, 613 AD

It is narrated from Hazrat Abu Hurairah (RA) that when Allah, the Exalted, said:

وَاَنْذِرْ عَشِيْرَتَكَ الْاَقْرَبِيْنَ ﴿٢١٤﴾

And warn your tribe (O Muhammad ﷺ) of near kindred. (214)

(Surah Ash Shura – 214)

Rasul Allah (ﷺ) said:

O people of Quraysh, buy your souls from Allah Almighty through faith and obedience and save yourself (in case you do not believe). I will not be able to protect you from the punishment of Allah. O children of Abdul Muttalib! I will not benefit from the sentence and seizure of Allah Almighty. O Abbas bin Abdul Muttalib! O Safiyya (Rasul Allah's father's sister), I will not be of any use to you (without the will of Allah). O Fatima, daughter of Muhammad (ﷺ)! Take from me whatever you want from my wealth, but I cannot save you from the punishment of Allah (unless you believe and intercession is allowed).

The guidance is from the Almighty.

فَاصْدَعْ بِمَا تُؤْمَرُ وَ اَعْرِضْ عَنِ الْمُشْرِكِيْنَ ﴿٩٤﴾

Therefore, proclaim openly (Allah's Message - Islamic Monotheism) that which you are commanded, and turn away from Al-Mushrekeen (polytheists, idolaters, and disbelievers, etc.)

(Surah Al-Hijr - 94)

The work of secret invitation and preaching continued for almost three years. After the revelation of this blessed verse, the Prophet (ﷺ) and his companions began to spread Islam openly.

2.15 - Declaration of Truth on Mount Safa

4 NB, 613 AD

It is narrated from Hazrat Abdullah bin Abbas (RA) that when Allah Almighty revealed the command!

وَأَنذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ﴿٢١٤﴾

And warn your tribe (O Muhammad ﷺ) of near kindred.

(Surah Ash Shura – 214)

The Prophet (ﷺ) visited Mount Safa and called out to the people according to the customs and traditions of that time, or by saying (یاصباحاہ) Ya Sabahaah (O people, beware of the sudden attack of the enemy in the morning). People started running towards him. The one who could not reach by himself sent a man on his behalf.

The Holy Prophet (ﷺ) said: O Bani Abdul Muttalib, O Bani Fahr, O Bani So-and-so!

If I say that the enemy's cavalry has reached the foothills on the other side of this mountain, intending to attack you suddenly, will you confirm me and accept my statement as accurate? They agreed and said yes because we have never seen you (the Prophet) lying. You (ﷺ) always speak the truth. Then he (ﷺ) said: Now I warn you of the severe torment of Allah, which is very nearby. Believe in the religion that I have brought. Upon hearing this, the familiar Quraysh people laughed, and Abu Lahab said, "Did you gather us for this

nonsense?" The assembly then dispersed. As soon as Abu Lahab got up, Surah Al-Lahab was revealed.

بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِيۡمِ

تَبَّتۡ يَدَاۤ اَبِىۡ لَهَبٍ وَّتَبَّ ؕ ﴿۱﴾ مَاۤ اَغۡنٰى عَنۡهُ مَالُهٗ وَمَا كَسَبَ ؕ ﴿۲﴾ سَيَصۡلٰى نَارًا ذَاتَ لَهَبٍ ۖ ﴿۳﴾ وَّامۡرَاَتُهٗ ؕ حَمَّالَةَ الۡحَطَبِ ۚ ﴿۴﴾ فِىۡ جِيۡدِهَا حَبۡلٌ مِّنۡ مَّسَدٍ ﴿۵﴾

(Surah Al Masad: 1-5)
In the name of Allah, the Beneficent, the Merciful

Perish the two hands of Abu Lahab (an uncle of the Prophet), and perish he! (1) His wealth and children will not benefit him! (2) He will be burnt in a Fire of blazing flames! (3) And his wife too, who carries wood (thorns of Sadan, which she used to put on the way of the Prophet (ﷺ), or used to slander him). (4) In her neck is a twisted rope of Masad (palm fibre). (5)

2.16 – Invitation of the family of Abdul Muttalib

4 NB, 613 AD

It is narrated from Hazrat Ali (RA) that when the verse about frightening the family members was revealed, the Prophet (ﷺ) arranged a feast and gathered all his family members in it. A handful of grain, meat from a goat's hand, and a cup of milk were arranged. All the people of Bani Abdul Muttalib, who were about forty (40), were gathered. Among them were Abu Talib, Hazrat Hamza, Hazrat Abbas, and Abu Lahab. Hazrat Mohammed (ﷺ) said!

In the name of Allah, eat the food that is for a man under normal circumstances. Forty people ate to their heart's content and even more. Then he (ﷺ) intended to say

something, but Abu Lahab woke everyone up, saying that Muhammad (ﷺ) had cast a spell on your food. Upon hearing this, the people left, and he (ﷺ) could not get a chance to say anything. The next day, he (ﷺ) arranged the meal, and after finishing the meal, he (ﷺ) said: I have brought you the welfare of this world and the hereafter. I do not know anyone in Arabia who has brought anything better for his nation. Who of you will be my helper? Everyone was silent when they heard this. No one answered. Hazrat Ali (RA) got up and said: Although I am weak and the youngest, I will support you. On hearing this, everyone laughed and left jokingly. (Ibn Kathir)

2.17 - Opposition and hostility of Quraysh

4 NB, 613 AD

When the Prophet (ﷺ) started his work, there was a great uproar in Quraysh, Makkah. In opposition to the Prophet (ﷺ), they forgot all the things that he used to do in praise of the Prophet (ﷺ) because most of the believers were weak, poor, and enslaved people. They were considered inferior to the chiefs. At first, they used to make fun of him, then they started a series of regular harassment, and some chiefs even went to extremes of cruelty.

Hazrat Bilal (RA) was a slave of Umaiyah bin Khalaf. He started experiencing various kinds of pain. He used to lie Hazrat Bilal (RA) on the hot sand and put hot stones on his chest. He used to tie muskets and beat him with whips, keep him hungry, tie ropes around his neck, and hand him over to the boys. Hazrat Bilal (RA) endured all these hardships and chanted the slogan "Ahad, Ahad."

Hazrat Ammar (RA) and his father, Hazrat Yasir (RA), and his mother, Hazrat Sumaiya (RA), became Muslims. Abu Jahl used to harass them in various ways. Hazrat Sumaiya (RA) was martyred by the cruel tyrant Abu Jahl. Hazrat Zubair (RA) was beaten so much by Abu Jahl that he blinded him by beating him. Many slave girls and enslaved people have been subjected to such severe punishments that their imaginations made their body hair stand on end. But despite all these efforts, the infidels of Makkah could not succeed in turning a single Muslim into an apostate. Hazrat Uthman (RA) was a rich man of the Umayyad tribe. His uncle used to tie him with ropes and beat him severely. Hazrat Zubair bin Awam (RA) was wrapped in a mat and given smoke in his nose. Hazrat Abu Dhar Ghaffari (RA) was severely beaten while listening to the recitation of the Qur'an. He lost consciousness and was about to be killed. Hazrat Abbas (RA) stopped them, saying that he was a man of Banu Ghaffar, and his tribe got in the way of our trade caravans. They will not let you pass through there. Hazrat Abdullah bin Masood (RA) was knocked unconscious in the courtyard of the Ka'bah. Hazrat Khabab bin Al-Arat (RA) was pushed and laid on embers. A man would climb on his chest so that he could not take a crotch. All the skin on his back was burnt. Some of the Companions (may Allah be pleased with them) were wrapped in camel skin and tied. Some wore iron shields and armour and threw burning fire and embers.

2.18 - Atrocities on The Messenger of Allah (ﷺ)

4 NB, 613 AD

It is narrated on the authority of Hazrat Anas (RA) that the Messenger of Allah (ﷺ) said: Undoubtedly, in the way of Allah, no one has been given as much torture as I have been given, and I have been threatened in the way of Allah, as no one has been so threatened. (Fatah al-Bari)

It is narrated from Hazrat Abdullah bin Amr bin Aas (RA) that the Prophet (ﷺ) was once praying in the Ka'bah when Aqaba bin Abi Mu'ayt put a chador around his neck and began to choke. Hazrat Abu Bakr Siddiq (RA) heard the news, and he came running and grabbed Aqaba by the shoulders, took him away from the Messenger of Allah (ﷺ), and spoke!

أَتَقْتُلُونَ رَجُلاً أَنْ يَقُوْلَ رَبِّيَ اللّٰه

Do you want to kill a person who says that my Lord is Allah? (Bukhari)

The disbelievers left Hazrat Rasool Akram (ﷺ) and started beating him severely to kill Hazrat Abu Bakr (RA).

Once, the Prophet Muhammad (ﷺ) was in the court of the Kaaba, disbelievers besieged him and misbehaved. When Harith bin Abi Hala (RA) learns about it, he rushes to save him. They started to beat Harith (RA) severely and killed him. Harith bin Abi Hala (RA) was the step-son of Rasool Allah (ﷺ) and the son of Hazrat Khadijah (RA) from her previous husband. He

was killed near "Rukan-e-Yemeni" after Islam. He was the first martyr on the path of Allah.

Abu Lahab's wife used to place thorns in Hazrat Rasool Akram's (ﷺ) path to harm him. Once, he (ﷺ) was praying in the courtyard of the Ka'bah. The people of Quraysh were also present there. Abu Jahl said that a camel had been slaughtered at such a place. Hearing this, Aqaba ibn Abi Mu'ayt got up and brought the veil. When Rasool Allah (ﷺ) went into prostration, he threw the veil over him. The Prophet (ﷺ) was engaged in prayers, and the disbelievers were bursting with laughter. Hazrat Abdullah bin Masood (RA) was present there, but he dared not see the crowd of infidels. Coincidentally, Hazrat Fatima Al-Zahra (RA), a child, came and pushed the veil off her back and fell on his (the Prophet's) back.

The polytheists used to throw stones at the house of the Prophet (ﷺ) in Makkah. They used to throw dirt outside the Prophet's (ﷺ) home. Sometimes he was called insane; sometimes he was called a sorcerer. These few incidents have been mentioned briefly. Otherwise, the incidents are much more than that. But even Hazrat Muhammad (ﷺ) used to do his work with complete determination, courage, and boldness. When the polytheists of Makkah became convinced that he could not stop this movement with these tactics, they were compelled to resort to other methods.

2.19 - First migration to Ethiopia

Rajab, 5 NB, 614 AD

With time, the oppression of the Muslims by the polytheists of Makkah increased, and the oppression reached its climax. The land of the city of Makkah became too narrow for the Muslims. The lives of the Muslims had become miserable. On the other hand, the Prophet (ﷺ) knew that Ashamah Najashi, the king of Abyssinia, was a just king. No one is oppressed there. So, he (ﷺ) allowed the Muslims to move to Abyssinia, where there was a Christian government. After this, according to a fixed schedule, on the Rajab 5th Nabavi, the first group of the Companions left for Abyssinia. The group consisted of twelve men and four women. Hazrat Uthman bin Affan (RA) was among them. The Prophet (ﷺ) said about them that this is the first family to migrate in the way of Allah after Hazrat Ibrahim (AS) and Hazrat Lot (AS).

Names of the companions Migrated to Abyssinia.

(1) Uthman ibn Affan (RA)
(2) The Syeda Ruqaiyah (RA), the daughter of Prophet Muhammad (ﷺ), wife of Hazrat Usman (RA)
(3) Abu Huzaifa bin Utbah (RA)
(4) Sehla bint Sohail, Abu Hudhayfah`s wife
(5) Uthman bin Mazuon (RA)
(6) Abdullah bin Mas'ud (RA)
(7) Al-Rahman ibn 'Awf (RA)
(8) Zubair bin Awam (RA), the Prophet (ﷺ)'s cousin
(9) Musab bin Umair (RA)
(10) Amir bin Rabia (RA)
(11) Layla bint Abi Hasmah (RA), wife of Amir bin Rabia (RA)

(12) Suhail bin Bayza (RA)

(13) Abu Hatib ibn Umro (RA)

(14) Abu Salamah bin Abdul Asad (RA)

(15) Umme-Salamah bint Abi Umaiyah (RA), wife of Abu Salamah. After the death of Abu Salama (RA), she married the Prophet (ﷺ)

(16) Abu Sabra bin Abi Rahem Ameri (RA)

In the book `Ayun Alasr`, Kulsum bint Sohail bin Umar (RA), wife of Hazrat Abu Sabra (RA), is mentioned in place of Abdullah bin Masud (RA).

The caravan came out secretly in the darkness of night, in disguise, to a place called "Shabiyah," near Jeddah. Incidentally, two commercial ships were ready to go to Abyssinia. They rented ships that sailed for half a dinar. They boarded the boat. Quraysh pursued them to the harbor, but their ship had departed.

Gradually, other Muslims meet those people; even eighty-three (83) have migrated. After two months of relocating to Abyssinia, they heard news that prominent leaders of Quraysh had accepted Islam. There are peace and no danger for Muslims. Happily, they depart back when they reach Makkah, and they come to know that the news is false. Muslims still have a hard time; they are confused about what to do. Some people go back, some hide around, and some return to Makkah with guarantees.

2.20 - Polytheist delegation to seek help from Hazrat Abu Talib

5 NB, 614 AD

Utbah's tactics failed, and he prepared a team to negotiate with Abu Talib. Utbah, Sheba, Abu-Jantri, Aswad, Walid, and Abu-Jehl were team members. They reiterated their previous offer and the consequences for disregarding the warning and demands.

Suppose he did not accept it and also made some ignorant demands from the Prophet (ﷺ). For example, if you are a prophet, move the mountain away from its place or revive our ancestors. Hazrat Abu Talib also summoned him to answer. Rasool Allah (ﷺ) was answering their reasonable questions, but they were not ready to accept. They were threatening Hazrat Abu Talib along with him (ﷺ). After leaving the delegation, Hazrat Abu Talib said to the Prophet (ﷺ): "My nephew, I am old, and I have no strength to compete with the Quraysh of Makkah.

You shouldn't curse these idols and stop spreading your religion. Hearing this, the Prophet (ﷺ) said: Uncle! Even if you put the sun in my right hand and the moon in my left hand, I can't stop myself from working my mission."

Rasool Allah (ﷺ) felt that Hazrat Abu Talib wanted to give up his support. He (ﷺ) left in despair and said to his uncle, "I will not give up my work till the work of Allah is completed, or I will give my life while doing this work." Uncle Abu Talib was very impressed with his nephew's determination and commitment; he said Carry on; I will be with you until my death; I do not leave you alone against your enemy.

2.21 - The Revelation of Surah Al-Kafiroon

5 NB, 614 AD

It is narrated on the authority of Hazrat Ibn 'Abbas (RA) that the Quraysh asked him to either refrain from condemning our idols, or if this is not possible, then the decision between him and us is that one year you will worship our gods and one year, we will worship your God. This Surah was revealed to him. (Muajam Tabarani)

بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِيۡمِ

قُلۡ يٰۤاَيُّهَا الۡكٰفِرُوۡنَۙ ﴿۱﴾ لَاۤ اَعۡبُدُ مَا تَعۡبُدُوۡنَۙ ﴿۲﴾ وَلَاۤ اَنۡتُمۡ عٰبِدُوۡنَ مَاۤ اَعۡبُدُۚ ﴿۳﴾ وَلَاۤ اَنَا

عَابِدٌ مَّا عَبَدۡتُّمۡۙ ﴿۴﴾ وَ لَاۤ اَنۡتُمۡ عٰبِدُوۡنَ مَاۤ اَعۡبُدُ ؕ ﴿۵﴾ لَـكُمۡ دِيۡنُكُمۡ وَلِىَ دِيۡنِ ﴿۶﴾

In the name of Allah, the Beneficent, the Merciful

Say (O Muhammad (ﷺ) to these Mushrekeen and Kafiroon): "O Al-Kafiroon (disbelievers in Allah, in His Oneness, in His Angels, in His Books, in His Messengers, in the Day of Resurrection, and Al-Qadar)! (1) "I worship not that which you worship, (2) "Nor will you worship that which I worship. (3) "And I shall not worship that which you are worshipping. (4) "Nor will you worship that which I worship. (5) "To you be your religion, and to me my religion (Islamic Monotheism)." (6)

(Al Kafiroon: 1-6)

2.22. Incidence of Surah Al-Najam

Ramadan 5 NB, 614 AD

Once the Prophet (ﷺ) visited the Holy Haram-e-Kaba. There was a large gathering of Quraysh. All the great chiefs and people were gathered there. Rasool Allah (ﷺ) suddenly stood

up and started reciting Surah An-Najm. The disbelievers of Makkah usually used to disturb the recitation of Qur'anic verses and try to stop him in every possible way. The statement is full of humor and charm. They were not conscious of the sound of this great word. All of them turned to him and listened attentively. Even when he (ﷺ) recited this heart-rending verse at the end of the surah and uttered this command of Allah.

فَاسْجُدُوا لِلّٰهِ وَاعْبُدُوا ﴿٦٢﴾ السجدة

So, fall down in prostration to Allah, and worship Him (Alone).

(Surah An Najam – 62)

At the same time, he (ﷺ) went into prostration, and no one could control him, and all of them fell into prostration. The fact is that on this occasion, the glory and majesty of Allah revealed the reality of these disbelievers and arrogant people. Therefore, they could not control themself and fell into prostration. Later, they realized they were doing the same thing they strongly opposed. They did not associate with each other and started making excuses that you (ﷺ) had praised their gods and goddesses. When the news of this prostration reached Abyssinia, they were under the misconception that the people of Makkah had become Muslims and intended to return. Still, before approaching, it became clear that the report of conversion to Islam was incorrect.

2.23 - Tried to Deflect Hazrat Abu Talib from Rasul Allah's (ﷺ) favour

6 NB, 615 AD

When the disbelievers of Makkah became convinced that Hazrat Abu Talib would not give up the support of the Messenger of Allah (ﷺ), they resorted to another tactic. They took Ammar bin Waleed, the son of Waleed bin Mughirah, to Abu Talib and said to him:

O Abu Talib! This is the most beautiful and handsome young man of Quraysh. Make him your son and hand over your nephew to us. He is against our ancestors' religion and has shattered our nation into parts. We will kill him, and this is a man in exchange for a man.

Hazrat Abu Talib said! Abu Talib said! By God, how bad are you making the deal? You came to me to demand that my son kill and give me your son to feed him. By God, it cannot be.

Mutham ibn 'Uday, the grandson of Nawafil ibn' Abd al-Manaf, said: By God, O Abu Talib, your people have spoken of justice and have tried to avoid what you do not like. But I see that you do not want to accept anything from anyone.

Hazrat Abu Talib replied: By God, you have not done me justice; you have left me and started helping my opponents, so do whatever you want.

(Ibn Hisham)

2.24 - Abu Jahl tried to kill the Prophet (ﷺ)

6 NB, 615 AD

One day, Abu Jahl intended to martyr the Messenger of Allah (ﷺ) by throwing a heavy stone at his head while he was prostrating. With this intention, he took a heavy stone one morning and sat by the Haram. The Prophet (ﷺ) came as usual, stood up, and began to pray. The disbelievers of Makkah also came to their meetings to see the narration of Abu Jahl. When the Prophet (ﷺ) prostrated, Abu Jahl picked up a stone and went towards him, but when he got close, he ran away in a state of panic. He was pale in colour and so frightened that both his hands were stuck to the stone. He could hardly throw the stone with his hand. On both sides, some people of Quraysh got up, came towards him, and spoke. O Abu al-Hakam, what happened to you?

Abu Jahl said! I was about to do what I had told at night when a camel came across me. I saw this kind of skull, neck, and teeth of a camel that would crunch me.

2.25 - Hazrat Hamza (RA) Accepted Islam

Dhuel-Hijjah 6 NB, 615 AD

The disbelievers of Makkah never missed an opportunity to persecute the Prophet (ﷺ). Once upon a time, Abu Jahl passed near Mount Safa near the Messenger of Allah (ﷺ), and he cursed him (ﷺ). He (ﷺ) remained silent and did not answer him. Then he picked up a stone and threw it on his head. The Prophet's (ﷺ) blood came out from his injured head. Then Abu Jehl came near the Kaaba and sat with his friend.

Located on Mount Safa, a woman (A slave girl of Abdullah bin Jadaan) was watching this incident from her house. Hazrat Hamza (RA) came back from hunting, bow girded his sword. The slave girl saw him and explained the whole thing to Hazrat Hamza (RA); he reignited the anger. He was a powerful man. After hearing the entire story, he came straight to Abu Jahl and accosted. O coward, you abused my nephew and hit him even though I am of his religion. Then he kicked the bow hard on his head and was severely injured. The Makhzoom tribe and the Banu Hashim were kindled against each other. Abu Jehl stopped fighting each other, saying it was my fault.

Hazrat Hamzah (RA), after receiving the news of Abu Jahl, came to the Messenger of Allah (ﷺ) and said:

Nephew! You will be glad to hear that I have avenged you on Abu Jahl.

The Prophet (ﷺ) said: Uncle, I am not happy with such things. Yes, I would be thrilled if you became Muslim; upon hearing this, Hazrat Amir Hamza (RA) accepted Islam at that time.

Hazrat Hamza (RA) is ranked 39th among Muslims. With the conversion of Hazrat Hamza (RA) to Islam, a weak group of Muslims gained power. At that time, the Prophet (ﷺ) used to visit Dar al-Arqam. The disbelievers of Makkah became very bold in insulting the Muslims and the Messenger of Allah (ﷺ). Hazrat Hamza (RA) had become somewhat cautious about being a Muslim.

2.26 - Hazrat Umar (RA) Accepted Islam

Dhuel-Hijjah 6 NB, 615 AD

Upon hearing the news of the conversion of Hazrat Hamza (RA) to Islam, the disbelievers of Makkah became very worried due to their hatred and enmity. They started consulting among themselves on how to stop this flood. Hazrat Umar (RA) was a famous wrestler, like Hazrat Hamza (RA), and was counted among the brave young men of Arabia. He was at the forefront of persecuting Muslims and in his efforts against the Prophet (ﷺ). He used to beat a slave girl of his family, Labina (RA), so much that when he got tired, he would say that he would beat her again after taking some rest and then he would beat her again, but still, he could not change his faith and belief in the weak slave-girl.

Finally, he decided firmly that he had promised in the assembly of the Quraysh alone that he would eliminate the temptation. He will kill Mohammad (ﷺ). Abu Jahl heard it said that if you do this, then I would give you 100 camels and a thousand ounces of silver. So, Umar (RA) picks a sword searching for Prophet Muhammad (ﷺ) to kill and sets out to find the way; he gets Naeem bin Abdullah. Naeem asked about his intention to go further in this hot weather. He said I am going to decide Mohammad (ﷺ). Naeem said take care of your family, so take your sister Fatima (RA) and brother-in-law Saeed bin Zaid (RA), who have become Muslims.

It was reported that Hazrat Umar (RA) became furious and immediately went to his sister's house. Hazrat Khabab bin Art (RA) was reciting a scripture containing Surah to them there. Hazrat Khabab (RA) used to teach them regular Qur'anic

teachings. Hazrat Khabab (RA) heard the sigh of Hazrat Umar (RA), so he hid inside the house, and Hazrat Fatima (RA) hid the scripture. But when Hazrat Umar approached the house, he heard the recitation of Hazrat Khabab (RA) and asked what the low voice was. They said, "Nothing. We were talking to each other." Umar (RA) was also angry that you are both atheists. My Brother-in-law said if another religion were better than your religion, then. To hear that 'Umar began beating his brother-in-law; anger was out of tolerance, and he sat up badly. His sister tried to redeem her husband; he began to beat her badly. When her sister tried to save her husband, he started beating her badly. Her face began to bleed, and she suffered a head injury. Upon this, the sister became enthusiastic and said that, other than your religion, only another religion is true. I bear witness that there is no god but Allah, and I also bear witness that Muhammad (ﷺ) is the Messenger of Allah.

Upon hearing this, Hazrat Omar (RA) was overwhelmed with despair, and seeing the blood on his sister's face, he felt ashamed and remorseful. Well, tell me what you were reading. His sister said to him, "You are unclean." Only pure people can touch the Qur'an. Go and perform ablution and come. Upon this, Hazrat Umar (RA) went to take a bath. Meanwhile, Hazrat Khabab (RA) bin Art also came out. Hazrat Omar (RA) took the book from him and started reciting it. These were the verses of Surah Ta Ha

إِنَّنِيٓ أَنَا ٱللَّهُ لَآ إِلَٰهَ إِلَّآ أَنَا۠ فَٱعْبُدْنِى وَأَقِمِ ٱلصَّلَوٰةَ لِذِكْرِىٓ ﴿١٤﴾

(Surah Taha – 14)

"Verily! I am Allah! La ilaha illa Ana (no one has the right to be worshipped but I), so worship Me and perform As-Salat (Iqamat-as-Salat) for My Remembrance. (14)

When he came to this verse, he cried, "What a wonderful and honourable word!" Upon hearing this, Hazrat Khabab (RA) gave the good news to Hazrat Umar (RA) and said, "Omar, be happy." Concerning what he prayed: O Allah, grant strength to Islam through Umar bin Khattab or Umar bin Hisham.

This is the effect of the same prayer on Friday and three days after Hazrat Hamza (RA) converted to Islam. The Prophet (ﷺ) was in the house (Dar al-Arqam) near Mount Safa. They came to Darul Arqam with Hazrat Umar (RA). Hazrat Umar (RA) was carrying his sword around his neck when he reached out and knocked on the door. One of the Companions got up and peeked through the door and saw Omar standing with his sword hanging. He immediately informed the Messenger of Allah (ﷺ), and all the people gathered. Hazrat Hamza (RA) asked: What is the matter? People said there was Umar. Hazrat Hamza (RA) said: Open the door. If he has good intentions, I will do good; if he has bad intentions, I will finish him with the sword. Inside, the revelation was being revealed to the Prophet (ﷺ) at that time. Hazrat Umar (RA) was brought to him when the revelation was announced. Rasool Allah (ﷺ) grabbed his shirt and shook it so hard that Hazrat Omar (RA) staggered and spoke! You do not stop until you have inflicted the same humiliation and meted out exemplary punishment and disgrace to them, as was done with Walid bin Mughirah. The Prophet (ﷺ) said! O Allah! This Umar bin Khattab is present.

O Allah! Honor your religion with him. Following the instructions of the Prophet (ﷺ), Hazrat Umar (RA) entered Islam and said:

اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰه

I bear witness that there is no god but Allah, and I bear witness that Muhammad (ﷺ) is the Messenger of Allah.

Hearing this, all the Companions inside the house said Takbir so loudly that people could hear their voices as far as the Masjid Haram.

Hazrat Umar (RA), after converting to Islam, said: "When we are on the right path, why are we hiding?" So, companions came out in two rows with him (RA). Hazrat Hamza (RA) was at the forefront in one row, and Hazrat Umar (RA) in the other. Light dust was blowing from their walk till they entered Masjid Haram.

Hazrat Umar (RA) says that when the Quraysh saw Hamza and me (RA), their hearts were hurt so much that they had not been pulled till now. On the same day, the Prophet (ﷺ) gave me the title "Farooq". Prayers were offered in front of everyone in the Kaaba. Hazrat Umar Farooq (RA) is the 40th convert to Islam. (History of Umar bin Khattab - Ibn Jozi)

2.27 - Second migration of Ethiopia

6 NB, 615 AD

When the people returned from Abyssinia, they described the conditions and how the Muslims lived there in peace and tranquillity. The second migration was more complex than the first because this time the polytheists of Makkah were more vigilant and determined to thwart any such attempt. But the Muslims proved to be much more diligent than they, and Allah Almighty made their journey easier. A group of Muslims

reached King Negus before the grip of the Makkahian Infidels. The number of emigrants this time was eighty-three (83) men and eighteen (18) women.

The names of the emigrants who migrated to Abyssinia:

(1) Uthman ibn Affan (RA)

(2) The Syeda Ruqaiya (RA), the daughter of Prophet Muhammad (ﷺ) and wife of Hazrat Usman (RA)

3) Jafar ibn Abi Talib (RA)

4) Asma bint Umais (RA), wife of Jafar, gave birth to a son, Abdullah bin Jafar (RA), in Ethiopia

5) Umro bin Saeed bin Aas (RA)

6) Fatima bint Safwan (RA), wife of Umro bin Saeed

7) Khalid bin Saeed bin Aas (RA) (Umro bin Saeed's brother) 8) Amina bint Khalaf (RA), wife of Khalid bin Saeed (RA)

9) Abdullah bin Jahesh (RA)

10) Obaidullah ibn Jahesh (RA) (he become Christian in Abyssinia)

11) Umme Habiba bint Abi Sufyan (RA), wife of Ubaidullah. After the death of Ubaydullah ibn Jahesh, she got the privilege of becoming the Prophet's (ﷺ) wife.

12) Qais bin Abdullah (RA)

13) Barakah bint Yasaar (RA), wife of Qais bin Abdullah (RA)

14) Mayqib bin Abi Fatimah Dosi (RA)

15) Utbah bin Ghazwan (RA)

16) Zubair bin Awam (RA)

17) Abu Hudefah bin Utbah (RA)

18) Aswad ibn Nawfal (RA)

19) Yazid bin Zamah (RA)

20) Umro bin Umaiyah (RA)

21) Taleeb bin Omair (RA)

22) Musab bin Omair (RA)

23) Suybit bin Saad (RA)

24) Jahem bin Qais (RA)

25) Umme Harmalah bint Abdul Aswad (RA), wife of Jahem bin Qais (RA)

26) Umro ibn Jahem bin Qais (RA)

27) Khazima bint Jahem bin Qais (RA)

28) Abul Rum bin Umair (RA) (Musab's brother)

29) Firas Bin Nazar (RA)

30) Abdul Rahman bin Auf (RA)

31) Amir Bin Abi Waqas (RA)

32) Muttalib bin Azhar (RA)

33) Ramlah bint Awf (RA), wife of Muttalib bin Azhar

34) Abdullah bin Masud (RA)

35) Utebah bin Masud (RA) (Abdullah's brother)

36) Miqdar bin Umro (RA)

37) Harith bin Khalid (RA) with wife

39) Umro bin Othman (RA)

40) Abu Salamah ibn Abdal-Assad (RA) With wife Umme-Salamah (RA)

42) Shammas (which is also known as Osman bin Abdul Alsred) (RA)

43) Habbar bin Sufyan bin Abdal Asad (RA)

44) Abdullah ibn Sufyan (RA) (Habbar's brother)

45) Hisham ibn Abu Hudefah (RA)

46) Salamah ibn Hisham (RA)

47) Ayyash bin Abi Rabia (RA)

48) Mutab bin Auf (RA)

49) Usman Bin Mazuon (RA)

50) Saa'ib bin Usman (RA)

51) Qadamah bin Mazuon (RA)

52) Abdullah bin Mazuon (RA)

53) Hatib ibn Harith (RA)

54) Mohammad ibn Hatib (RA)

55) Harith ibn Hatib (RA)

56) Khattab bin Harith (RA) with wife Fakiha bin Tasaar (RA)

58) Sufyan ibn Muammar (RA) with wife Hasna (RA)

60) Jabir bin Sufyan (RA)

61) Janadah bin Sufyan (RA)

62) Sharjeel bin Hasna (RA)

63) Uthman ibn Rabiah (RA)

64) Khanees bin Hudefah Sahmi (RA)

65) Abdullah bin Hudefah Sahmi (RA)

66) Qais bin Hudefah Sahmi (RA)

67) Abdullah bin Harith Sahmi (RA)

68) Hisham bin Al-Aas Sahmi (RA)

69) Abul Qais bin Haris Sahmi (RA)

70) Harith bin Harith bin Qais Sahmi (RA)

71) Muammer bin Harith Sahmi (RA)

72) Bashar bin Harith Sahmi (RA)

73) Saeed bin Harith Sahmi (RA)

74) Saa'ib bin Harith Sahmi (RA)

75) Saeed bin Umro Sahmi (RA)

76) Eddy bin Nazla (RA)

77) Omair bin Ramab Sahmi (RA)

78) Mahmiyyah bin Juzz (RA)

79) Muammar bin Abdullah (RA)

80) Urwah bin Abdul Uzza (RA)

81) Nu'man ibn Eddy

82) Amir bin Rabia (RA)

83) Abu Sabra bin Abi Raham (RA) with wife Umme Kulsum bin Suhail (RA)

85) Abdullah bin Makhzamah (RA)

86) Abdullah bin Suhail bin Umro

87) Sakran bin Umro (RA) with wife Saudah bin Zamah (RA)

89) Salet bin Umro (RA)

90) Malik bin Rabia (RA) with wife Amrah bint Saadi (RA)

92) Abu Hatib bin Umro (RA)

93) Saad bin Khawalah (RA)

94) Abu Ubaidah Amer bin Jarrah (RA)

95) Suhail bin bydha (RA)

96) Umro bin Abi Sarah (RA)

97) Iyadh bin Zuhair (RA)

98) Umro bin Harith bin Zuhair (RA)

99) Othman bin Abdul Ghanem (RA)

100) Saad bin Abdul Qais (RA)

101) Harith bin Abdul Qais (RA)

(Seerat Ibn Hisham and Ayun-alasr)

2.28 - Makkahian delegation met with King Negus

Muharram 7 NB, 616 AD

The Muslims were fleeing for their religion and their lives to a peaceful place. The pagans of Makkah were very worried about that. They feared they would gradually become a force there and later cause a disaster for us. So, they called Amr ibn 'Aas and' Abdullah ibn Rabi'ah, who were known to be very wise and had yet to convert to Islam. Selected for this important diplomatic campaign and sent them both to Abyssinia with the best gifts and presents to Najashi. They arrived in Abyssinia, gave gifts to the Battalions, and informed them of his arguments. They got their support in getting the Muslims out of there, and then they came to the court of Najashi with these gifts and stated their demand like this.

O king! Some of our ignorant youths have fled to your country. They have abandoned the religion of their nation, but have not entered into your religion, and have invented a new religion which neither we nor you know. We have been sent to your service by their parents, uncles, and family chiefs. You can send them back to us because they keep an eye on them and understand their faults and the causes of evil. When both of them had submitted their case, the monks said! Long live the King! They both deal with their confidence as they embark on their play activities. Both will bring them back to their nation and their country.

Najashi said that those people got asylum in my country, and until I talk to them, I cannot hand them over. So, King called Muslims and asked which religion you people created that was against Christianity and idols.

2.29 – Hazrat Jafar bin Abu Talib (RA) responds to the demand for Infidels

Muharram 7 NB, 616 AD

O king! We were an ignorant nation. Were idolaters, eat the dead. We used to commit immorality, used to be cruel, and used to harass our neighbours. The strong among us would suppress the rights of the weak. Meanwhile, Allah Almighty sent a prophet among us whose family lineage was marked by nobility, truthfulness, honesty, trustworthiness, innocence, and purity; we were already aware of his holiness. He was sent, like the prophets, as the angel of Allah, bringing revelation and divine laws. An angel of Allah comes to him with a revelation and divine commands. He invited us to Islam, commanded us to worship only one God, and urged us to stop worshiping all idols and stones except Allah. Speak the truth, be merciful, pay the trust, refrain from bloodshed, do not unlawfully intrude on the property of orphans, treat parents kindly, and fulfill vows. Refrain from false testimony and slander a chaste woman. Pray, fast, pay Zakat, etc.

We believe in it and know Allah and what he has brought from Allah. We follow it. We worship Allah alone and do not associate anyone with Him. As a result, our nation became our nation's enemy. Please give us all kinds of torment and suffering. Our nation forces us to return to this error.

O king! When the ground became too narrow for us, and it became difficult for us to protect our religion, we saved our lives and took refuge in your country.

After this speech, Najashi said, "Speak some of the words which your Prophet (ﷺ) has recited." Upon this, Hazrat Ja'far

(RA) recited a few verses of Surah Maryam. Tears welled up in his eyes. Then he said: By God! These words and words of the Gospel are from the same source: Allah Almighty. He then said to the Quraysh delegation: "Go back. I will not give back to the oppressed."

The next day, Amr ibn al-'As again entered the court and told Najashi that these people were insulting the glory of Jesus (AS) and that he was a servant of God. Najashi called the Muslims to answer this question. When these people came to the court, Najashi said, "What do you people believe about Jesus?" Hazrat Ja'far (RA) said that our Prophet (ﷺ) said that he is the servant of God and His Messenger is his soul. A particular word of Allah was introduced to Hazrat Maryam (AS). He is the son of a pure and virtuous woman. Then Najashi said! By Allah, there is no difference between what you said and the reality of Hazrat Eesa bin Maryam (AS), even a straw. He returned the gifts of the Quraysh, humiliating and expelling them from the court. (Ibn Hisham, Sirah Ibn Kathir)

2.30 - King Negus Accepted Islam

Muharram, 7 NB, 616 AD

Abdullah ibn Abi Rabia and Amr ibn Aas went to Abyssinia to bring back the Muslims who had migrated to Abyssinia. They appeared in Najashi's court and stated their demands. Najashi called the Muslims so that their position could be heard. While representing the Muslims, Hazrat Ja'far bin Abi Talib (RA) stated their position. In response to Najashi's question, he said Muslims' beliefs about Hazrat Isa bin Maryam (AS). Then tears came to Najashi's eyes, and he sagged to the ground, picked up a straw, and said that Isa ibn Maryam (AS)

was no more than that straw, whatever you said, and at that time, he accepted Islam.

In the history of Ibn Ishaq (ra), Hazrat Ja'far bin Muhammad (ra) narrated from his father that people gathered in Abyssinia and said to Najashi, "You have separated from our religion, so we cannot obey you." They rebelled. He noted that Najashi called Hazrat Ja'far (RA) and his companions. The boats were prepared for them, and they were told to get on board and stay in the same condition. Moreover, he said that if I were defeated, I wanted to go and get where I wanted, and if I won, I would stay here. Then he asked for a piece of paper and wrote on it:

"I bear witness that there is no god but Allah, and Muhammad ﷺ is His servant and His Messenger, and I bear witness that Isa bin Maryam (AS) is the servant of Allah and His Messenger and His soul and word."

Then he put it on his right arm inside the robe and walked towards his army.

Najashi said! O group of Abyssinians! Should I be more entitled than you?

"Why not," they said.

Najashi said! Then how did you find my biography?

They spoke! Best

Najashi said! Then what happened to you?

They spoke! You have separated from our religion, and you have confessed that Jesus, the son of Mary (AS), is a servant of Allah.

Najashi said! Well, what do you say about Jesus (AS)?

"We say he is the son of God," they said.

So Najashi said (pointing) and placed his hand on his chest over the cloak, i.e., he was testifying that Hazrat Isa bin Maryam (AS) is nothing more than that. Najashi meant what he wrote. (But they understood that he accepted our belief, so they agreed) and went back.

The Prophet (ﷺ) received the news that Najashi (ra) had become a Muslim.

When Najashi (ra) passed away, Rasool Allah (ﷺ) offered funeral prayers" Ghaibana" (in his absence) in Makkah on him in absentia and prayed for his forgiveness.

2.31 - Infidels of Makkah offered the Prophet (ﷺ)

Muharram, 7 NB, 616 AD

The infidels of Makkah suggested sending Utbah bin Rabia with the message to the Prophet (ﷺ); he said with great gentleness Mohammad (ﷺ), you are the honorable person in the family; you seized the nation in temptation. Please tell us what you want. If you wish for wealth, we will give you as much as you become the wealthiest person in the area. If you want to be the most prominent leader, we accept you as ahead of the government. If you're going to marry a beautiful girl, only tell us who you like, and we will arrange your marriage to her.

When Utbah finished his statement, Rasul Allah (ﷺ) recited this verse.

فَإِنْ أَعْرَضُوا فَقُلْ أَنذَرْتُكُمْ صَاعِقَةً مِّثْلَ صَاعِقَةِ عَادٍ وَثَمُودَ

(Surah Ha Meem Sajdah – 13)

So, if they turn away, then say, I have warned you of a calamity like the calamity of 'Aad and Thamud,

After hearing the verse, Utbah became pale, put his hand on his (Prophet's) mouth, and told him not to say that. Then he (the Holy Prophet ﷺ) prostrated and said: You have heard my answer. From there, he came to the chief of the Quraysh and told them, "My opinion is that you should leave him alone. You should be completely neutral." If he conquered the land of Arabia, he is your brother. His success will be your success; if he defeats you, you get rid of him. Those people said It seems that Mohammad (ﷺ) has done the magic on you. Utbah told me that whatever I said, I had expressed my opinion.
(Tafsir Ibn Kathir vol. 6, p. 159-161) (Ibn Hisham v1, p293, 294)

2.32 - Abu Talib gathered the Banu Hashim

Muharram 7 NB, 616 AD

Things were changing so fast. The anger of the infidels of Makkah was growing in a bloody manner. Attempts had been made twice to assassinate the Prophet (ﷺ), and now the disbelievers were calling for the assassination of the Prophet (ﷺ). Mr. Abu Talib was acutely aware of the delicacy and seriousness of the situation. He brought together the children

of Hashim and Muttalib and, through kinship, told them that he could not protect his nephew alone; now, we all have to work together. Mr. Abu Talib's statement was due to the Arabic sympathy, which the Muslims and the infidels of both families accepted. However, only Abu Lahab disapproved of it. He separated from the whole family and joined the polytheistic Quraysh and supported them. (Ibn Hisham)

2.33 - Social boycott of Banu Hashim and stay in Banu Hashim's Valley

Muharram 7 NB, 616 AD

When the disbelievers of Makkah saw that all their efforts were in vain, Hazrat Hamza (RA) and Hazrat Umar (RA) converted to Islam. The infidel delegation to Abyssinia had returned unsuccessfully. Muslims lived comfortably in Abyssinia, while Muslims worshiped in the Kaaba. A new development was that all the Banu Hashim and Banu Muttalib took responsibility for the protection of the Prophet Muhammad (ﷺ). The polytheists gathered in Haef bin Kanana in the Mahsab Valley of Makkah for consultation. There, Baghidh bin Amir bin Hashim wrote an agreement. The Prophet (ﷺ) cursed the one who wrote the treaty. His hand was paralyzed. In some books, the treaty's writer's name is Mansur bin Akru bin Amir bin Hashim. The agreement was as follows:

Until the Banu Hashim handed over Muhammad (ﷺ) for killing him (نعوذ باللہ), we all cut ties with the Banu Hashim and all his supporters and do not have any association. No one should marry their daughters, give them to them, buy anything from

them, or sell anything in their hands, nor should they be given any food or drink.

This cruel and brutal treaty was signed and hung inside the Baitullah Sharif so that more imprisonment would be created in it, and no one would dare to break it.

Abu Talib forcibly took the Prophet (ﷺ) to Shab Abi Talib (or Shab Bani Hashim). It was a hereditary mountain pass of the Banu Hashim. Banu Hashim and Banu Muttalib, all believers and unbelievers, were with Abu Talib and the Prophet (ﷺ) except Abu Lahab, who responded with the disbelievers and boycotters.

Hazrat Abdullah bin Abbas (RA) was born in this valley. The gorge included men, women, children, and the elderly, and the food supplies stopped flowing. The polytheists would immediately buy whatever grain came for sale in Makkah, so the condition of the besiegers could have been better. They had to eat the leaves and skins of the trees. The situation of starvation was such that the voices of starving children and women could be heard outside the gorge. Some people used to secretly send some food items when they saw their loved ones in distress. Hisham ibn 'Umar and ibn Rabi'ah secretly sent them food on various camels on which they used to live.

Once, Hakim ibn Hazem ibn Khawelad (who became Muslim during the conquest of Makkah) was carrying some food (wheat, etc.) with his slave to his paternal aunt, Hazrat Khadijah (RA), when Abu Jahl saw him on the way. He said, "I will not let this food go to them, and I will disgrace you in front of everyone." Coincidentally, Abu Jantri came and asked why he had stopped him.

Abu Jahl said he wanted to take food to Shab against the agreement. I will disgrace him in Quraysh. Abu Jantri said, "He is taking his food for his aunt. Why do you stop?" Abu Jahl became angry and started cursing him. Abu Jantri hit Abu Jahl and let him take the food.

Hazrat Abu Talib was constantly threatened by the Messenger of Allah (ﷺ). When people fell asleep on their beds, he would tell the Messenger of Allah (ﷺ) to sleep on his bed. The point was that if a person intended to kill him, he should see where he was asleep. He used to put one of his brothers or nephews in his place on the bed of the Prophet (ﷺ), and he used to say to the Messenger of Allah (ﷺ) You should sleep on his bed. In Makkah, some decent people did not like the oppression and atrocities being perpetrated against the Muslims.

On the other hand, Allah (ﷻ) informed the Prophet (ﷺ) that the part of the scripture and the agreement in which the conditions of oppression and excesses were written was eaten by termites, and only those that were left had the name of Allah (ﷻ) written in them. The Prophet (ﷺ) mentioned this to Hazrat Abu Talib. He said, "Indeed, you are telling the truth in the same way as you (ﷺ) said." Rasool Allah (ﷺ) said! By Allah, I have told you the truth. Hazrat Abu Talib informed his two brothers, and, following their advice, he dressed well and came to the Quraysh with Hazrat Abbas (RA) and Hazrat Hamza (RA), and said to the Quraysh: "We have come to talk decisively with you." So, accept our word. They said, "OK, we are welcome." Abu Talib said that my nephew has told me, and he has never wronged me, that Allah Almighty has imposed termites on your scripture, and it has erased all the

places where there is oppression and dismemberment. Mercy was mentioned; only that part remains wherever Allah Almighty was mentioned. If this statement of his is true, then turn away from your evil thoughts, and if this statement of his (Nauzubillah) is wrong, then we will hand him over to you, whether you kill him or keep him alive. They said it is a matter of justice. They sent a man to find out the condition of the scripture, and when they opened it, the unseen news of the Lord of the Worlds (ﷺ) turned out to be correct. All the Quraysh were left speechless and bowed their heads in shame and remorse. Mr. Abu Talib said that the fact has become clear to you that you are a perpetrator of oppression and detachment. No one answered. He came back with his brothers. (Ibn said)

The second reason for breaking this agreement is that Hisham bin Amr bin Harith Al-Azri went to Zuhair bin Umaiyah bin Al-Mughirah. (They both became Muslims during the conquest of Makkah). O Zuhair, do you like that you should eat to your heart's content, wear your favourite clothes, marry women, and your uncles should be in the place you know? They cannot buy or sell, nor give them any relationship, nor let someone have a relationship with them. I swear by the name of the All-Knowing that if Abu al-Hakam ibn Hisham (Abu Jahl) had been in your place, you would have invited him to what he has called you to, and he would not have listened to you.

He said: O woe to you! What can I do? I'm alone. By God, if the other man were with me, I would stand up to break the agreement. "The man is there," he said. Zuhair asked who he was! Hisham said! Me. He said, "Look for a third one." Hisham and I went to Mutham and said to him! O Mutham, do you agree that the two wombs of Banu 'Abd al-Manaf, Banu Hashim, and Banu' Abd al-Muttalib should perish, and you

should continue to support the Quraysh? "I'm sorry, I can't do that. I am alone," said Mutham. Hisham spoke! You can get two more people. He asked who they were. He said, "Zuhair bin Umayyah and I." Mutham said! Find the fourth one, then they will go to Abu Jantri bin Hisham and what he said to Mutham bin Udai, then Abu Jantri said. Can someone help me in this matter? They spoke! Yes. Zuhair, Mutham, and I are with you. He said now we are four. Let us find the fifth. They went to Zamah bin Aswad. They did the same talk, and he also agreed with them. The next day, they all came to the Haram Kaaba and did the "Tawaf" of the Kaaba. Zuhair stood and said to the people. We ate food, drank different syrups, and wore our favourite dresses, and Banu Hashim neared death due to the boycott.

By God, I will tear this agreement, which is full of cruelty. Abu Jahl said you are saying wrong. That scripture cannot be pulled. Zamah said, "By God, he is a liar. We disagreed with the writing of this scripture." Abu Jantri confirmed this. Mutham said, "You are both right. Whoever speaks against him is a liar." We are acquitted of the writing of this scripture. Hisham bin Amr also agreed. Abu Jahl said! Looks like you guys have already decided. When Mutham picked up the scripture to tear it, he saw that the whole agreement had been destroyed, except for the phrase, "باسمک اللّٰھم." (Al-Wafaa)

2.34 - The splitting of the Moon

8 NB, 617 AD

It was a miracle. The Messenger of Allah (ﷺ) used to visit Mina when the polytheists of Makkah gathered the people and

came to him with all of them and said: If you (the Prophet) are the true Messenger of Allah, then show us a miracle. At that time, the fourteenth moon was rising in the sky. The polytheists said dividing the moon into two parts is better. The Quraysh chiefs who sought the sign included Walid ibn Mughirah, Abu Jahl, Aas ibn Wail, Asi ibn Hisham, Aswad ibn Muttalib, Nadr ibn Harith, Aswad ibn Yaghuth, and Zamah ibn Aswad.

Rasool Allah (ﷺ) said, "If I show you this miracle, you will believe." They said, " Yes, we will believe." The Prophet (ﷺ) prayed to Allah and then pointed to the moon with his index finger. At that moment, the moon split in two, and people saw Mount Hara between the two parts: one part was on Mount Abi Qabis, the other on Mount Qayqan, and in the middle was Mount Hira.

According to another narration, one piece went to Safa, and the other went to Marwah. At that time, people were amazed that they could wipe their eyes with a cloth, and when they looked at the moon, they saw two pieces.

The Prophet (ﷺ) was telling the people there to look and bear witness. The moon remained in this state for as long as it was from Asr tonight. (Halabi)

The disbelievers of Makkah kept looking at the moon again and again in amazement and spoke! O Muhammad (ﷺ) this is magic like the monks.

On this occasion, verses (1-3) of Surah Al-Qamar were revealed

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اِقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ ﴿١﴾ وَاِنْ يَّرَوْا اٰيَةً يُّعْرِضُوْا وَيَقُوْلُوْا سِحْرٌ مُّسْتَمِرٌّ ﴿٢﴾ وَكَذَّبُوْا وَاتَّبَعُوْٓا اَهْوَآءَهُمْ وَكُلُّ اَمْرٍ مُّسْتَقِرٌّ ﴿٣﴾

(Surah Al Qamar: 1-3)

In the name of Allah, the Beneficent, the Merciful
The Hour has drawn near, and the moon has been cleft asunder (the people of Makkah requested Prophet Muhammad ﷺ to show them a miracle, so he split the moon). (1) And if they see a sign, they turn away and say: "This is continuous magic." (2) They belied (the Verses of Allah, this Qur'an) and followed their lusts. And every matter will be settled [according to the kind of deeds (good deeds will take their doers to Paradise, and similarly evil deeds will take their doers to Hell)]. (3)

The polytheists of Makkah said to him: You have bewitched us. So, wait for those who come from outside. If the people from outside also confirm it, we will accept it. So, the polytheists inquired about this miracle from people who had come from around the world, and others also confirmed the incident. However, the unfortunate ones still did not believe it and called it severe magic. (Ibn Kathir)

2.35 - Abu Bakr's (RA) intention to migrate to Abyssinia

10 NB, 619 AD

When the atrocities of the Quraysh in Makkah came to the extreme, Hazrat Abu Bakr Siddiq (RA) also intended to emigrate. With the permission of the Prophet (ﷺ), he prepared

to go to Abyssinia. On his way out of Makkah, he met Ibn al-Daghna, the chief of the Qara tribe, near Barak al-Ghammad, four miles away. Ibn al-Daghna asked, "Where are you going?" Hazrat Abu Bakr (RA) replied that my people have persecuted me so much that I am leaving Makkah and going to another place so that I can worship my Lord.

Ibn al-Daghna said, "You are a nobleman. It would be best if you did not leave Makkah, nor should your people expel you from Makkah. I take refuge in you." Go back and worship your Lord in Makkah, so Hazrat Abu Bakr (RA) returned to the shelter of Ibn Al-Daghna.

Ibn al-Daghna embarrassed the Quraysh chiefs and said that they would expel a person of such good qualities, because of which the nation could be proud. Hazrat Abu Bakr Siddiq (RA) built a small platform in the courtyard of his house as a masjid, where he (RA) used to recite the Holy Quran and worship Allah. His recitation of the Qur'an greatly affected the women and children of the neighbourhood. The disbelievers could not afford it and even complained to the man Abu Daghna, asking him to stop him from reciting it.

Ibn al-Daghna forbade Hazrat Abu Bakr Siddiq (RA) to recite the Qur'an aloud and said, "If you now recite the Qur'an aloud, I will take back my order." Hazrat Abu Bakr Siddiq (RA) said: I come out of your safety and consider the refuge of my Allah as sufficient, but I cannot give up the recitation of the Qur'an.

2.36 - Bani Hashim's deliverance from the Valley

Muharram 10 NB, 619 AD

The Prophet (ﷺ) and the Banu Hashim were imprisoned in the valley for three years. Among the people of Quraysh related to Banu Hashim, they began speaking openly in support of them. After listening to Zuhair and his associates, Abu Jahl wanted to persuade them to abide by the agreement. When Abu Jahl, Zuhair, and Hisham talked, Hazrat Abu Talib was also in the corner of the Haram. One of the reasons for their coming was that Allah Almighty had informed the Messenger of Allah (ﷺ) about the scripture. Allah Almighty had sent worms on it, who had put an end to all this oppression and cruelty. The words have been licked. Only the name of Allah Almighty has been left, which has proved the truthfulness of the Prophet (ﷺ). After that, the treaty was torn up, and everyone imprisoned in Shab Abi Talib was released. The infidels of Makkah had seen the apparent sign. They should have believed, but their attitude is the same as in this verse.

وَاِنۡ يَّرَوۡا اٰيَةً يُّعۡرِضُوۡا وَيَقُوۡلُوۡا سِحۡرٌ مُّسۡتَمِرٌّ ﴿۲﴾

And if they see a sign, they turn away and say: "This is continuous magic.

(Surah Al Qamar – 2)

The disbelievers of Makkah did not get guidance from this sign either and went a few steps further in their disbelief.

2.37 – The last effort of the polytheists to stop Abu-Talib from supporting Rasool Ullah (ﷺ)

10 NB, 619 AD

The Prophet (ﷺ) started preaching the religion as usual after leaving Shab Abi Talib, and the disbelievers continued to obstruct his work. Mr. Abu Talib was ancient, and the suffering of Shab Abi Talib had made him extremely weak and ill. The disbelievers thought that if Abu Talib died and we took any action against his nephew after that, we would be disgraced. Therefore, a decisive deal should be made with Abu Talib. So, a delegation came to Abu Talib. The members of the delegation were the most distinguished among the Quraysh: Utbah ibn Rabia, Sheba ibn Rabia, Abu Jahl, Umar ibn Hisham, Umaiyah ibn Khalaf, and Abu Sufyan ibn Harb. They spoke!

O Abu Talib! You know very well the status you have between us, and the situation you are going through now is in front of you. We fear these are your last days, and you know what is happening between your nephew and us. Please call him and agree with us, leaving us to our religion, and we will go to his religion. Upon this, Abu Talib called Rasool Allah (ﷺ) and spoke.

Nephew! These are the honourable people of your nation; they have gathered for you. They want to give you a covenant, and you give them one in return. Hazrat Abu Talib then offered that neither side should attack the other. In response, the Prophet (ﷺ) addressed the delegation and said:

Please tell me if I offer something that, if you accept, then Arabs and non-Arabs will obey you and pay you Jizya. The disbelievers said, "Tell us that." Hazrat Mohammed (ﷺ)said!

Say (لاالہ الا اللّٰہ) La ilaha illa Allah, and leave what you worship besides Allah. They clapped their hands and said, "You want us to make one God instead of all the gods." Your case is bizarre. Then they said to each other, "By God!" This person is not ready to listen to you. So, stick to the religion of your forefathers until Allah decides between this person and us. After that, they went back.

2.38 - The death of Hazrat Abu Talib (Grief year)

Ramadan 10 NB, 619 AD

In Sahih Bukhari, it is narrated from Hazrat Musayyab (RA) that when the time of Hazrat Abu Talib's death approached, the Messenger of Allah (ﷺ) visited him. Abu Jahl and Abdullah bin Umayyah were also present there. He (ﷺ) said: Uncle, say (**لاالہ الا اللّٰہ**) La ilaha illa Allah so that I may bear witness to your faith before Allah. Abu Jahl and Abdullah bin Umayyah said: Abu Talib! Will you leave the religion of Abdul Muttalib? Then both of them kept talking to him till the last words that Abu Talib said to the people were that I should follow the religion of Abdul Muttalib and die.

The Prophet (ﷺ) said: I will continue to pray for his forgiveness until I stop them. This verse was revealed to him.

مَا كَانَ لِلنَّبِيِّ وَالَّذِيْنَ اٰمَنُوْٓا اَنْ يَّسْتَغْفِرُوْا لِلْمُشْرِكِيْنَ وَلَوْ كَانُوْٓا اُولِيْ قُرْبٰى مِنْۢ بَعْدِ مَا تَبَيَّنَ لَهُمْ اَنَّهُمْ اَصْحٰبُ الْجَحِيْمِ ﴿۱۱۳﴾

It is not (proper) for the Prophet and those who believe in asking Allah's Forgiveness for the Mushrekeen (polytheists, idolaters, pagans, disbelievers in the Oneness of Allah) even though they are of kin after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief). (113)

(Surah At Touba – 113)

Then this verse revealed.

اِنَّكَ لَا تَهْدِيْ مَنْ اَحْبَبْتَ وَلٰكِنَّ اللّٰهَ يَهْدِيْ مَنْ يَّشَآءُ ۚ وَهُوَ اَعْلَمُ بِالْمُهْتَدِيْنَ ﴿۵۶﴾

(Surah Al Qasas – 56)

Verily! You (O Muhammad ﷺ) guide not whom you like, but Allah guides whom He wills. And He knows best those who are trained.

Abu Hurairah (RA) narrated that Rasul Allah (ﷺ) said to his uncle Abu Talib before his death, " لاالہ الا اللّٰہ " and enter in Islam, on the day of resurrection, I will testify your Islam. Hazrat Abu Talib said, I am afraid of the reproach of Quraysh that I was cowardly and accepted Islam in confusion before death; otherwise, I would certainly have read the Kalima, which would cool your eyes and make you glad.

Abu Talib said, "I believe that you appreciate my service and are saying this in return, and your full sympathy is with me, and my death and separation deeply sadden you. He called Banu 'Abd al-Muttalib and said to them, "As long as you listen to Muhammad (ﷺ) and believe in him, goodness will remain

with you." Therefore, if you obey and help him in any way, you will find the right path. Rasul Allah (ﷺ) said, whatever you advise the family, why do you not accept? Hazrat Abu Talib said it was better to read Kalima when I was healthy and strong; I do not think well in weakness and sickness. People of Quraysh will say that he is frightened of death.

Hazrat Ali bin Abu Talib (RA) said that when we gave the news of the death of my father, his (ﷺ) eyes filled with tears and grief, and he said, give him the funeral bath, coffin, and bury him. So, Hazrat Ali (RA) did as directed. Again, Hazrat Ali (RA) came to say that he had done as Rasul Allah (ﷺ) had said. Then he said, "Go and take the bath," and he took the bath accordingly.

2.39 – Ummul Mominin Hazrat Khadijah (RA) passed away

Ramadan 10 NB, 619 AD

Only three days after the death of Hazrat Abu Talib, and in some narrations, it is said that she passed away in the month of Ramadan at the age of sixty-five (65) years.

Umme Al-Mominin Hazrat Khadija-tul-Kubra (RA) was the great companion of the Messenger of Allah (ﷺ) who, even in the worst of times, carried a heavy burden for her husband. She was a source of comfort and consolation for the Prophet (ﷺ). The Prophet (ﷺ) used to gain new strength in every difficult time because of her kindness and sorrow.

The Prophet (ﷺ) said: When people disbelieve in me, she believes in me. When people deny me, she confirms me. When people deprived me, she gave me her property. Allah gave me children from her, and I had no children from other wives. (Musnad Ahmad)

Hazrat Khadija Al-Kubra (RA) passed away in Makkah, and she (RA) was buried in the cemetery of Makkah, Jannat-ul-Ma'ali.

2.40 - Marriage with Ummul Mominin Hazrat Soudah (RA)

Shawwal 10 NB, 619 AD

Due to the demise of Abu Talib and Hazrat Khadija (RA), the Holy Prophet (ﷺ) was very sad, and the atrocities of the infidels, they were increased a lot. He (ﷺ) was feeling very lonely.

Umme Al-Mominin Hazrat Soudah bint Zamah (RA) had converted to Islam in the early days. She participated with other emigrants in the second immigration to Abyssinia. Her husband's name was Sukran bin Amr (RA). He was also in the Sabiqun Awalun. Hazrat Souda (RA) had migrated with him. When he passed away, she completed her iddah, and the Messenger of Allah (ﷺ) sent a marriage proposal, which she accepted, and the marriage took place.

Her lineage is as follows: Soudah bint Zamah bin Qais bin Abdul Shams bin Abdud bin Nasr bin Malik bin Hasal bin Amir bin Lui. (Biography of Ibn Hisham)

Upon reaching Lui ibn Ghalib, her lineage is traced back to the Messenger of Allah (ﷺ).

She had a son named Abdul Rahman (RA) from her first husband, who became Muslim and was martyred in the battle of Jalula. Ummul Mominin Hazrat Souda (RA) was tall and heavy. She was very cheerful and had a good sense of humor. In the last days of her life, she had given her turn to Umme Al-Mominin Hazrat Ayesha Siddique (RA).

Umme Al-Mominin Hazrat Soudah (RA) bint Zamah (RA) lived with the Messenger of Allah (ﷺ) for almost 13 years. At the time of marriage, she was 50 years old. She died in Madinah in the last period of the Caliphate of Hazrat Umar Farooq (RA) in Dhul-Hajjah 23 AH. (Reported by Bukhari)

Some biographers have also written 19AH or 22AH. The Prophet (ﷺ) had no children from her. She was buried in Janat al-Baqi's (Graveyard of Madinah Munawara).

2.41 - Ummul Mominin Hazrat Ayesha's (RA) Nikah with the Prophet (ﷺ)

Shawwal 10 NB, 619 AD

Her name is Ayesha Siddiqah (RA); her Patronymic is Umme Al-Mominin; her surname is Umme Abdullah (her nephew Abdullah bin Zubair RA); and her title is Humaira. Hazrat Rasool Anwar (ﷺ) used to address her "Bint-ul-Siddiq." Her father's name was Abdullah, his surname was Abu Bakr (RA), and his title was Siddiq. Her mother's name was Zainab, and her surname was Umme Roman (RA).

Her lineage is as follows: Ayesha bint Abu Bakr Siddique bin Abi Qahafah, Usman bin Amir bin Umar bin Kaab bin Saad bin

Tayyam, Marrah bin Kaab bin Lui, bin Ghalib, bin Feher, bin Malik.

Her mother's lineage is Umme-Rumaan bint Amir bin Awymar bin Abd Shams bin Attab bin Azniah bin Sabie bin Wahan bin Harith bin Ghanem bin Malik bin Kanana.

Hazrat Ayesha's (RA) father is Quraishi Tayyamiah, and her mother is Kanania. The Prophet (ﷺ) and Ummul Momineen Hazrat Ayesha (RA) lineage was coupled at the seventh generation of the family and mother at the eleventh, Kanana going to get back.

She (RA) is the only woman whose first marriage was with the Messenger of Allah (ﷺ). She left for Madinah three years later. Her Mehar was fixed at four hundred dirhams. She lived in the marriage life of the Prophet (ﷺ) for nine (9) years. She lived for forty-eight years after the Prophet (ﷺ) and died in Medina on the 17th of Ramadan 57 AH.

Qasim bin Muhammad (ra), Abdullah bin Abdul Rahman (ra), Abdullah bin Abi Atiq (ra), and Hazrat Zubair's (RA) two sons, Urwah (ra) and Abdullah (ra), took her to the grave. (Zarqani)

She was buried in Janat al-Baqi with other wives of the Prophet (ﷺ). Hazrat Abu Hurairah (RA) offered her funeral prayers.

She was a great jurist and scholar of her time. The Companions used to refer to her regarding the problematic aspect of religion. It is narrated that a quarter of the rules of Shariah are reported from Hazrat Ayesha Siddiqa (RA). She is considered to be the most beloved wife of the Prophet (ﷺ). She had seen Jibreel (as), and he greeted her. When the

Prophet (ﷺ) passed away, her head was on the lap of Umme Al-Mominin Hazrat Ayesha Siddiqah (RA).

Hazrat Muawiyah (RA) says that I have not seen any Khatib (orator) more eloquent than Hazrat Ayesha Siddiqah (RA). The history and events of Arabia were often memorized orally. She used to do much charity and wear patched clothes herself. It is narrated from Hazrat Anas (RA) that the Prophet (ﷺ) said that the virtue of Ayesha (RA) over all women is like the virtue of "tharid" (an Arabic delicious dish) among foods. (Bukhari)

2.42 - Travel to Taif

Shawwal 10 NB, June 619 AD

After the demise of Hazrat Abu Talib, the disbelievers of Makkah began to oppose Hazrat Muhammad (ﷺ) openly, and he was constantly harassed and persecuted. Disappointed, he made a program to invite the tribes around Makkah to Islam.

It is narrated on the authority of Hazrat Muhammad ibn Jubayr ibn Mutham (RA) that Sarwar-e-Alum (ﷺ) visited Taif after the death of Abu Talib. The tenth year of the proclamation of prophecy, he had begun. A few nights of Shawwal remained. He (ﷺ) was accompanied by Hazrat Zaid bin Haritha (RA). Mohammad bin Umar (RA) said his stay in Taif was ten days. Other narrators said it was for a month.

Rasul Allah (ﷺ), with Zaid bin Haritha (RA), left Makkah, whichever way tribes came to Taif; he (ﷺ) invited them to Islam and finally reached Taif. There is a lush green area in Taif.

Rasul Allah (ﷺ) went to the chief of the tribe Banu Saqeef. The three chiefs were brothers named Abd Yalil, Masud, and Habib, and their father's name was Umro bin Umair Saqafi.

Rasool Allah (ﷺ) invited them to Islam and asked them to believe. In reply, one of them said that he would tear the veil of the Ka'bah if Allah made you a messenger. Another said, "Allah has found none but you." The third said, "I cannot speak to you at all. If you are indeed a prophet, it is hazardous for me to reject you, and if you have fabricated a lie, then I should not speak to you." Hearing their answer, Rasool Allah (ﷺ) got up from there and said only to keep the matter under wraps.

After that, these unfortunates incited some debauched boys to make fun of them and throw stones at them. So, these stupid boys threw stones at him so much that he was severely injured, and blood started flowing from his legs. If he (ﷺ) used to sit somewhere in pain, they would grab him by the arm and make him stand up. Then they would throw stones at him (ﷺ) and clap their hands while talking rudely. During all this time, Hazrat Zayd bin Haritha (RA) kept trying to save him (ﷺ) till he too was severely injured. He (ﷺ) took refuge in the garden of Utbah ibn Rabia and Sheba ibn Rabia to escape from these bad boys. He (ﷺ) sat in the shade of a tree in the garden and prayed to Allah. This prayer is known as 'Duaa Mustadhefeen.' Every sentence of this supplication shows how much he (ﷺ) was saddened by the fact that no one believed in Taif after this mistreatment. But grief and sorrow were somewhat dominant.

2.43 – Mustadhefeen Prayer (دعا مستضعفین)

(Prayers for the needy)
Shawwal 10 NB, June 619 AD

The Prophet (ﷺ) prayed!

O Allah! I complain to you about my weakness and lack of tact, and my humiliation and disrespect in the eyes of the people.

O Most Merciful of the merciful! You are the Lord and Master of the weak, and you are my Lord and Master. You entrust me to an angry enemy or a friend you have made my master. If you are not angry with me, I do not care about all these sufferings and afflictions. Because your well-being is more extensive to me, I take refuge in the light of your blessed self, which illuminates all darkness. Everything in this world and the hereafter becomes right. I need your consent and pleasure to vent your wrath on me. Without your help, we can neither escape from evil nor gain good. (Ibn Hisham)

Utbah ibn Rabi'ah and his brother were present in the garden. They sent an enslaved person named Ades (who belonged to the Christian religion) with a bunch of grapes in his hand and sent it to Rasool Allah (ﷺ). He (ﷺ) recited Bismillah and started eating. Ades said that people do not speak these words in this area. The Messenger of Allah (ﷺ) said: Where do you live and what is your religion? He said I am from Nineveh and belong to the Christian faith. The Prophet (ﷺ) said: Well, you are a resident of the town of the gentleman Yunus bin Mati (AS). He said, "How do you know Yunus ibn Mati (AS)?" The Prophet (ﷺ) said: He is my brother, and he was a prophet, and I am also a prophet. Ades said, "What is your name?"

He (ﷺ) said: My name is Muhammad (ﷺ). Ades said, "I have read in the Torah the Praises of the Prophet (ﷺ) that Allah will send him to Makkah." The people of Makkah will not obey him (ﷺ) and will expel him. Then you will help, and your religion will spread on earth. Saying this, Ades kissed his forehead and both hands and feet and became Muslim.

Utbah and Sheba were watching all this and said to each other that he had ruined our slave. When Ades returned, they both asked what the matter was. He said: My lord! There is no one on earth better than this man. He has told me a thing that no one knows except the Prophet. They both said. Look Ades! Don't let this person turn you away from your religion because your religion is better than his religion. (Ibn Hisham)

It is narrated from Hazrat Anas (RA) that the Holy Prophet (ﷺ) said: I was terrified in the way of Allah when no one else was afraid, and I had to endure persecution and suffering in the way of Allah when no one was harmed in his way. Up to thirty days, I spent in a state that had nothing to eat for me, which no living thing lived up to except that the food Bilal (RA) had hidden under his armpits.

It is narrated from Ummul Mominin Hazrat Ayesha Siddiqa (RA) that once I asked the Messenger of Allah (ﷺ) if he had a more challenging day than Uhud. Hazrat Mohammed (ﷺ) said! Yes. Thy people afflicted me most severely, but the most harrowing day was when I offered Islam to 'Abd al-Yalil and his brothers during the journey to Taif, but they did not accept Islam. Behind me, bullyboys were beating and hitting stones, and I was bloody. When I came back from the (قرن المنازل) "Qarn-almanac "also called (قرن الثعالیب) "Qaran-alsaalib "(it is

Miqat of Najd. A place in Makkah where the pilgrims make a vow of pilgrimage), I saw on my head a piece of cloud shade was over, and Gabriel (as) was greeting me.

Gabriel Amin (as) called me and said that Allah (ﷻ) has seen all the actions and abuses of his people against you (ﷺ). Malik al-Jabal (angel of the mountains) has been sent to you to command whatever you want. Then Malik al-Jabal greeted me and said: Mohammad (ﷺ)! Allah sent me to you; all mountains are in my possession. Give me orders, whatever you want. If you, the Prophet, give me the order to crush all those who are between the two mountains of Makkah and Taif, I will be able to do so. The Prophet (ﷺ) said, I do not want to eliminate them from the earth, but I hope that in their generations, people will come who worship Allah and do not do polytheism. (Bukhari, Muslim)

2.44 – Jinn heard the Quran

Dhul-Qadah 10 NB, 619 AD

On his return from Taif to Makkah, Rasool Allah (ﷺ) stayed at two places in between, which are located in Nakhla Valley. One was Al-Seel Al-Kabeer, and the other was Zima. Both areas were green and lush.

According to Ibn Ishaq (ra), during his stay in Nakhla Valley, he was reciting some verses of the Holy Qur'an during the last half of the night, or in the Fajr prayer, or as it is narrated in some narrations. So, a group of jinn came to him (ﷺ) and listened to the recitation of the verses of the Qur'an and became Muslims and went and mentioned the arrival of the Prophet

(ﷺ) in their tribe. Rasool Allah (ﷺ) did not know of their arrival at all until these verses were revealed.
(Badayah and Nahiyah)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَاِذْ صَرَفْنَآ اِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمِعُوْنَ الْقُرْاٰنَ ۚ فَلَمَّا حَضَرُوْهُ قَالُوْٓا اَنْصِتُوْا ۚ فَلَمَّا قُضِيَ وَلَّوْا اِلٰى قَوْمِهِمْ مُّنْذِرِيْنَ ﴿۲۹﴾ قَالُوْا يٰقَوْمَنَآ اِنَّا سَمِعْنَا كِتٰبًا اُنْزِلَ مِنْۢ بَعْدِ مُوْسٰى مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِيْٓ اِلَى الْحَقِّ وَاِلٰى طَرِيْقٍ مُّسْتَقِيْمٍ ﴿۳۰﴾ يٰقَوْمَنَآ اَجِيْبُوْا دَاعِيَ اللّٰهِ وَاٰمِنُوْا بِهٖ يَغْفِرْ لَكُمْ مِّنْ ذُنُوْبِكُمْ وَيُجِرْكُمْ مِّنْ عَذَابٍ اَلِيْمٍ ﴿۳۱﴾ وَمَنْ لَّا يُجِبْ دَاعِيَ اللّٰهِ فَلَيْسَ بِمُعْجِزٍ فِي الْاَرْضِ وَلَيْسَ لَهٗ مِنْ دُوْنِهٖٓ اَوْلِيَآءُ ۭ اُولٰۗىِٕكَ فِيْ ضَلٰلٍ مُّبِيْنٍ ﴿۳۲﴾ اَوَلَمْ يَرَوْا اَنَّ اللّٰهَ الَّذِيْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ وَلَمْ يَعْيَ بِخَلْقِهِنَّ بِقٰدِرٍ عَلٰٓي اَنْ يُّحْيِۦَ الْمَوْتٰى ۭ بَلٰٓى اِنَّهٗ عَلٰي كُلِّ شَيْءٍ قَدِيْرٌ ﴿۳۳﴾ وَيَوْمَ يُعْرَضُ الَّذِيْنَ كَفَرُوْا عَلَي النَّارِ ۭ اَلَيْسَ هٰذَا بِالْحَقِّ ۭ قَالُوْا بَلٰى وَرَبِّنَا ۭ قَالَ فَذُوْقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُوْنَ ﴿۳۴﴾

(Surah Al Ahqaf: 29-34)

And (remember) when We sent towards you (Muhammad ﷺ) a group (three to ten persons) of the jinn, (quietly) listening to the Qur'an when they stood in the presence thereof, they said: "Listen in silence!" And when it was finished, they returned to their people, as Warner's. (29) They said: "O our people! Verily! We have heard a Book (this Qur'an) sent down after Musa (AS) (Moses), confirming what came before it; it guides us to the truth and a Straight Path (i.e., Islam). (30) O our people! Respond (with obedience) to Allah's Caller (i.e., Allah's Messenger Muhammad ﷺ), and believe in him (i.e., believe in that which Muhammad ﷺ has brought from Allah and follow him). He (Allah) will forgive you of your sins and will save you from a painful torment (i.e., Hell-

fire). (31) And whosoever does not respond to Allah's Caller, he cannot escape on earth, and there will be no Auliya' (lord, helpers, supporters, protectors) for him besides Allah (from Allah's Punishment). Those are in manifest error. (32) Do they not see that Allah, Who created the heavens and the earth and was not wearied by their creation, can give life to the dead? Yes, He, indeed, can do everything. (33) And on the Day when those who disbelieve will be exposed to the Fire (it will be said to them): "Is this not the truth?" They will say: "Yes, By our Lord!" He will say: "Then taste the torment because you used to disbelieve!" (34)

A chapter in the Qur'an (Surah Jinn) is mentioned. Overall, six times their team came to the Prophet (ﷺ), some in Makkah and some in Madinah. As the narrations show, a delegation of seven or nine members, once sixty-three hundred, once had twelve thousand. (Marif Al Sunnan)

2.45 - Return to Makkah from Taif and Support of Mutham bin Eddy

Dhuel-Hijjah 10 NB, 619 AD

When the Holy Prophet (ﷺ) left Nakhla Valley and went to Makkah, Hazrat Zaid bin Haritha (RA) asked, " Will the Makkahian people remove you from town. How will you enter Makkah again?

Hazrat Mohammed (ﷺ) said! O Zaid, Allah Almighty will create a way out of this problem. Allah is the Exalted in Might, the Wise. When Rasool Allah (ﷺ) reached Ghar-e-Hera, he sent a message to Akhnas bin Shariq through Abdullah bin Ariqat of Banu Khazaah that you should shelter me. Akhnas later became a Muslim. He apologized that I am an ally of the

Quraysh; allies have no authority to grant refuge, so I cannot provide you with shelter. After that, he (ﷺ) sent the same message to Suhail bin Amr, who too later became Muslim. He said that the protection given by Bani Amir does not apply to Banu Ka'b. Then he (ﷺ) sent a message to Mutham ibn Eddy. He accepted his word and asked the messenger to ask Muhammad (ﷺ) to come.

So, the Holy Prophet (ﷺ) entered the city and spent the night with Mutam bin Eddy. When morning came, he came out armed with his six or seven sons and asked the Holy Prophet (ﷺ) to circumambulate the Ka'bah.

The Prophet (ﷺ) entered the masjid. He received the Black Stone, circumambulated the Ka'bah, then offered two rakats of prayers and went to his house. On this occasion, Abu Jahl asked Mutham if he had taken refuge or believed. Mutham replied that he had given refuge. Hearing his reply, Abu Jahl said, "We have given refuge to the one whom you have given refuge." (Ibn Hisham)

Muhammad ibn Jubayr ibn Mutham ibn Eddy (ra) narrated from his father Jubayr (RA) that the leaders of Arab and Ajam (ﷺ) were victorious in the field of Badr, and a large number of disbelievers of Makkah were taken prisoner. Regarding the release of some prisoners, Hazrat Jubayr bin Mutham (RA) recommended his service. Rasool Allah (ﷺ) said: If (your father) Mutham bin Eddy were alive and came to me and interceded for these stinking people (i.e., the infidels of Makkah), I would have let them all go for him.

2.46 - Meeting with the people of Banu Khazraj

Dhuel-Hijjah 11 NB, 620 AD

On the occasion of Hajj, the Prophet (ﷺ) used to go to the chiefs of different tribes and invite them to Islam. Once near Aqaba, the masjid of Aqaba is there; some people of Banu Khazraj saw Rasool Allah (ﷺ), and he asked for their names and lineage. He told them about Islam, recited some verses from the Holy Qur'an, and asked them to believe.

They looked at each other and spoke. See that the Jews do not take the initiative in taking precedence over us because they had heard from the Jews that the time of the Prophet is near, and when the Messenger of Allah (ﷺ) spoke to them. He talked and told them that he was a prophet of Allah, so they immediately accepted Islam.

Among them were six persons whose names are as follows.

1. Aqaba bin Amir bin Nabi
2. Abu Imam Asad bin Zarra
3. Awf bin Harith bin Afrah
4. Rafi 'bin Malik bin Ajlan
5. Qutbah bin Amir bin Hadidah
6. Jabir bin Abdullah bin Riyab (RA with all of them)

When they reached their people in Madinah, they mentioned the Holy Prophet (ﷺ) before them and invited them to Islam, until Islam became well known among them. According to another narration, the first Muslim to belong to Madinah was Hazrat Suwaid bin Al-Samit (RA).

2.47 - The Ascension of Prophet (ﷺ)

2.47.1 - The third event of the miracle of the fissure of the chest of the Prophet (ﷺ)

Rajab, 12 NB, 621 AD

There are different opinions about when the ascension took place. Hazrat Allama Ibn Jozi (ra) says that it took place on the 27th night of Rajab in the 12th Nabvi.

It is narrated on the authority of Hazrat Anas (RA) that he heard from Malik ibn Sa'sa (RA) about the event of Ascension. Rasool Allah (ﷺ) said! I was resting when a visitor came. And he was telling his companion.

"This is the man lying between two men."

Then he came to me and cut my chest from here to here. He (ﷺ) pointed out. I mean, they opened my chest from the top to the navel. One took out my heart, and I was brought a gold plate full of faith and wisdom. After washing my heart with Zamzam water, I filled it with faith and knowledge and put it in its place. Hazrat Anas (RA) says that I used to see the marks of stitches on the sacred chest of the Holy Prophet (ﷺ).

Hazrat Shah Waliullah Muhaddith Dehlvi (ra) says that tearing the chest of the Prophet (ﷺ) and filling it with faith, wisdom, knowledge, and gnosis is the fact that extinguishes human weakness and the blessings that come from the Divine Court. It takes temperament and nature to accept it.

2.47.2 - Isra and Meraj

Rajab, 12 NB, 621 AD

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

سُبْحٰنَ الَّذِیْٓ اَسْرٰی بِعَبْدِهٖ لَیْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ اِلَی الْمَسْجِدِ الْاَقْصَا الَّذِیْ
بٰرَكْنَا حَوْلَهٗ لِنُرِیَهٗ مِنْ اٰیٰتِنَا ؕ اِنَّهٗ هُوَ السَّمِیْعُ الْبَصِیْرُ ﴿۱﴾

In the name of Allah, the Beneficent, the Merciful

Glorified (and Exalted) is He (Allah) [above all that (evil) they associate with Him]. Who took His slave (Muhammad ﷺ) for a journey by night from Al-Masjid-al-Haram (at Makkah) to Al-Masjid-al-Aqsa (in Jerusalem), the neighbourhood of which We have blessed, so that We might show him (Muhammad ﷺ) of Our Ayat (proofs, evidence, lessons, signs, etc.). Verily, He is the All-Hearer, the All-See. (1)

[Surah Bani Israel (Al-Isra) - 1]

The journey from Masjid al-Haram to Masjid al-Aqsa took place on Buraq. This journey is called Isra because it happened at night. And going from Masjid-e-Aqsa to the heavens and Sidra-ul-Muntaha is called ascension. Ascension means ladder. To reach the sky from Al-Aqsa Masjid, he (ﷺ) first ascended to the sky through this ladder. After that, the rest went to the heavens.

2.47.3 - Buraq

Rajab, 12 NB, 621 AD

According to numerous reports, the carriage, which brought a ride to heaven, "Buraq," was higher than the donkey, and the mule was a white mule. The speed was there; he kept his

feet, and the other was far from sight. Both thighs were feathers. He walks by on his legs. (Seerat Ibn Kathir)

When the ride was brought to the Prophet (ﷺ), it took on playfulness; Gabriel (as) rebuked him for being presumptuous and said, Ha is the Holy Prophet (ﷺ), no servant of Allah rides on your back better than him, even most graceful. The Prophet (ﷺ) and he got on, so Gabriel (as) took him away and went out of the Bait al-Muqaddas.

It is narrated from Hazrat Anas (RA) that the Messenger of Allah (ﷺ) said: The night I was blessed with Isra and ascension. Jibreel (peace be upon him) came to me with a saddle on Baraq, and when I started riding on it, he adopted a headstrong manner. Gabriel Amin (peace be upon him) said: O Baraq! Are you treating Muhammad Kareem (ﷺ) like this? As soon as he heard these words from Jibril Amin (as), he began to sweat profusely. (Al-Wafaa)

2.47.4 - Gabriel (AS) asked to pray at different places

Rajab, 12 NB, 621 AD

It is narrated on the authority of Hazrat Shaddad bin Aws (RA) that the Messenger of Allah (ﷺ said: During the journey, I passed a place where there were many palm trees. Gabriel (peace be upon him) dropped me off there and told me to pray here. I prayed and then got on board. I asked Jibreel (peace be upon him) which place it is. He said that it is Yathrib (Madina Munawara). I departed from there and passed through another place. Gabriel (peace be upon him) said, "Get down and pray here too." I landed there and prayed there too. Then we got on board, and I asked Gabriel (peace

be upon him) where I had prayed. Has offered prayers here. Prophet Moses (AS) talked to Allah Almighty. After passing through another place, Gabriel (peace be upon him) said: Get down here and offer prayers. The Prophet (ﷺ) got down there and offered prayers. Then, when he got on board, Gabriel (as) said: Hazrat Shoaib (AS) lived here. Then I passed by another land. Then Gabriel (as) said: Get down and pray. He (ﷺ) landed there and offered prayers. Gabriel (peace be upon him) said: You know where you prayed. Hazrat Mohammed (ﷺ) said! ALLAH knows better. Gabriel (as) said that you had prayed in Bethlehem. Jesus (AS) was born here.

2.47.5 - Cups of Milk and Wine

Rajab, 12 NB, 621 AD

When Rasool Allah (ﷺ) reached Jerusalem, wine, water, and milk were brought to him. So, he (ﷺ) drank milk. Gabriel Amin (peace be upon him) said: You (ﷺ) have adopted the religion of nature. If you drank water, you (ﷺ) and your ummah would drown. If you drank alcohol, you and your ummah would go astray. According to another narration, honey was brought to him, and he drank some of it.

Hazrat Abu Hurairah (RA) narrates that on the night of Ascension, two cups of wine and milk were offered to the Holy Prophet (ﷺ) in Jerusalem. He (ﷺ) saw them both and then picked up a cup of milk. Upon this, Gabriel (peace be upon him) said that all praise is due to Allah, who guided him to nature. If he (ﷺ) had picked up a cup of wine, his ummah would have gone astray. (Bukhari)

2.47.6 - Masjid Al Aqsa (مسجدِاقصیٰ)

Rajab, 12 NB, 621 AD

The Prophet (ﷺ) prayed facing the Masjid Al-Aqsa for seventeen months after the migration to Madina Munawara. The journey of Ascension started from Masjid Al-Aqsa.

According to the Israeli narration, Hazrat Solomon (AS) had built a temple there. It was destroyed in the sixth century BC by King Nebuchadnezzar (Bakht Nasr), king of Babylon. King Herodianus of Syria rebuilt the same temple, but it was demolished by the Russian ruler Tabatis in the 70's.

When Hazrat Omar Farooq (RA) had conquered Jerusalem, there was no temple. There were heaps of rubble and dirt. He (RA) searched for the place from where the Prophet (ﷺ) had ascended and then built a masjid in that place. Hazrat Bilal (RA) gave the first Adhan, and Hazrat Umar (RA) offered the first prayer and built the Dome of the Rock. Most Western writers call the Dome of the Rock the Masjid of Omar.

The construction of the present building of Al-Aqsa Masjid was started for the fifth time by Caliph Abdul Malik bin Marwan in 72 AH / 690 AD. His unfinished work was completed by his son, Walid bin Abdul Malik. In 746AD, an earthquake damaged the building, and Abbasid Caliph Abu Ja'far al-Mansur rebuilt it. After that, another earthquake caused the building to collapse, and Khalifa Mehdi rebuilt it.

On July 14, 1099, Jerusalem fell to the Christians. In the courtyard of the masjid, the blood of Muslims and Jews was shed profusely, and it was converted into a residence. Sultan Salahuddin Ayubi (ra) liberated it from the Christians in

1187AD, repaired the building, and the Muslims washed it with water and rose water for seven days.

The masjid underwent extensive renovations from 1938 to 1943 AD, but the map remained unchanged. The present masjid has seven doors on the north side and one on the east side. In June 1967, Israel occupied all of Jerusalem, and on June 27, 1967AD, it was declared part of Israel.

On July 17, 1967, it was announced that the Temple of Solomon would be built on the site and that all the adjoining buildings would be demolished. The tragic event occurred on August 21, 1969 AD. The masjid was on fire for about four hours. The monumental pulpit of Sultan Salahuddin Ayubi was burnt to ashes. Al-Aqsa Masjid is located in a compound on the east side of the city, which Muslims call Haram Sharif and Bethlehem. There are high places in the Haram which Muslims call Mihrab, and in front of it, Nawafil is recited.

The Haram Sharif has four ablution basins and five pulpits for preachers. It has three closed-off spaces (enclosers) for women; the number of internal and external doors is 50; the length of the Haram is 1200 yards; and the width is 660 yards. The total area of Haram Sharif is 36 acres.

Domestic pilgrimages to the Haram names:

(1) Masjid of Umar (RA) (2) Dome of the Rock
(3) Maarij Al-Azwaj (4) Dome of the chain
(5) Cradle of Christ (AS) (6) Buraq Wall
(7) The Wailing Wall (8) Shrine of the Solomon (AS)
(9) Place of prayer of The Solomon
(10) Shrine of Maulana Mohammad Ali Johar (ra)

2.47.7-Purpose of bringing to Masjid Al-Aqsa

Rajab, 12 NB, 621 AD

Prophet Muhammad (ﷺ) was brought to Masjid-al-Aqsa first before going to Ascension because there were shrines of other prophets and honorable saints. There is also the Qibla of the first prophets. Glory and Honour in the Quran and the sophistication of its purity are saying.

الّذی بارکنا حولهٗ

Blessings and mercy are raining in all directions around Baitul Muqaddas, i.e., Al-Aqsa Masjid, and the doors of forgiveness remain open.

Ascension proved to the people of the world that from today, Hazrat Muhammad (ﷺ) has been made the Prophet of Qiblatain (both Qiblas), that is, both of Jerusalem and the Ka'bah. (Al-Maraj)

2.47.8 - During Travel, I met a few creatures

Rajab, 12 NB, 621 AD

Ibn Jarir (ra) narrated that Hazrat Anas (RA) reported that when the Prophet (ﷺ) traveled to Buraq, he saw an older woman on the road. Rasul Allah (ﷺ) asked Gabriel (AS), and he said to keep going and skip the way. Then another thing was calling and saying, O Mohammad comes to me. Gabriel (AS) said, walking through, then passing to a creature who greeted him.

السلام علیک یا اول ، السلام علیک یا آخر ، السلام علیک یا حاشر

Gabriel (AS) told him to reply, then moved on to a few other creatures. The third time was the greeting until we reached the Baitul-Maqdus. (Tafsir Ibn Kathir)

Hazrat Anas (RA) narrated that Rasul Allah (ﷺ) said on the night of ascension: "I passed to greet Moses (AS); I saw that he was standing in his grave to pray." (Fateh Al-bari)

Anas bin Malik (RA) narrated that Gabriel (AS) said to the Prophet (ﷺ), the older woman that you (ﷺ) saw on the way was the world. Age remains the same, as it is old, and what creature is calling you is the devil. He wanted Rasul Allah (ﷺ) to turn his attention towards him and those who bowed down to him (the Prophet), who greeted Abraham (AS), Moses (AS), and Jesus (AS).

On the way, Rasul Allah (ﷺ) met two preachers. One was Jewish, and the other was Christian. First came from the right side and said Mohammad (ﷺ) turned to me. I want to ask something. The Prophet (ﷺ) did not pay any attention to him. The other caller came from the left side and wanted attention to ask something. Rasul Allah (ﷺ) did not answer him. Rasul Allah (ﷺ) asked Gabriel (AS) about them. He spoke! The Jews were on the right, and those who called themselves from the left side were Christians; if you pay them attention and respond, your Ummah would be Jews or Christians.

2.47.9 - Rasul Allah (ﷺ) led (Imamate) the Prophet's (AS) Prayer

Rajab, 12 NB, 621 AD

The Lord of the Worlds (ﷺ) rode towards Baitul Muqaddas. On the other hand, Allah Almighty instructed all the Holy Prophets (AS) in the heavens to gather at Baitul Muqaddas (Al-Aqsa Masjid) to receive the Holy Prophet (ﷺ). Someone was in the one sky, and someone was in the other. Hazrat Ibrahim (AS) was leaning on the seventh heaven from Bait-ul-Mamoor. He left and gathered in Al-Aqsa Masjid.

It is the power of Allah Almighty that the distance from the earth to the heavens is five hundred years. Allah alone knows how all the prophets came to be. There, the Lord of the Universe (ﷺ) had the honor of leading the noble prophets, and in this holy group (Noorani Darbar), the Holy Prophet (ﷺ) was given the glorious position of Imam of the Prophets.

Hazrat Gabriel (peace be upon him) gave the call to prayer (Adhan), and the Prophets (peace be upon them) formed rows. When Hazrat Michael (peace be upon him) said Takbir, it was waiting to see who would lead. The Holy Spirit Hazrat Gabriel (peace be upon him) took the blessed hand of the Prophet Muhammad (ﷺ) and made him stand on the leading prayer mat. The Prophet Muhammad (ﷺ) recited Surah Al-Kafiroon in the first rak'ah and Surah Al-Ikhlas in the second rak'ah.

(Al-Maraj)

2.47.10 - Day of Judgment mentioned

Rajab, 12 NB, 621 AD

It is narrated from Hazrat Abdullah bin Masood (RA) that on the night of Isra, the Prophet (ﷺ) met Hazrat Ibrahim (AS), Hazrat Musa (AS), and Hazrat Isa (AS). They talked about resurrection. When they asked Hazrat Abraham (AS) about this, he said, "I do not know." Then they turned to Hazrat Moses (AS), who was also unaware. Then, when Jesus (peace be upon him) was asked, he said that the self-sufficiency of Allah Almighty is known, and Allah Almighty has promised that the antichrist will come out. I will have two weapons; when he sees me, he will start melting, and Allah will destroy him. Even stones and trees will say: O Muslim! There is a disbeliever behind me, so come and kill him. Then Allah will destroy all the disbelievers.

People will return to their cities and homelands. He said that at that time, Gog and Magog would come out and cover every height of the mountain and earth. People's cities will be trampled. They will drink whatever water they pass through. He (AS) said, "Then people will bring their complaint to me so that I will pray to Allah for them, then Allah will destroy them." He (AS) said, "Then Allah will send down rain on them, and their bodies will be carried away to the sea." If this happens, then the example of the Hour will be a pregnant woman who and her family do not know when she will give birth.

(Ibn Majah)

2.47.11 - Journey to the heavens

Rajab, 12 NB, 621 AD

It is narrated from Hazrat Abu Saeed (RA) that the Messenger of Allah (ﷺ) said: When I finished the ceremony in Jerusalem, a ladder (ascension) was brought to me. I had never seen anything more beautiful. This ladder was brought from Paradise. Angels were walking on its right and left. Rasool Allah (ﷺ) ascended to the heavens. According to some narrations, he (ﷺ) sat on the Buraq and went to the sky through this ladder.

بلغ العلیٰ بکمالہٖ کشف الدّجیٰ بجمالہٖ

حسنت جمیعُ خصالہٖ صلو علیہ و آلہٖ

Balaghal ula bikamaalihi: He [Muhammad (ﷺ)] reached the highest place by his Perfection
Kasha fad-dujaa bijamaalihi: He removed darkness by his beauty
Hasunat jami'u khisaalihi: Beautiful are all his Attainments
Sallu 'aleyhi wa aalihi: Send blessings to Him and his Family

(Sheikh Saadi Sherazi)

Hazrat Muhammad (ﷺ) reached the heavens of the earth and wanted to open the door; he was asked who it was. They said: Gabriel (peace be upon him). Who is with you? He said: Muhammad (ﷺ). Do you send it to him? He spoke. Yes! Said, welcome, welcome, what a pleasant arrival. So, the door was opened. When they entered it, they found Adam (AS). Gabriel Amin (peace be upon him) said: This is Adam (AS),

your father. Peace be upon him. When I greeted him, he responded with "Marhaba, good son and prophet." After the salutation and greeting, he endorses the prophecy of the Prophet Muhammad (ﷺ). Allah saw the happy souls on his right and the unfortunate souls on his left.

Hazrat Sheikh Abdul Qadir Jilani (ra) said that being a man means that the righteous person leaves his desire and ego and reaches the position of "Fana-fi-Allah" (die for Allah) when they arrive at the location would be perfect then the position "Baqa-blah "(live for Allah) will be achieved. In this position, Rasul Karim (ﷺ) had the complete blessings of perfection. (Al-Maraj)

Then Rasool Allah (ﷺ) was taken to another heaven, and the door was opened. He (ﷺ) met and greeted Hazrat Yahya ibn Zakaria (AS) and Hazrat Isa ibn Maryam (AS). They both answered, congratulated him, and confessed his prophethood.

Then he (ﷺ) was taken to the third heaven. He (ﷺ) saw Hazrat Yusuf (AS) and greeted him. He (AS) replied, "Congratulations!" and confessed his prophethood.

Then he (ﷺ) was brought to the fourth heaven, where he (ﷺ) met Hazrat Idris (AS) and greeted him. He replied, said Marhaba, and confessed his prophethood.

Then, he was taken to the fifth heaven. There, he (ﷺ) saw Hazrat Haroon bin Imran (AS) and greeted him. He replied, "Congratulations," and confessed his prophethood.

Then he (ﷺ) was taken to the sixth heaven. There he met Hazrat Musa ibn Imran (AS). He (ﷺ) greeted him. He replied and said Marhaba and confessed his prophethood. When he (ﷺ) went forward, Prophet Moses (AS) began to weep and said that a young man was sent after me whose people of the Ummah will go to paradise in more significant numbers than the people of my Ummah.

Then he (ﷺ) was taken to the seventh heaven, where he (ﷺ) met Hazrat Ibrahim (AS), and he (ﷺ) greeted him. He replied, "Congratulations and acknowledge the prophethood of the Prophet Muhammad (ﷺ)."

Hazrat Hassan Basri (ra) narrates from Hazrat Abu Hurairah (RA) through Hazrat Qatadah (ra) that the Holy Prophet (ﷺ) said: I saw the Beit Al-Mamoor in which seventy thousand angels are blessed to enter every day. He who has attained happiness once does not get a second chance.

Qatada narrated the full splendour of "Bait-ul-Mamur" after that reported the narration of Hazrat Anas bin Malik (RA) that the Prophet of Allah (ﷺ) presented a vessel of wine, milk, and a third of the honey was said to take what you like. Rasul Allah (ﷺ) took the pot of milk. Gabriel (AS) said it is nature; your nation will always stand by the constant. After that, Rasool Allah (ﷺ) was taken up to "Sidra-tul-Muntaha and was shown "Bait-ul-Mamur."

2.47.12. Sidra-tul-Muntaha (سدرۃالمنتھیٰ)

Rajab, 12 NB, 621 AD

Sidra: In Arabic, the berry tree (Lote) is called sidra, and the Muntaha means extreme. At this point, all the deeds and sciences of the creatures' end, and the divine command is revealed. The commandments of Allah are obtained. No one has the power to go beyond this place except the Imam of the Prophets (ﷺ) has permitted them to go through.

It is narrated from Hazrat Anas (RA) that in the seventh heaven, there is a berry tree whose fruits are as big as the pots of Hajar, and its leaves are like the ears of an elephant. Anything that ascends above the earth stops at the maximum as far as Sidra al-Muntaha and then descends. Hence, its name is "Sidra al-Muntaha."

Hazrat Asma bint Abu Bakr (RA) said: I heard the mention of Sidra-ul-Muntaha from the Messenger of Allah (ﷺ). He (ﷺ) says that the shade of its branch is such that one rider can walk under it for one hundred years, and one hundred thousand riders can come under its shadow. Its floor is of gold, and its fruits are like big pots in quantity. Another reporter said it is a tree adorned with ornaments, clothes, fruits, and all colours. (Tafsir Mazhari)

Gabriel Amin (peace be upon him) cannot go beyond this place even though he is the messenger of angels. He said that if I moved even a hair above from here, I would be burnt by the light of Allah. Rasool Allah (ﷺ) saw that there are four canals in which two canals are going in, and two canals are coming out. I spoke. O Gabriel (peace be upon him), what is that?

According to Bukhari, these four canals are at the root of Sidra-ul-Muntaha. According to Muslim narration, these are the names of the four.

Nile, Euphrates, Sihan, and Jehan

Sidra-ul-Muntaha was covered by the Divine Light, and this is the place where the Holy God (ALLAH) gave the first manifestation as a welcome to His Beloved Holy Prophet (ﷺ) in the same way as he did for Prophet Moses (AS). But neither the trees burned nor the Messenger of Allah (ﷺ) fainted. (Masha-Allah) (Al-Maraj)

2.47.13 - Reservoir of Kauthar

Rajab, 12 NB, 621 AD

Hazrat Ibn Abi Hatim (ra) has narrated from Hazrat Anas bin Malik (RA) that the Messenger of Allah (ﷺ) said: After meeting Hazrat Ibrahim (AS), Gabriel (as) took me to the upper level of the seventh heaven. I arrived here at a canal on which bowls were made of rubies, pearls, and emeralds (a precious stone), and on it were also delicate green birds. Gabriel (as) said: This is the Kawthar that your Lord (ﷻ) has given to you.

إِنَّآ أَعۡطَيۡنَٰكَ ٱلۡكَوۡثَرَ ﴿١﴾

Verily, We have granted you (O Muhammad (ﷺ)) Al-Kauthar (a river in Paradise); (Surah Al Kauthar – 1)

Inside were vessels of gold and silver. Canal runs on rubies and emeralds. Its water is whiter than milk. I took a pot and drank

some of it. It was sweeter than honey and more fragrant than musk. I saw many angels, golden kites, and butterflies surrounding Sidra Al-Muntaha. (Fateh Al-Bari)

2.47.14 - Bait-ul-Mamur

Rajab, 12 NB, 621 AD

The house is the Qibla of the Angels and right above the Kaaba. Seventy thousand angels circumambulate it daily and never get another chance. The Prophet Muhammad (ﷺ) said: I have been raised to the House of Allah.

In Muslim Sharif and Musnad Ahmad, it is narrated from Hazrat Anas bin Malik (RA) that the Prophet (ﷺ) saw Hazrat Ibrahim (AS) in the seventh heaven leaning against Bait-ul-Mamur.

2.47.15 - The sound of a pen

Rajab, 12 NB, 621 AD

Rasool Allah (ﷺ) reached a place where the sound of the pen, which is produced while writing, is called "Sarif-ul-Qalam." Here, the angels copied the divine affairs and commands from the Preserved Tablet (Loh-e-Mahfuz).

(Bukhari)

2.47.16 – Raf-Raf (رَفرَف)

Rajab, 12 NB, 621 AD

Hazrat Ibn Abbas (RA) said: The Messenger of Allah (ﷺ) rode on the night of Ascension. He (ﷺ) sat on it, and he was raised until he came close to his Lord.

Hazrat Anas bin Malik (RA) narrated that Rasool Allah (ﷺ) said: The door of heaven has been opened for me, and I saw the great light, and I saw a Raf-Raf of pearls from the curtain (Carriage). Allah Almighty did what He wanted me to do.
(Tabarani - Imam Tirmidhi)

Hazrat Muqatil (ra) has narrated that the Prophet (ﷺ) said: Gabriel (as) took me and even took me to the hijab of Akbar near Sidra al-Muntaha. Then Jibril Amin (as) said, "Go." O Muhammad (ﷺ) proceeded, and a golden throne was brought. On which was laid the silken floor of heaven. Gabriel Amin (as) called out to me: O Muhammad (ﷺ), Allah Almighty is praising you. You listen and obey, so I praise Allah. Upon reaching there, Gabriel (as) stopped. The places beyond this were travelled by the Prophet (ﷺ) alone.

2.47.17. Location of Qab-a-Qausain (مقام قاب قوسین)

Rajab, 12 NB, 621 AD

Walking past the place of Sarif-ul-Aqlam, the Holy Prophet (ﷺ) reached the Court of Allah while arranging Hijabs. A ride was brought there for him (ﷺ), which is called Raf-Raf (seat), on which he rode and reached the "Qab-a-Qausain"

(brackets), i.e., he (ﷺ) so very close to Allah Almighty. There was a distance of two bows or less. Allah Almighty showed him (ﷺ), observed his beauty of unity (Jamal-e-Ahadiat), and informed him about the beauty of serenity (Jamal-e-Samadiat).

The Prophet (ﷺ) said: I saw a strange sight on the Throne. I thought that everything in the heavens and the earth had perished because I could not hear the voice of an angel there, and everything that could be felt was cut off from me.

Where the traveller of the Malakout (Universe), Hazrat Muhammad Mustafa (ﷺ), on the night of ascension, opened the gates of the heavens, opened the doors of the heavens, passed through the valley of Bait-ul-Mamore, saw the Sidra tul-Muntahi, set the paths of the theologian, and unveiled the Hijab of Akbar. While doing so, he (ﷺ) finally reached Qasr-e-Adna. When he got a little closer, the blessed feet of the Prophet (ﷺ) stopped, and a call came out.

O chiefs, come near to me and come closer.

O why did ..... O Muhammad ... O Ahmad, stop?

Come closer ... Close ..... And closer

In the Holy Qur'an, the guidance is from the Almighty.

ثُمَّ دَنَا فَتَدَلّٰى ﴿٨﴾ فَكَانَ قَابَ قَوْسَيْنِ اَوْ اَدْنٰى ﴿٩﴾ فَاَوْحٰٓى اِلٰى عَبْدِهٖ مَآ اَوْحٰى ﴿١٠﴾

Then he [Jibril (Gabriel)] approached and came closer, (8) and was at a distance of two bows' length or (even) nearer, (9) So

(Surah An Najam: 8-10)

(Allah) revealed to His slave [Muhammad ﷺ through Jibrail (Gabriel) A.S.] whatever He told. (10)

And then the distance of **(ثُمَّ دَنَا)** "Summa Dana" drawn together. And curtains of (فَتَدَلّٰی) "Fatadalla" have been opened. Limits of the unlimited ends. The masterpiece of eternal illumination entered into the Privacy of "Qab-a-Qausain." Then, the award from the Secrets of

"فَاَوۡحٰۤی اِلٰی عَبۡدِہٖ مَاۤ اَوۡحٰی"

And became known as the divine mystery of nature. That was the "Wahi" that could not be explained. It was the inspiration and a narrative description that no one could imagine.

Imam Jafar Sadiq (ra) said there is no limit to closeness. Nobody can dare to explain and understand the closeness of Allah and His servant Muhammad (ﷺ). Only someone can say that when he went close, then he was a servant, went close to an individual, went close to a Makkahian, close to an angelic, closer to a Qureshi, close to an (Arshi) highest heavenly, went closer be an endeavor, closer be an observer, closer be a praised even went closer to be commendable – MUHAMMAD (ﷺ). (Al-Maraj Ref: Nuzhat ul-Majalis)

Someone pious tried to explain the meaning of the verse

"ثُمَّ دَنَا فَتَدَلّٰی"

As the Prophet (ﷺ) saw on his right, there was His Lord; he looked to his left and saw his Lord; he looked forward to his Lord, looked behind him, and saw his Lord. In short, he was surrounded by a crowd of divine manifestations and was

honoured with the personality of creation beings, the Holy Prophet Muhammad (ﷺ), appointed in the middle.

2.47.18 - Wish of Gabriel (as)

Rajab, 12 NB, 621 AD

When the Messenger of Allah (ﷺ) went to meet Allah Almighty alone, he (ﷺ) asked Gabriel Amin (peace be upon him) if you have any need, I will present it before Allah.

Gabriel Amin (as) said! O Muhammad (ﷺ), you will seek permission from Allah Almighty that I want to spread my wings on the bridge (Seraat) while crossing the bridge for your ummah until they cross the bridge. Hazrat Rasool Akram (ﷺ) came to the court of Allah, and Allah asked him: O Muhammad! What is Gabriel's desire (peace be upon him)? I said, "O Allah, you know best." Allah Almighty said: I have accepted the request of Jibreel (peace be upon him) only for those who love Rasool Allah (ﷺ) and follow him.
(Sirat Halabia)

2.47.19 - Gift of prayers

Rajab, 12 NB, 621 AD

The Prophet (ﷺ) said: After the words of secrecy from Allah, I was obliged to perform fifty prayers for each day. When I passed by (Hazrat) Musa (AS), he asked what the Lord of the Prophet (ﷺ) had given for his ummah. I said that there are fifty prayers every day. He (AS) said that his ummah did not

have the strength to perform fifty prayers daily. Swear to Allah! I have encountered people like you before and have worked hard to convince the children of Israel. So, you (ﷺ) went back and asked Allah for relief for your ummah. Then I returned, and Allah reduced the prayer to ten. I returned to Musa (AS). He (AS) said! If these are too much, then ask to reduce them more. I returned, and Allah Almighty reduced the prayers to ten more. Then I came to Musa (AS), and he repeated the same thing. I went back again. Allah Almighty reduced the prayers to ten more. I returned to Musa (AS), and he repeated the same. Allah Almighty has commanded five prayers every day. When I returned to Moses (AS), he said that your ummah could not even afford five daily prayers, because I had experienced the Children of Israel before. So, you (ﷺ) go back and ask Allah Almighty for more relief for your ummah. I said I have applied many times and am ashamed to reduce. Now, I am satisfied and accept the command of Allah. Then, as I proceeded, one of the callers shouted, "I have done for you and reduced it for my servants, that is, five in terms of performing, but fifty in terms of reward." (Bukhari)

There are many reasons why Prophet Moses (AS) was chosen for this task in the presence of all the Prophets. Moses (AS) longed to see Allah Almighty. But he was told that you could not see me.

وَلَمَّا جَآءَ مُوْسٰى لِمِيْقَاتِنَا وَكَلَّمَهٗ رَبُّهٗ ۙ قَالَ رَبِّ اَرِنِيْٓ اَنْظُرْ اِلَيْكَ ؕ قَالَ لَنْ تَرٰىنِيْ
وَلٰكِنِ انْظُرْ اِلَى الْجَبَلِ فَاِنِ اسْتَقَرَّ مَكَانَهٗ فَسَوْفَ تَرٰىنِيْ ۚ فَلَمَّا تَجَلّٰى رَبُّهٗ لِلْجَبَلِ جَعَلَهٗ
دَكًّا وَّخَرَّ مُوْسٰى صَعِقًا ۚ فَلَمَّآ اَفَاقَ قَالَ سُبْحٰنَكَ تُبْتُ اِلَيْكَ وَاَنَا اَوَّلُ الْمُؤْمِنِيْنَ ﴿۱۴۳﴾

(Surah Al Aaraf – 143)

And when Musa (Moses) came at the time and place appointed by Us, and his Lord (Allah) spoke to him, he said: "O my Lord! Show me (Yourself), that I may look upon You." Allah said: "You cannot see Me, but look upon the mountain; if it stands still in its place, then you shall see Me." So, when his Lord appeared on the mountain, He made it collapse to dust, and Musa (Moses) fell unconscious. Then, when he recovered his senses, he said: "Glory be to You, I turn to You in repentance, and I am the first of the believers."

Therefore, Prophet Moses (AS) wanted me to meet Allah and see what was coming. Enjoying the observation of Allah, the spirit of benevolence of the ummah of the Prophet Muhammad (ﷺ) was also at work, and the desire to see Allah was also at work.

2.47.20 - Majesty the ascension gift for Prophet Muhammad (ﷺ)

Rajab, 12 NB, 621 AD

On one occasion, Allah revealed to the Messenger of Allah (ﷺ), O Muhammad! No one will enter Paradise until you (ﷺ) enter Paradise. No other Ummah can enter Paradise unless your Ummah enters Paradise. (Thaalbi and Quashari)

Allah (ﷻ) bestowed on the Prophet Muhammad (ﷺ) the feature of the Kawthar Pool. All the people of Paradise will be his guests on the water, and they will have wine, milk, and honey, too—the last two verses of Surah Al-Baqarah. Parts of

Surah Al-Dhuha and Surah Alm-Nashrah were also given in Ascension. (Sirat Halabia)

The gift of five prayers was given. The reward will be fifty prayers. The sinner of his ummah will not stay in hell forever. (Sahih Muslim)

2.47.21. Observing heaven and hell

Rajab 12, Prophet, 621

2.47.22. Unlawfully taking over the wealth of orphans

It is narrated on the authority of Abu Sa'eed Al-Khudri (RA) that the Messenger of Allah (ﷺ) said: On the night of Ascension, I saw my people, those lips are like the lips of camels are thrusting into their mouth's coals like pieces of stone which come out of their excrement on the other side.

I asked Gabriel (as) who these people are. Gabriel (as) said that these people used to take over the property of orphans by oppressing them. (Ibn Hisham)

Allah says in the Qur'an.

اِنَّ الَّذِيْنَ يَاْكُلُوْنَ اَمْوَالَ الْيَتٰمٰى ظُلْمًا اِنَّمَا يَاْكُلُوْنَ فِيْ بُطُوْنِهِمْ نَارًا ؕ وَسَيَصْلَوْنَ سَعِيْرًا ﴿۱۰﴾

(Surah An-Nisa – 10)

Verily, those who unjustly eat up the property of orphans, they eat up only a fire into their bellies, and they will be burnt in the blazing Fire! (10)

2.47.23 - (End of Usurers)

Rajab, 12 NB, 621 AD

Imam Ahmad Bin Hanbal (ra) reported that Hazrat Abu Hurairah (RA) narrated that the Prophet (ﷺ) said, my journey of ascension, I passed through the people whose abdomen was like the chambers which were full of snakes looked from the outside, and when the people of Pharaoh were taken to the fire, they had to trample over them. Who are these people? I asked. Gabriel (AS) said! These are the people who used to eat usury.

2.47.24 - (End of Adulterers)

Rajab, 12 NB, 621 AD

The Prophet (ﷺ) said: Then I saw such people with fresh and fat meat in front of them and rotten, stinking beef on one side. These people leave fresh meat and eat smelly and rotten meat. I asked! Who these people are, Gabriel (peace be upon him) said that these people used to leave their halal women and go to haram women for their consolation.

The Prophet (ﷺ) also passed on women who passed on the children of others to their husbands. That is, she was pregnant through adultery, but due to ignorance, the child was considered to be her husband's. He (ﷺ) saw them with big crooked thorns on their breasts, and they were hung between the heavens and the earth. (Ibn Hisham)

2.47.25 - (Deactivated Sermonizer)

Rajab, 12 NB, 621 AD

It is narrated on the authority of Hazrat Anas bin Malik (RA) that the Messenger of Allah (ﷺ) said: On the night of Ascension, I saw some people cutting their lips with scissors. New lips and tongues are constantly being created. I asked who these people are. Gabriel Amin (peace be upon him) said that these are the preachers of your ummah who used to advise others. And they did not act on it. Whatever they used to say, they did not work on it themselves.

The guidance is from the Almighty!

يَآَيُّهَا الَّذِيْنَ اٰمَنُوْا لِمَ تَقُوْلُوْنَ مَا لَا تَفْعَلُوْنَ ﴿٢﴾ كَبُرَ مَقْتًا عِنْدَ اللّٰهِ اَنْ تَقُوْلُوْا مَا لَا تَفْعَلُوْنَ ﴿٣﴾

O you who believe! Why do you say that which you do not do? (2) Most hateful it is with Allah that you say that which you do not do. (Surah Al Saff: 2-3)

2.47.26 - (End of the Backbiter)

Rajab, 12 NB, 621 AD

Hazrat Anas ibn Malik (RA) narrates that the Messenger of Allah (ﷺ) said: On the night of Ascension, I passed by the people whose nails were made of copper, and they were peeling their faces and chests from them. I asked! Who are these people? Gabriel Amin (as) said that these people eat the flesh of the people, that is, gossip about the people and attack their honor. (Tafsir Ibn Kathir)

2.47.27 - (Treacherous end)

Rajab, 12 NB, 621 AD

Rasool Allah (ﷺ) passed by a man who had gathered a large bundle of wood and could not carry it, and put more wood in it. He (ﷺ) asked, "What is this?" Gabriel (peace be upon him) said: This is a person of the ummah of the Prophet (ﷺ) who is responsible for many rights and trusts of the people, which he is not able to fulfill, and he is getting more and more burdened. (Fatah al-Bari)

2.47.28 - (Consequences of the one who utters a bad word)

Rajab, 12 NB, 621 AD

Rasool Allah (ﷺ) passed by a small rock from which an ox grows. He wants to get inside this rock, but can't. Gabriel Amin (peace be upon him) said that this is the case of a person who utters a bad word and then repents and intends to return it, but cannot do so. (Fatah al-Bari)

2.47.29 - (End of person who doesn't perform obligatory Prayers)

Rajab, 12 NB, 621 AD

The Prophet (ﷺ) said: I passed by a place and saw the heads of the people being crushed with stones. I asked Gabriel Amin (as) what it was, and he said that these people used to turn away from the obligatory prayers.
(Fatah al-Bari)

2.47.30 - (Zakat defaulter's End)

Rajab, 12 NB, 621 AD

Then Rasool Allah (ﷺ) passed by the people whose private parts were covered with rags front and back, and they were grazing like cattle, drinking the pus and blood of their wounds, and eating the stones of hell. He (ﷺ) asked: Who are these people? Gabriel (as) said: These people did not pay Zakat on their wealth. Allah did not wrong them, and your Lord is not unjust to His servants. (Fatah al-Bari)

2.47.31 - (Reward of Jihad)

Rajab, 12 NB, 621 AD

It is narrated on the authority of Hazrat Abu Hurairah (RA) that the Messenger of Allah (ﷺ) said: That I passed on a nation that used to sow and then cut in one day, then it becomes the same as it was before it was cut.

He (ﷺ) asked Gabriel Amin (as) what it was. He replied that these are those who strive in the way of Allah (Jihad), their good deeds are increased seven hundred times, Allah has given those who spend its reward, and He is the Best Sustainer. (Fatah al-Bari)

2.47.32 - (Voice of Heaven)

Rajab, 12 NB, 621 AD

Rasul Allah (ﷺ) then passed through a valley, a cool breeze, and the smell of musk, and heard a voice. The Prophet (ﷺ)

asked Gabriel (AS), who said that it is the voice of heaven. Saying my Lord, whatever you promised me, give me. Because silk, pearls, coral, and silver, as well as beautiful pots, are often available in my residence, a mixture of honey, water, milk, and wine is often available. You promised me that heavenly people would give me.

Allah said all Muslims and the believers are for you, and those who believed in my apostles and me and do not associate with me. Who fears that will secure and will ask me, given. Who will lend Me will provide. I trust so that I will do it sparingly. I am Allah, no god but Allah. I do not break my promise. Indeed, Momin received the benefit of their hearts. Allah is the creator and blessed. Paradise said it was pleased. (Syrian)

2.47.33 - (Hell's voice)

Rajab, 12 NB, 621 AD

Then Rasool Allah (ﷺ) heard a horrible sound coming from a valley and felt the stench. He (ﷺ) asked! What is this? Gabriel (peace be upon him) said: This is the voice of Hell which says: O my Lord! Please give me that which I have been promised (i.e., to be filled with the fire of hell) because my chains of shackles, flames, hot water, pus, and torment have reached me in abundance. My depth is profound, and my heat is very intense.

Allah Almighty said that for you is every polytheist, infidel, arrogant, and who does not believe in the Day of Reckoning. Hell will say that I am satisfied. (Fatah al-Bari)

2.47.34 - (Demons)

Rajab, 12 NB, 621 AD

The Prophet (ﷺ) said: When I descended from the sky to the earth, I looked down and saw that there were crowds, smoke, and noise.

I said, 'O Gabriel Amin (as), who are these people?' Gabriel Amin (as) said that these are the devils who keep crowding in the eyes of the people, due to which people do not meditate on the creation of the heavens and the earth, and if it were not so, people would observe the wonders. (Tafsir Ibn Kathir)

2.47.35 - Observation of the Nations of the Holy Prophets

Rajab, 12 NB, 621 AD

It is narrated on the authority of Hazrat Abdullah bin Masood (RA) that the Messenger of Allah (ﷺ) said: One night, the noble Prophets (AS) and their nations were brought before me. When a Prophet (AS) passed in front of me, there were three men. When a prophet passed, there was a group with him. There were a few people with a prophet. There was not a single person among the prophets. Until Prophet Moses (AS) passed by me, a large group of Israelites was with him, which surprised me. I asked who these people were. Gabriel (as) told me that this is Moses (AS), the brother of the Prophet (ﷺ) and his people, the Children of Israel.

The Holy Prophet (ﷺ) said: Where is my ummah? I was told to look to my right. I saw a mountain covered with people. Then, I was told to look to my left. I noticed that the whole

horizon was full of people. Then, I was told to agree. I said I agree. O Lord, then I was told that with them are seventy thousand people (as abundance) who will enter Paradise without reckoning. (Musnad Ahmad)

2.47.36 - Signs of traveling

Rajab, 12 NB, 621 AD

On the morning of Ascension, Rasool Allah (ﷺ) went out of the house to tell the people about the whole journey of the night. He (ﷺ) knew that the disbelievers would deny him. Abu Jahl passed by and saw that something new had happened. The Prophet (ﷺ) said: Yes, he discovered! What's that? Hazrat Mohammed (ﷺ) said! I was taken for a walk tonight. He asked! How far, Hazrat Mohammed (ﷺ) said! As far as Jerusalem. He said you were among us in the morning after a long journey. Hazrat Mohammed (ﷺ said! Yes. Abu Jahl did not disclose to the Master of the Worlds (ﷺ) that he did not believe in him; maybe he deviated from this claim. He said, "If I call my people to you, you will tell them what you have told me." Hazrat Mohammed (ﷺ) said! Yes, call everyone. He called out: O people of Ka'b bin Lui! Even the people of the whole assembly ran towards him (ﷺ). Abu Jahl said, "Tell the story of your visit to Jerusalem before your people." He (ﷺ) told them that I was taken on a night tour of Jerusalem. The disbelievers of Makkah began to applaud and said that he (ﷺ) had traveled all night and was present among us in the morning. Hazrat Mohammed (ﷺ) said! Yes. They said, "Tell us the details of the signs of Jerusalem. The people who had gone there started asking various questions."

In Bukhari, Muslim, and Musnad Ahmad, it is narrated from Hazrat Jabir bin Abdullah (RA) that the Messenger of Allah (ﷺ) said, although he did not see the Holy City with this idea.

Rasool Allah (ﷺ) said! I was standing in the place of the Ka'bah at Hajar (Hatim) when Allah Almighty revealed the Holy House in front of me. I would look at it and answer them. Those among the people who knew said, "By God, you (the Holy Prophet ﷺ) have narrated these signs very accurately."

One person stood up and spoke! O Muhammad (ﷺ), did you pass by our camels, which were in such and such a place? Hazrat Mohammed (ﷺ) said! Yes. I saw them. One of their camels was lost, and they were looking for it. He then asked if he had passed by the caravan of Bani So-and-so. Hazrat Mohammed (ﷺ) said! Yes. I found them somewhere. One of their red camel legs was broken, and they had a cup of water. So, I drank whatever water there was, and then he told us about their number and the caravans, who were the shepherds among them. He (ﷺ) said: I did not pay any attention to their number, etc. Then he (ﷺ) stood up, and the camels were placed in front of him (ﷺ) by Allah. So, he counted them and told them who the shepherds were. There are so many of them; among his followers are Ibn Abi Qahafah (Hazrat Abu Bakr Siddiq RA) and so on. They will enter Makkah early tomorrow morning. Then, in the morning, when the caravan reached there. People asked them if any of their camels were lost. They spoke! Yes. Then they asked the other caravan whether their red camel was injured; its leg was broken. They spoke! Yes. Then they asked if you had a cup of water. Hazrat Abu Bakr (RA) said: swear to Allah! I kept it. None of us drank it or poured it on the ground. (Ibn Kathir)

2.47.37 - Confirmation of Hazrat Abu Bakr Siddiq (RA)

Rajab, 12 NB, 621 AD

It is narrated from Hazrat Abu Salma (RA) that after hearing the story of Isra and Ascension, many Muslims fell into Fitnah. Some people told the whole story to Hazrat Abu Bakr Siddiq (RA), and he said: I bear witness that you (ﷺ) are truthful. The people said, "Do you confirm that he went to Syria (Bayt al-Muqaddas) one night and then returned?"

Hazrat Abu Bakr (RA) said: Yes. I confirm even more than that; I also authorize the words of the heavens (revelation). Therefore, the title "Hazrat Abu Bakr (RA)" became "**Siddique.**"

2.47.38 - Obligation of prayer

Rajab, 12 NB, 621 AD

Ibn Ishaq (ra) narrated from Hazrat Ibn Abbas (RA) that when prayer was imposed on the Messenger of Allah (ﷺ), then Gabriel (as) came to him, and the Zuhr prayer was offered with the Prophet (ﷺ) when the sun was inclined towards the sunset. Then they prayed the Asr prayer. Gabriel (as) took the Prophet (ﷺ) with him and offered the Maghrib prayer when the sun sank again. Prophet (ﷺ) took the twilight and could not read the Isha prayer at night. He (ﷺ) brought the dawn of morning to perform the Fajr prayer.

On the second day, Gabriel (as) came to Rasool Allah (ﷺ) and took him and offered Zuhr prayer when his (ﷺ) shadow

(in length) was almost equal. Then he took the Prophet (ﷺ) with him to perform Asr prayers when his shadow (of the Prophet ﷺ) was twice his length. Then he (peace be upon him) led the evening prayer when the sun had set, and it was only yesterday. Then he took the Prophet (ﷺ) with him and offered the Isha prayer (after that) when the first third of the night had passed. Then he (peace be upon him) led the morning prayer (at that time) when the morning was very bright, and the sun had not yet risen. Then he said!

O Muhammad (ﷺ), the time of prayer is between today's prayer and yesterday's prayer.

2.48 - First Aqaba Oath of Allegiance

Dhuel-Hijjah, 12 NB, July 621 AD

Next year, twelve pilgrims came from Madinah Munawara. Five were the same as last year, and seven were new with Jabir bin Abdullah (RA).

These are the names of seven pilgrims.

(1) Maaz bin Harith bin Afrah	Banu Khazraj
(2) Zakwan bin Abdul Qais bin Khalid	"
(3) Ubadah bin Samit bin Qais	"
(4) Yazeed bin Saalba	"
(5) Abbas bin Ubadah bin Nazlah	"
(6) Abu Hasum bin Altyhan	Banu Aws
(7) Auym bin Sa'ada	"

(May Allah please upon them)

They wanted a teacher to be sent with them to teach Islamic rules. The Prophet (ﷺ) commissioned Hazrat Musab ibn Umayr (RA) for this service. Hazrat Musab (RA) was the grandson of Hashim bin Abdul Manaf and from the "Sabiqun Awalun." He came to Madinah and stayed at the house of Hazrat Asad bin Zararah (RA), who was the most respected ruler of Madinah. Hazrat Musab (RA) used to visit the homes of every Ansari, invite them to Islam, and recite the Holy Quran. In this way, Islam gradually spread to the tribes in

Madinah. Only a few families of Khatma, Wail, and Waqif were left. (Tabqat Ibn Saad)

Hazrat Musab ibn Umayr (RA) invited Hazrat Saad ibn Mu'adh (RA), the chief of Banu Aws, to Islam. At first, he refused, but when Hazrat Musab (RA) recited some verses of the Holy Quran, he converted to Islam because it touched his heart. Due to his conversion to Islam, almost the entire tribe of Aws entered the realm of Islam.

In the pledge of allegiance to Aqaba, according to Sahih Bukhari, Hazrat Ibadah bin Samit (RA) said that the Messenger of Allah (ﷺ) said: Pledge allegiance to me that you will not associate anyone with Allah, you will not steal, you will not commit adultery, you will not kill your children. You will not slander anyone on your own behalf, nor disobey me in any good thing. Whoever fulfills these words is rewarded by Allah, and whoever commits any of these will be punished in this world, and his expiation will be this. Whoever saves a thing, and if Allah covers him, his case is with Allah, whether He punishes or forgives. All the people pledged allegiance to these words.

Ibn Ishaq (ra) says that Hazrat Ma'bad ibn Ka'b (RA) narrated from his father that first Bara ibn Ma'roor (RA) swore allegiance to the hand of the Messenger of Allah (ﷺ) and then others. The people took turns pledging allegiance.

When we swore allegiance to the Holy Hand of the Prophet (ﷺ), Satan came out from the top of Aqaba and shouted so loudly that no one had ever heard such a loud noise, and the people of the houses and the tents were neglected. On the way, sleeping unconsciously, listen! Is there any news of

(Muhammad ﷺ) Muzammum (Nauzubillah) and those who believe with him who have deviated from the religion of their forefathers? They are determined to fight against you. The Messenger of Allah (ﷺ) said: This is the devil of Aqaba. O enemy of Allah: I will deal with you In-sha-Allah. Then, He commanded us to go to our respective quarters and rest.

Hazrat Abbas ibn Ibadah (RA) said: By the Holy One who sent you (ﷺ)! If you want, we will suddenly attack the people of Mina tomorrow with our swords. Hazrat Mohammed (ﷺ) said! I have not yet been ordered to fight jihad. When we got up in the morning, all the Quraysh came to our residence and said: O Khazraj group! We know that you have come to this man (Muhammad ﷺ), and you want to take him away from us, and you are swearing allegiance to him to fight with us.

By God, there is no tribe among the Arabs with whom we do not like fighting as much as you. The polytheists arose among our people and began appeasing them by swearing. By God, no allegiance has been made, no oath of loyalty, and no such thing is in our knowledge. They were genuine in their place because they did not know our allegiance, and we used to look at each other in amazement that the Quraysh somehow got the news. At the same time, the people lying with us had no idea of the reality.

2.49 – Abu Dhar Ghaffari (RA) Accepted Islam

13 NB, 622 AD

Hazrat Abu Dhar (RA) belonged to the tribe of Banu Ghaffar and lived in the suburbs of Madinah (Yathrib). In Madinah, the news of the Prophet (ﷺ) reached him through Hazrat Suwaid bin Samit (RA) and Iyas bin Mu'adh (RA). He sent his brother, Anis, a poet, to Makkah to seek the truth and gather information about the person who claimed to be the Messenger of Allah and said, "News comes to me from the heavens." Listen to him carefully, and go and tell me.

So, his brother went to Makkah and met the Messenger of Allah (ﷺ). He heard the words of Allah himself. He came back and told me everything he had heard about him. His brother said that he is a man who inspires good and avoids evil commands. His words are not poetry.

Because Anis himself was a poet, Hazrat Abu Dhar (RA) was not satisfied with his words, so he packed his luggage, took a glass of water, and reached Makkah on foot from Madinah. He came to the Sacred Masjid and started searching for the Prophet (ﷺ). Hazrat Abu Dhar (RA) did not know the Messenger of Allah (ﷺ) and did not want to ask anyone. One night, he was lying in the Haram when Hazrat Ali (RA) saw him and realized he was a traveller. Hazrat Ali (RA) asked him to rest at my house. Hazrat Abu Dhar (RA) went with him and spent the night in his house. Hazrat Ali (RA) neither asked nor told him anything. The next day, Hazrat Abu Dhar Ghafari (RA) came to the Masjid-e-Haram and spent the whole day in search of the Messenger of Allah (ﷺ), but by chance, he could not meet him that day. Then Hazrat Ali (RA) passed by him in the evening, and he saw that the traveller was still lying

in the Haram. On the second night, Hazrat Ali (RA) saw him again. He thought the purpose of this traveller coming here could not be fulfilled, so he was lying here. Similarly, Hazrat Ali (RA) offers him to go home to rest. Hazrat Abu Zarr (RA) became ready to go with him. Hazrat Ali (RA) neither asked for anything nor told him again. In the morning, Hazrat Abu Zarr (RA) came to Haram, and the same happened on the third night. Hazrat Ali (RA) asked him, "If you tell me the purpose of your coming, maybe I can help you." Hazrat Abu Zarr Ghaffari (RA) promised that you would guide me so I could talk to you. When Hazrat Ali (RA) made a promise, he told the whole story. Hazrat Ali (RA) said he is undoubtedly on the right path and is Allah's Messenger. You walk with me in the morning. You will follow me. If I see any danger, I will stop and stand on the shore so that people will understand that I am urinating and keep walking. And whatever house I enter, you also enter. So, he did so and entered the house to meet the Messenger of Allah (ﷺ).

He listened to the words of the Holy Prophet (ﷺ) and became a Muslim right away. He (ﷺ) said: Go to your people and inform them about me till the time of my victory comes. Hazrat Abu Dhar (RA) said: I swear by the One in Whose hand is my soul. I will announce to bring Islam in front of these enemies of Islam. Then he came out and went to the Masjid Al-Haram and recited the word aloud, "Kalima Shahadat" (the words show that he is a Muslim). People rushed to beat him, tortured and injured him as he fell unconscious. Hazrat Abbas (RA) moved forward, stopped the men, and said to his tribe, the Banu Ghaffar, who were on their way to business, that if anything happened to him, the Banu Ghaffar would not leave us.

The Prophet (ﷺ) asked Hazrat Abu Dhar Ghaffari (RA) how long you have been here. "I have been here for 30 days," he said. The Holy Prophet (ﷺ) asked, "Who feeds you?" He said that I was living on water alone, and because of this, I was exhausted and felt no weakness. (Bukhari)

Hazrat Abu Dhar Ghaffari (RA) took part in only one battle.

2.50 - Second Aqaba Oath of Allegiance

Duel-Hijja 13 NB, June 622 AD

Seventy-three (73) men and two (2) women from Yathrib in the thirteenth (13) year of Prophethood came to Makkah to perform Hajj. These people joined the polytheistic pilgrims of their nation and, on the way, began to ask each other how long we would keep stumbling and leaving the Messenger of Allah (ﷺ) wandering in the mountains of Makkah and fleeing in fear. When they reached Makkah, they started secretly contacting the Messenger of Allah (ﷺ). Coincidentally, between the days of Tashreeq, 12th Dhul-Hajjah, the valley near the first stone in Mina, the hijra of Aqaba (Jamarat Aqaba). Hazrat Ka'b bin Malik (RA) says that they gathered there and met Rasool Allah (ﷺ) in the darkness of night.

He spoke! We were scheduled to meet the Prophet (ﷺ) on the day of Aqaba between the days of Tashreeq. Our honorable Sardar Abdullah bin Haram (who had not yet converted to Islam) was also with us. We kept the matter secret from our polytheistic comrades. But we told Abdullah bin Haram that you are our honorable and noble leader; we want to get you out of this situation so that you never become

the fuel for this war. After that, we invited him to Islam and told him that we were scheduled to meet the Prophet (ﷺ) in Aqaba today. He converted to Islam, accompanied us to Aqaba, and was appointed Naqib.

Hazrat Ka'b ibn Malik (RA) describes it in this way. As usual, we slept with our people in our place. But when the third night had passed, they left their residence and went to see the Messenger of Allah (ﷺ) at the appointed place. They sneak out like a bird crawling out of a nest. Until they all gathered in Aqaba. Hazrat Ka'b ibn Malik (RA) said! Our total number was 75. Seventy-three men and two women. One was Umme Amra Naseeba bint Ka'b (RA), who belonged to the tribe of Banu Mazan bin Najjar, and the other was Umme Mani Asma bint Amr (RA), who belonged to the tribe of Banu Salma. We were waiting for Rasool Allah (ﷺ) in this gorge, when he came with his uncle Hazrat Abbas bin Abdul Muttalib (RA). Until then, Hazrat Abbas (RA) had not accepted Islam. But he wanted to be present in his nephew's case and get complete satisfaction. He was the first to start talking.

O people of Madinah! Muhammad (ﷺ) is in his family; his family protects him. Protecting him is not an easy task. It is better if you are ready for the great and bloody battles; otherwise, do not take the name of Muhammad (ﷺ).

Hazrat Ka'b bin Malik (RA) or Hazrat Bara bin Mu'arar (RA) said! We have heard your words. Now, we want the Messenger of Allah (ﷺ) to say something in his own words. He said this with the conviction that he was mentally prepared for any situation. The Prophet (ﷺ) spoke. He (ﷺ) first recited the Holy Qur'an, then called for Islam, and then asked to swear allegiance. Imam Ahmad (ra) narrated from Hazrat

Jabir (RA) the words on which the Prophet (ﷺ) took allegiance from the companions who came from Madinah.

Provisions of allegiance:

(1) You will hear and obey me in good and bad situations.

(2) You will spend money in every situation of hardship and happiness.

(3) Give the order of good, restrained from evil.

(4) You will stand up in the way of Allah and will not care about any reproaches in the cause of Allah.

(5) When I come to you, you will help me; as you protect your life and your children, you will protect me from this, too.

In return, there is "Paradise" for you.

Hazrat Bara bin Ma'rar (RA), after hearing everything, said that we are ready for everything. Hazrat Abu Hashim bin Al-Nihan (RA) said that he (ﷺ) promised that he would not leave us and come back. The Prophet (ﷺ) said: No, my life and death are with you now. Abdullah bin Rawahah (RA) said, "Deal has been made."

The Prophet (ﷺ) spread his hand, and more and more people began to swear allegiance to him. Meanwhile, Hazrat Abbas (RA) said that you swore allegiance to him in the black and red war. He said, if you think that when your property is destroyed, and your honorable person dies, then you will leave him, so it is better to leave him now. If you left him after that, it would be a shame and disgrace for this world and the hereafter. Then they all said with a voice that destruction of

the goods and the killing of the elite are accepted, and asked them to take risks.

O Messenger of Allah (ﷺ)! What will we get if we keep our promise?

Hazrat Mohammed (ﷺ) said! "HEAVEN "

After completing the pledge of allegiance, the Prophet (ﷺ) said:

Twelve Naqibs (heads) who will be responsible for the affairs of their nation, nine from Banu Khazraj and three from Banu Aws, should be appointed.

1) Saad bin Zarrah bin Aws bin Khazraj

2) Saad bin Rabi 'bin Amr bin Khazraj

3) Abdullah bin Rawahah bin Thalabah

4) Rafi 'bin Malik bin Ajlan

5) Bara ibn Ma'roor ibn Saghar

6) Abdullah bin Amr bin Haram

7) Ibadah bin Samit bin Qais

8) Saad bin Ibadah bin William

9) Munther bin Amr bin Khanis

10) Usaid bin Khudair bin Samak bin Aws

11) Saad bin Khaythama bin Harith

12) Rifaah bin Abdul Munther bin Zubair

(May Allah be pleased with him)

After the selection of these people, the Prophet (ﷺ) took a separate oath from them and said: You are the guardian of the affairs of your nation. Jesus (AS) and his disciples and I are the guardians of my people, i.e., Confessed to all of them.

When the disbelievers in Makkah heard of this allegiance, they were shocked. They tried hard to find the truth but failed, and the Muslims succeeded. This allegiance is called the allegiance of Aqaba Kubra.

2.51 - Participants of the Second Aqaba Oath of Allegiance

Duel-Hijja 13 NB, June 622 AD

1) Asad bin Zararah 2) Usaid bin Khudair 3) Ubi bin Ka'ab 4), Aws ibn Thabit 5) Aws bin Yazid 6) Baraa bin marrar 7) Bashar bin Baraa bin marrar 8) Bashir bin Saad 9) Baheer bin Al-Haytham 10) Sabit bin Jazaa 11) Tha'labah ibn Adi 12) Thalabah bin Ghanmah 13) Jabir ibn Abdullah ibn Amr ibn al-Haram 14) Jabir bin Sakhra 15) Harith bin Qais, 16) Khaled bin Zayed 17) Khaled ibn Amr ibn Ka'ab 18) Khalid ibn Amr ibn Adi 19) Khalid bin Qais 20) Kharja bin Zayed 21) Khadij bin Salama 22) Khalad bin Suwaid bin Thalabah 23) Zakwan bin Abd Qais, 24) Rafey bin Malik bin Ajlan 25) Rifā'ah bin Rafey bin Malik 26) Rifā'ah bin Abdul Mundhir 27) Rifā'ah bin Amr 28) Ziyad bin Lubaid 29) Zaid bin Suhail Abu Talha 30) Saad bin Zaid bin Malik 31) Saad bin Kysmah 32) Saad ibn Rabie 33) Saas bin Ebadah 34) Salamah bin Salama bin Uqash 35) Salim bin Umro 36) Sinan bin Sayfy 37) Suhl bin Atik 38) Shemar bin Saad 39) Sayfy bin Aswad 40) Dahhak bin Zayed 41) Dahhak bin Haritha 42) Tufail bin

Numan 43) Zaheer bin Rafey 44) Ubadah bin Samit 45) Ebad bin Qais, 46) Abdullah bin Anees 47) Abbas bin Nazlah 48) Abdullah ibn Rabie 49) Abdullah bin Rawahah 50) Abdullah bin Zaid bin Azan 51) Abdullah ibn Amr ibn al-Haram 52) Abas bin Amir 53) Obaid bin Altyhan 54) Aqaba bin Umaru 55) Aqaba Bin Amer 56) Aqaba bin Wahab 57) Ubadah bin Hazam 58) Umaru bin Haris 59) Umaru bin Ghazyah 60) Umaru bin Omair 61) Omair bin Haris 62) Awf bin Harith 63) Auyam bin Saada, 64) Fardah bin Umaru 65) Qatada ibn Numan 66) Qutbah bin Amir 67) Qais bin Amir 68) Qais bin Abi sasah 69) Ka'ab bin Malik, 70) Malik bin Teyhan Abu Haytham 71) Malik bin Abdullah bin Jasim 72) Masood bin Yazid 73) Muaz Bin Jabal 74) Muaz bin Haris 75) Muaz ibn Amr Aljamuh 76) Maaqul Ibn al-Mundhir 77) Muaan bin Eddi 78) Mauz bin Harris 79) Mundhir bin Amr 80) Nu'man bin Haritha 81) Nu'man bin Amr 82) Hanyey bin Neyar Abu Burda 83) Yazid ibn Tha'labah 84) Yazid ibn Kazam 85) Yazid ibn Amir 86) Yazid ibn Mundhir 87) Nasybah bint Ka'ab 88) Asma bint Amr (Allah please upon them)

(Kitab Al-talqeh by Allama Ibn Jozi)

2.52 - General permission to migrate to Madinah

1 H, (H = Hijrah) age 53 years, June 622

After the second pledge of allegiance to Aqaba, the infidels' hostility towards Islam and atrocities against Muslims had increased immensely, due to which the lives of Muslims became impossible to survive. The Prophet (ﷺ) allowed all the Muslims who were present in Makkah to migrate to Madinah if they wanted to escape the tyranny of the disbelievers. When the people were informed of this

permission, they left their homes and began migrating to Madinah to be with their loved ones. When the disbelievers of Makkah saw that the Muslims of Makkah were leaving Makkah and living a life of contentment and tranquility in Madinah, they began to put obstacles in their way.

The first emigrant to Madinah was Hazrat Abu Salma (RA). Hazrat Umme Salma (RA) says that my husband, Hazrat Abu Salma (RA), intended to emigrate, so he put me on a camel. I had a small child, Salma, in my lap when we left. The people of my tribe surrounded Hazrat Abu Salma (RA) and said You can go. But it is impossible to take our girl. You cannot take her. Among them were the tribes of Hazrat Abu Salma (RA), who came and spoke. "Go away, but this child belongs to our tribe. You can't take him away," he said. So, Banu Abdul Asad snatched the child and took Banu Mughirah Umme Salma (RA), and he went to Madinah alone. The husband and child were separated from Hazrat Umme Salma (RA), and the wife and son were separated from Hazrat Abu Salma (RA). He left both of them and got the reward of migration.

In the same way, a year has passed. Hazrat Umme Salma (RA) used to cry, remembering her husband and child. Eventually, the family took pity on him and allowed Hazrat Umme Salma (RA) to visit her husband. Hazrat Umme Salma (RA) begged her in-laws to return her child. They returned her child, and she took the child to Madinah. Nearly five hundred kilometers alone with the trust and support of Allah, she was ready to go. When she reached "Taneem," Usman bin Talha met her. When he heard the entire story, he became willing to take her, Madinah. On reaching Madinah, when he saw the setter of Quba, he said your husband is in the same town. I will bless you; now you can go alone. He returned to Makkah.
(Ibn Hisham)

When Hazrat Sohaib Rumi (RA) intended to migrate, the disbelievers told him that when he came here, he had nothing. You have made a lot of money and have come a long way since you came here. Now, you want to walk away with both your life and property. You can't do that at all. Hazrat Sohaib (RA) said: Well, tell me, if I give up my wealth, you will give up my way. They said: Yes. Hazrat Sohaib Rumi (RA) said: OK, take my property and let me go. They let him go and took all his property. When the Messenger of Allah (ﷺ) came to know about this, he (ﷺ) said: Hazrat Sohaib Rumi (RA) made a bargain for profit. (Ibn Hisham)

Hazrat Umar ibn Khattab (RA), Hazrat Ayyash ibn Rabia (RA), and Hazrat Hisham ibn Aas ibn Wail (RA) agreed that they would meet at some place in the morning and migrate to Madinah. Hazrat Umar (RA) and Hazrat Ayyash (RA) reached the spot at a particular time. However, the polytheists came to know about their migration; they arrested Hazrat Hisham bin Aas (RA), imprisoned him, and tortured him in various ways.

When Hazrat Umar (RA) and Hazrat Ayyash (RA) reached Madinah, Abu Jahl and his brother Harith followed them to Madinah. These were the three brothers from the mother's side. He told Ayyash (RA) that your mother promised not to comb her head or leave the sun until she sees you. Hearing this, Ayash felt sorry for his mother. When Hazrat Umar (RA) saw his condition, he said, "Look, Ayash (RA). These people only want to put you to the test. Beware of them." When your mother is afflicted with lice, she will comb her hair, and when the sun of Makkah shines, she will go into the shade. But Ayash (RA) refused and started returning with them for his mother's sake. When Hazrat Umar (RA) saw that he was ready to return in any case, he said, "Okay, take my camel; it is perfect and

fast. If you see suspicious activity from them, run away immediately.

Ayyash (RA) rode on his camel with them. On the way, Abu Jahl said, "My camel has come out very hard. Can you put me on your camel, too?" Ayyash (RA) said! OK. The camels were seated right after that. But when the three of them landed on the ground, they both suddenly broke down in Ayash and tied him with ropes and brought him to Makkah in the same tied state and spoke! O people of Makkah! Treat this fool as we treated this fool (Hazrat Hisham bin Aas).

Hazrat Hisham (RA) and Hazrat Ayyash (RA) remained in the captivity of the infidels. Until the Messenger of Allah (ﷺ) migrated to Madinah. The Prophet (ﷺ) said to his companions: Who would redeem his companions, Hisham and Ayyash, for me? Walid bin Walid (RA) assumed responsibility and secretly went to Makkah. One woman who used to carry their food chased her to find out where he was. The two were locked in a house without a roof. At night, Walid (RA) climbed onto the wall, cut off their chains, mounted his camel, and ran off to Madinah.

(Ibn Hisham)

Despite the efforts of the infidels to prevent the Muslims of Makkah from migrating, the Muslims are still migrating to Madinah one by one or in pairs. Eventually, only a few Muslims left in Makkah did not emigrate. Among them were the Messenger of Allah (ﷺ), Hazrat Abu Bakr Siddiq (RA), and Hazrat Ali (RA), and some of them were weak and sick people who did not have the strength to migrate.

The Prophet (ﷺ) also prepared his equipment and was waiting for the command of Allah to depart. Hazrat Abu Bakr

(RA) had also made all the preparations. They were waiting for the command of the Messenger of Allah (ﷺ). He had two camels ready for the Messenger of Allah (ﷺ) to command and let them go.

In Sahih Bukhari, it is narrated from Hazrat Ayesha Siddiqah (RA) that the Messenger of Allah (ﷺ) said: I have been shown my place of migration. This is an oasis area between two mountains. Afterward, the people migrated to Madinah, and the ordinary Muslims who had migrated to Abyssinia also returned.

2.53 - Consultation of Quraysh in Dar al-Nadwa and resolution for the assassination of Prophet Muhammad (ﷺ)

1 H, (H = Hijrah) age 53 years, 12 September 622 AD

When the Quraysh of Makkah saw that most Muslims had migrated to Madinah one by one, many of them had gathered in Madinah. This power made them anxious; they began to see their future in jeopardy. They thought that our survival now depended on the complete annihilation of the Muslims and the Prophet (ﷺ). Since most of the Muslims of Makkah had gone to Madinah, some people were left, and some weak people who did not have the strength to migrate were left. In this way, the Prophet (ﷺ) was almost left alone. So, it was easy to decide that he should be abolished. They feared that if Muhammad (ﷺ) left Makkah and reached Madinah, they would be in grave danger. This kind of thinking was in the minds of almost all the infidels of Makkah. Finally, in the last days of Safar, in the fourteenth year of the

Prophethood, the chiefs of all the tribes, except the Banu Hashim, gathered in Dar al-Nadwah to consider and resolve this issue.

The names of the leaders' participants in the meeting are.

(1) Sheba, Utbah bin Rabiyah, Abu Sufyan bin Harb from Bani Abd Shams

(2) Tayemah bin Eddy, Jubair bin Mutham and Harith bin Amir bin Nofil from Banu Nofil bin Abd Mannaf

(3) Nazar bin Harith bin Kaldah from Banu Abdudar bin Qasa

(4) Abu Jantri bin Hisham, Hakeem bin Hizzam, Zamah bin Aswad bin Abdul Muttalib from Banu Asad bin Uzza

(5) Abu Jehl Umro bin Hisham from Banu Makhzoom

(6) Nabiah and Mumnbah bin Hajjaj from Banu Saham

(7) Umaiyah bin Khalaf from Banu Jamah

It was the fourteenth captain. Eleven were killed at the Battle of Badr the same day, and the other three, Abu Sufyan ibn Harb, Jubair bin Mutham, and Hakim ibn Hizzam, survived and later embraced Islam. (Ibn Hisham, Mazhari)

It is narrated from Hazrat Abdullah bin Abbas (RA) that just as the meeting was about to begin, the accursed Iblis came in the form of an older man and stood at the door. When people saw him, they asked him who he was. He said, "I belong to the people of Najd. I heard that you people are gathering for important advice, so I also came to give some useful advice and counsel." On hearing this, he was called in, and the consultation began.

When the conversation started, Abu al-Jantri ibn Hisham said that Muhammad (ﷺ) should be seized and locked in a cell, and there he should die of physical torture, hunger, and thirst. Just as Zuhair and the Nabagha, etc., perished, indeed Muhammad (ﷺ) is just like him.

Sheikh Najdi said that this is not a reasonable opinion. Because his relatives and supporters will rescue him, and the riots will escalate. The chiefs of Quraysh supported Sheikh Najdi and asked him to think of another plan.

Then Abu Al-Aswad said, "Take him (the Prophet ﷺ) on a rebellious camel and deport him from here, and if he does not come to Makkah, then our city will be safe from their mischief, and we will not have to fight." Old Sheikh Najdi also rejected this opinion. He said, "Do you not see the sweetness and beauty of his words, those who speak to him and take for granted what he offers? If you expel him from here, the people will believe in him wherever he goes. Then they will attack you all and drive you out of the city. They will kill your nobles.

The people of Quraysh said that Sheikh Najdi was right. The purpose was that different opinions kept coming up in the meeting, and Sheikh Najdi kept rejecting them, saying they were the wrong result. In the end, Abu Jahl said, "My opinion is that they should not be imprisoned or deported, but rather a strong and brave young sword-wielding expert should be taken from each tribe, and all of them should be surrounded at once." Strike with the sword. In this way, all the tribes will be involved in the murder. Neither the tribe of Muhammad (ﷺ), Bani Abd al-Manaf, will be able to take revenge for all of them, nor will those who believe in them be able to create mischief. All that is left is the demand for bloodshed and Deyat

property. Old Najdi and everyone at the meeting liked this proposal very much and decided to do the work that night. (Ibn Hisham)

On the other hand, there were plans to kill the Messenger of Allah (ﷺ) in Dar al-Nadwah. Meanwhile, Allah revealed all their plots to him (ﷺ) through revelation and sent down the order of emigration.

The Holy Qur'an says:

وَاِذْ يَمْكُرُ بِكَ الَّذِيْنَ كَفَرُوْا لِيُثْبِتُوْكَ اَوْ يَقْتُلُوْكَ اَوْ يُخْرِجُوْكَ ؕ

وَيَمْكُرُوْنَ وَيَمْكُرُ اللّٰهُ ؕ وَاللّٰهُ خَيْرُ الْمٰكِرِيْنَ ﴿۳۰﴾

(Surah Al-Anfal – 30)

And (remember) when the disbelievers plotted against you (O Muhammad ﷺ) to imprison you, or to kill you, or to get you out (from your home, i.e., Makkah); they were plotting, and Allah too was plotting, and Allah is the Best of those who plan. (30)

Part – III

(According to Hijrah)

بلغ العلیٰ بکمالہٖ

کشف الدّجیٰ بجمالہٖ

حسنت جمیعُ خصالہٖ

صلو علیہ و آلہٖ

(Saadi)

3.1. Migrated to Madinah

1st Rabi-al-Awwal 1H (H=After Hijra year), 622 AD

Hazrat Hakim (ra) reported that Hazrat Ali (RA) narrated that the Prophet (ﷺ) asked Gabriel (AS) who would accompany me in migration. Gabriel (AS) has said. Abu Bakr (RA) (Mustadrak)

It is narrated from Hazrat Abdullah bin Abbas (RA) that the Prophet (ﷺ) was allowed to migrate to Madinah by this command of Allah Almighty.

وَقُلْ رَّبِّ اَدْخِلْنِیْ مُدْخَلَ صِدْقٍ وَّ اَخْرِجْنِیْ مُخْرَجَ صِدْقٍ وَّاجْعَلْ لِّیْ مِنْ لَّدُنْكَ سُلْطٰنًا نَّصِیْرًا

﴿۸۰﴾

(Bani Israel – 80)

And say (O Muhammad ﷺ): My Lord! Let my entry (to the city of Al-Madinah) be good, and (likewise) my exit (from the city of Makkah) be good. And grant me from You an authority to help me (or a firm sign or a proof). (80)

Immediately after the Prophet (ﷺ) was commanded to emigrate by Allah, on Thursday afternoon at noon, while everyone was in their homes to avoid the hot summer sun and heat. The paths were empty of passersby. He (ﷺ) visited the house of Hazrat Abu Bakr Siddiq (RA). Hazrat Abu Bakr Siddiq (RA) immediately understood that the migration order had come. The Prophet (ﷺ) hurriedly asked if there were any

strangers in the house. Hazrat Abu Bakr Siddiq (RA) said that your family. When he was satisfied that there was no one but Hazrat Abu Bakr Siddiq (RA) and his two daughters, Hazrat Asma (RA) and Hazrat Ayesha Siddiqah (RA), he (ﷺ) said that the command to emigrate to Yathrib (Madinah Munawara) had been revealed.

Hazrat Abu Bakr Siddiq (RA) asked who would be the companion on the journey. He (ﷺ) said: You will travel with me. Hearing this, the tears of Hazrat Abu Bakr Siddiq (RA) began to fall with joy. He said, "O Messenger of Allah (ﷺ)! I have already bought two camels and kept them fresh and well-fed." I offer one of them to you. He (ﷺ) said: I will take this camel for a price. So, the price was paid, and Hazrat Abu Bakr Siddiq (RA) had to accept it. From then on, preparations for migration began.

Hazrat Ayesha (RA) and Hazrat Asma (RA) quickly started preparing the goods. Sattu bags and food items, etc., are prepared. Immediately, nothing was found to tie it, so Hazrat Asma (RA) tied a piece from his Nataq (cloth to tie around the waist). (In those days, women tied a cloth around their waist called Nataq). Because of this, Hazrat Asma (RA) is known as "Dual-Nataqeen."

According to divine revelation, the Prophet (ﷺ) laid Hazrat Ali Murtaza (RA) on his bed and spread his cloak over him. He entrusted the people of Makkah's trust to Hazrat Ali (RA) and persuaded him to return it to their owners in the morning and to Madinah.

According to the resolution of the polytheists of Makkah, that night, they were to attack and kill him (ﷺ), so they besieged Rasool Allah's (ﷺ) house from the evening and waited for him. If you go out at night to pray, you will suddenly be attacked.

The Prophet (ﷺ) left his house in the darkness of night. It was the night between Thursday and Friday, and he recited this verse.

وَجَعَلْنَا مِنْۢ بَيْنِ اَيْدِيْهِمْ سَدًّا وَّمِنْ خَلْفِهِمْ سَدًّا فَاَغْشَيْنٰهُمْ فَهُمْ لَا يُبْصِرُوْنَ ﴿۹﴾

And We have put a barrier before them, and a barrier behind them, and We have covered them up so they cannot see. (9)

(Surah Yaa Seen – 9)

Rasul Allah (ﷺ) recited the verses, took a handful of dust, threw it toward the disbelievers, and passed between them to Abu Bakr's (RA) home, and no one could see him. Hazrat Abu Bakr Siddiq (RA) gave the two camels to Abdullah bin Ariqat, a disbeliever but trustworthy man. It has provided reasonable wages to guide and transport them safely to Madinah.

Abu Bakr (RA) had been waiting for Rasul Allah (ﷺ). The Prophet (ﷺ) and Abu Bakr (RA) came out from the back of the house through a window in the direction of Makkah, then a four-mile rugged ascent of Mount Taurus, situated in a problematic way, to hide in a cave.

Hazrat Ali Murtaza (RA) used to rest on Rasool Allah (ﷺ) blessed bed at night. The disbelievers of Makkah stood besieging the house all night. Seeing Hazrat Ali (RA) sleeping on the bed, they kept thinking of the Prophet (ﷺ) and kept waiting for him to get up and come out. When Hazrat Ali (RA) woke up for Fajr prayers, the disbelievers asked him where Muhammad (ﷺ) was. Hazrat Ali (RA) said: What do I know? The news should reach you, people, because you were guarding him. I slept all night. The disbelievers seized Hazrat Ali (RA) and beat him. He was arrested for a while. Later, Hazrat Ali (RA) was abandoned by the disbelievers, and they started looking for the Messenger of Allah (ﷺ). Hazrat Ali (RA) returned all the trusts to their owners with satisfaction.

It is essential to note that Makkahian was the mortal enemy of the Prophet (ﷺ), but had trust and confidence in the trustworthiness, so that valuables, jewelry, gold, silver, and all the deposits were kept with him. When he migrated to Madinah, the idea of the trustees and their cousin-like son was that they were responsible for returning deposits.

The disbelievers left Hazrat Ali (RA) and immediately reached the house of Hazrat Abu Bakr Siddiq (RA). Abu Jahl called Hazrat Abu Bakr Siddique (RA)! Hazrat Asma (RA) came out. Abu Jehl asked! O Girl, where is your father? Hazrat Asma (RA) said, "I do not know." On hearing this, he slapped her face with such force that her earring broke and fell. After that, the disbelievers spread in Makkah and its environs in search of him (ﷺ). But no one could find out. Finally, they announced that whoever brought Muhammad (ﷺ) alive would be rewarded with one hundred camels. Hearing this reward

announcement, many people went around Makkah in search of him (ﷺ).

3.1.1 - Addressing the land of Makkah

Rabi-al-Awwal 1H (H=After Hijrat year), 622 AD

Tirmidhi Sharif reported that when the Prophet (ﷺ) went from Makkah to a hill, he saw the alerts and said, "Makkah!"

By Allah! You are the best and most beloved place of Allah. I do not go out from here if I do not expel.

3.1.2 - Rasul Allah (ﷺ) prayed on Departure

Rabi-al-Awwal 1H (H=After Hijrat year), 622 AD

It is narrated on the authority of Ibn Ishaq (ra) that when the Messenger of Allah (ﷺ) left Makkah with the intention of migrating to Madinah, he prayed: All praise is due to Allah Who created me when I was nothing, O Allah! Please help me with the horrors of the world, the calamities of time, the sufferings of day and night.

O Allah! So be my master in my journey and my successor in my house. Bless me with what You have given me. And make me obedient to You and keep me in good habits. And give me Your love, and do not leave my case to the people.

O Lord of the weak, you are also my Lord, in Your noble caste, for whom the heavens and the earth are brightened, the darkness is removed, and the affairs of the first and the last are rectified. I seek refuge from the fact that your wrath is

permissible for me, or your wrath is revealed. I seek your refuge. The disappearance of your blessings, the sudden revelation of your torment. From the return of your well-being and your every kind of anger. The end is in your hands only. I know as much as I can. No one has power except you. (Sirat Ibn Kathir)

3.1.3 - Anxiety of Hazrat Abu Bakr Siddiq (RA)

Rabi-al-Awwal 1H (H=After Hijrat year), 622 AD

Hazrat Umar Farooq (RA) narrates that when Hazrat Abu Bakr Siddiq (RA) left for the cave of Thor with the Messenger of Allah (ﷺ). He (RA) walks in front of the Prophet (ﷺ) and sometimes behind, sometimes to the right, and sometimes to the left. When the Messenger of Allah (ﷺ) inquired about the reason for this, Hazrat Abu Bakr Siddiq (RA) said: O the Messenger of Allah (ﷺ), I am afraid that no one is lying in wait, so I start walking in front of him (ﷺ) then I am worried that if someone strikes from behind, then I am used to back in the same way, it starts moving right and leaves. (Bayhaqi, Hakim)

3.1.4 – The Prophet (ﷺ) and Beloved Companion Abu Bakr (RA) in cave

1st Rabi-al-Awwal 1H (H=After Hijrat year), 622 AD
Establishment: Saturday, Sunday, Monday night

إِلَّا تَنْصُرُوْهُ فَقَدْ نَصَرَهُ اللّٰهُ إِذْ اَخْرَجَهُ الَّذِيْنَ كَفَرُوْا ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُوْلُ لِصَاحِبِهٖ

لَا تَحْزَنْ اِنَّ اللّٰهَ مَعَنَا ۚ فَاَنْزَلَ اللّٰهُ سَكِيْنَتَهٗ عَلَيْهِ وَاَيَّدَهٗ بِجُنُوْدٍ لَّمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِيْنَ

كَفَرُوا السُّفْلٰى ۭ وَكَلِمَةُ اللّٰهِ هِيَ الْعُلْيَا ۭ وَاللّٰهُ عَزِيْزٌ حَكِيْمٌ ﴿۴۰﴾

(Surah At Touba – 40)

If you help him (Muhammad ﷺ) not (it does not matter), for Allah did indeed help him when the disbelievers drove him out, the second of two, when they (Muhammad ﷺ and Abu Bakr RA) were in the cave, and he (ﷺ) said to his companion (Abu Bakr RA): "Be not sad (or afraid), surely Allah is with us." Then Allah sent down His Sakinah (calmness, tranquillity, peace) upon him, strengthened him with forces (angels) which you saw not, and made the word of those who disbelieved the lowest. At the same time, the Word of Allah became the uppermost, and Allah is All-Mighty, All-Wise. (40)

When they both reached the cave, Hazrat Abu Bakr (RA) said to Rasul Allah (ﷺ) please, you stay outside. I will enter first if anything harmful comes my way rather than yours. Hazrat Abu Bakr (RA) went inside the cave first and cleaned the area. He found a few holes. He tore his clothes off to block the holes, but two holes were left, and the clothes were finished. He put the heels of his feet on the holes and said to Rasul Allah (ﷺ) to enter. Rasul Allah (ﷺ) navigates inside. Rasul Allah (ﷺ) put his head on the lap of Hazrat Abu Bakr (RA) and lay asleep. Hazrat Abu Bakr Siddique (RA) feels something bite on the foot, a surge of fear that the Prophet (ﷺ) would not wake up. He did not move.

But the tears went down the face of the Prophet (ﷺ); he opened his eyes and asked! What is wrong, Abu Bakr? He said my father and mother sacrificed for you; I have been bitten

by something. The Prophet (ﷺ) put his saliva on the combustion plant and got relief from discomfort. In a narration, the effect of the poison appears at the last time, which shows it was the cause of the death of Hazrat Abu Bakr Siddique (RA).

They both spend three nights here, Friday, Saturday, and Sunday. Hazrat Abu Bakr's (RA) son, Abdullah (RA), used to spend the night there. Hazrat Ayesha Siddiqah (RA) says he was a man of deep understanding. In the darkness of the night, he had come back. He used to begin the morning with the Makkahian, as he had been here all night. He carefully listens to what those people are talking about, Rasul Allah (ﷺ), and gives all the news when he comes to the cave at night.

Hazrat Abu Bakr (RA) freed an enslaved person, Amir bin Faherah (RA), who grazed the sheep and goats in the nearby area, then spent part of the night in the cave. Thus, both take milk to the rest. Then, early in the morning, walk away from the goats. Three nights, he did it. (Bukhari)

Amir bin Faherah (RA) grazed their sheep on the marks of Hazrat Abdullah bin Abi Bakr (RA) after going to Makkah, which tends to destroy the traces. (Ibn Hisham)

3.1.5 - Quraysh of Makkah tried to find the Prophet Muhammad (ﷺ)

Rabi-al-Awwal 1H (H=After Hijrat year), 622 AD

In Bukhari, Muslim, Tirmidhi, Musnad Ahmad, it is narrated from Hazrat Anas bin Malik (RA) that Hazrat Abu Bakr Siddiq (RA)

told me that when the Messenger of Allah (ﷺ) was there while the Quraysh were searching, they came to the mouth of the cave and stood there looking for us. I said, "O Messenger of Allah (ﷺ)! If anyone looks at their footsteps, they will surely see us below.

ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا ۚ

And he was the second of the two when they were in the cave, and he told his companion not to grieve. Allah is indeed with us. (Surat At-Taubah – 40)

Hazrat Mohammed (ﷺ) said! Abu Bakr: What do you think about these two persons, the third of whom is Allah, i.e., Allah is with them?

Allah planted a tree at the mouth of the cave and ordered the pigeons to build a nest on it, and they laid eggs in it. Allah commanded the spider to make a web in its mouth. Then, when the people of Quraysh came there in search of him (ﷺ), one of them tried to look towards the cave, but he saw nothing but pigeons, etc., and he said to his companion: There are pigeons, which shows that there is no one there.

3.1.6 – Departure from Cave to Madinah

Monday morning, 5th Rabi-al-Awwal 1H, 622 AD

When the search for the Quraysh waned after a three-day stay, the Prophet (ﷺ) decided to set out for Madinah. It is narrated by Hazrat Ayesha Siddiqah (RA) that Hazrat Abu Bakr (RA) hired a person from Banu Al-del named Abdullah bin

Ariqat. He was a polytheist, but he was a man of trust. Who was a master of the desert wilderness routes? Before that, bringing Madinah on wages had already been decided. The two men made him their trustee, handed over their rides, and promised him that after the third night, he would take the camels and reach the cave of Thor in the morning. Therefore, Monday night was the night of Rabi-ul-Awal 1 AH. Accompanied by Hazrat Abu Bakr (RA) and Amir ibn Faherah (RA), the Messenger of Allah (ﷺ) set out for Madinah by way of the coast. (Bukhari)

Abdullah ibn Ariqat first took the three-person way to Yemen, then went a long way to the south, then turned to the west and to the beach, then reached a road that ordinary people needed to be made aware of. Turning to the side, this route was close to the Red Sea coast and saw very few travelers.

Ibn Ishaq (ra) mentions the places they passed through. He writes that the guide of the Prophet (ﷺ) took them to the south, then cut the path along the coast south of Asfan, passed through the lower Amej, and then crossed the Qadeed, and then cut the path again. And passing through there, he passed through Kharar. Then he passed through Shanita Al-Mursa, Laqaf, and then through the desert of Laqaf. Then, he reached the deserts of Mujah. From there, he passed through Majah's turn, then at the turn of Zul-Ghazwin, and then entered the valley of Dhe-Kishar. Then he turned to Jadajad. Then arrived Ajrad. After that, Bayan-Tahan passed through the valley of Zuslam. From there, Ababid and, after that, the direction of Fajah again descended to Araj. Here, a camel of the caravan of the Prophet (ﷺ) got tired while walking. There, he (ﷺ) took a camel from Aws bin Hajar, a man from the tribe of Aslam. Aws ibn Hajar also accompanied

one of his slaves with him (ﷺ). From here, Koba's right hand reached Shani al-Ayyar and went to Quba through the valley of Raim.

(Ibn Hisham)

The Prophet (ﷺ) was riding on a camel. On the other camel was Hazrat Abu Bakr (RA), and with him was his freed slave, Amir bin Faherah (RA). Abdullah ibn Ariqat used to sit on his camel and walk forward to show the way. People were well aware of Hazrat Abu Bakr (RA) because Hazrat Abu Bakr (RA) used to pass by them in connection with the trade of Syria. People did not know much about the Messenger of Allah (ﷺ), so anyone who met him on the way would ask Hazrat Abu Bakr (RA), who was walking ahead of them. Hazrat Abu Bakr (RA) would reply that this person guides me the way; by this, he means that he shows the way to the Hereafter and goodness.

3.1.7 - Resting the Messenger of Allah (ﷺ) on the way to Madinah

Rabi-al-Awwal 1H, 622 AD

In Bukhari Sharif, it is narrated from Hazrat Abu Bakr Siddiq (RA) that we left Makkah and walked continuously for one day and one night. The next day at noon, the sun became scorching, so I looked around to see if there was any shade to stay there for a while. Then I saw some shadow under the rock. When we reached there, I dismounted and cleared the ground, spread my sheet for the Messenger of Allah (ﷺ),

and asked the Messenger of Allah (ﷺ) to sleep for a while. And I will keep an eye on you.

Then suddenly, I saw a shepherd there. Hazrat Abu Bakr Siddiq (RA) asked the boy, " Whose slave, are you? " He mentioned the name of a man I knew; I said your goats have milk, he said! Yes. I asked him if he would give us milk. He spoke. Yes. Then he grabbed one of the goats, and I told him to clean the dust from his udder. Then I asked him to wash his hands, and he slapped his palms on each other, cleaned her nipples, and gave me milk. I had a pot for the Messenger of Allah (ﷺ). I tied a cloth around his mouth and poured water into the milk until the bottom part got cold. I took milk and went to the Prophet (ﷺ). I did not consider it proper to awaken him. When he (ﷺ) woke up, I asked. O Messenger of Allah (ﷺ)! Drink milk. He (ﷺ) drank the milk until I became happy. Then the Messenger of Allah (ﷺ) and I departed. The Quraysh of Makkah knew nothing about us.

3.1.8 - Pursuing Suraqah bin Malik

Rabi-al-Awwal 1H, 622 AD

Suraqah's full name is Suraqah bin Malik bin Jatham Kanani. He knows his grandfather's name. The territory of Rabigh was in the possession of his tribe.

Suraqah says that a messenger from Quraysh came to us and announced that whoever arrested Muhammad (ﷺ) and his companion Abu Bakr, alive or dead, would get (100) camels as a reward for each one. Suraqah said that at that time, I was sitting in a meeting of my people, the Bani Madlaj, when

a man came before me. He said, "I have just seen some people near the beach. I think they are Muhammad (ﷺ) and his companions."

Suraqah says I understood they must be the same people, but I told this man that these are not the people you have seen and passed in front of us. I sat at the party for a while, thinking no one else would take the prize money. Afterward, he went into the house and told his maid to prepare the horse, take it to a distant mound, and wait for me. He took a spear and went out from the back of the house. He leaned on the ground with the tip of his spear and got on his horse. Suraqah said! When I approached them, I recognized them. My horse stumbled and fell, and then I stood up and stretched out my hand towards the quiver to cast a spell and find out if I could harm them. The Arabs used to draw fortune-telling with arrows and believed in it. I heard the recitation of the Qur'an, and he (ﷺ) did not pay any attention to me. But suddenly (Hazrat) Abu Bakr Siddiq (RA) turned towards me, and suddenly, both my horse's feet sank to the knees, and I fell. I cursed the horse and stood up, but it could not get its foot off the ground. The horse tried to get its foot off the ground, and the dust rose in the sky. I used to cast a spell at that time, but the same thing happened. Then I called for peace, and he (ﷺ) stopped. When I got close to them on my horse, it occurred to me that they would surely succeed in their purpose when I had trouble reaching them. Then I said: Your people have rewarded you with 100 camels for your arrest, and I have explained everything that people have said on your behalf. I wanted to do something for him, so I offered him (ﷺ) provisions for the journey and some things. But he (ﷺ) did not bother me and did not take anything from me; he only told me not to reveal our news. I asked him to write me a letter for peace. He (ﷺ)

ordered Amir ibn Faherah (RA) to write. He wrote on a piece of leather. (Bukhari)

When Hazrat Abu Bakr Siddiq (RA) saw Suraqah so close to him, he said in fear that this person wanted to harm him. The Messenger of Allah (ﷺ) said:

لا تحزن ا ن الله معنا

Do not grieve. Allah is indeed with us.

After taking the written document of peace while Suraqah returned, Rasul Allah (ﷺ) said What splendour is for you when your hand will be adorned with bracelets of Kisra (The King of Iran). Suraqah was surprised and said, mistrusting the bracelets of Kisra (The King of Iran). Rasul Allah (ﷺ) said yes. Suraqah was unbelievably happy.

Suraqah accepted Islam in Jiranah. At the time of Caliph Umar Faruq (RA), when Muslims conquered Madain and seized booty, including gold, silver, gems, and bracelets of the King of Iran, which were presented to Hazrat Umar (RA). He called Suraqah (RA), adorned the bracelets of Kisra (The King of Iran) on his hands, and spoke. Allah Akbar, Allah is the greatest glory. Kisra's bracelets are worn on the hands of the Bedouin Suraqah. (Halabi)

Suraqah brought back with a written order of Rasul Allah (ﷺ). On the way, he met other people who were searching for the Prophet (ﷺ). He told them I had checked the whole area and found no trace.

3.1.9 - Umme-Mabud`s Event

Rabi-al-Awwal 1H, 622 AD

During the journey of the Prophet (ﷺ) in the tent of Umme Mabud bint Khalid Khuza'iyah, located in Qadeed. She used to sit at the door of her tent and give travellers food and water. Arriving here, he (ﷺ) asked Umme Mabud to buy some food and drink. She replied that it was a time of famine. If there were anything to eat or drink, I would have offered it to you before you asked. When the Prophet (ﷺ) asked about milk, she said she had no milk. Rasool Allah saw a lean goat standing in the corner of the tent. He (ﷺ) asked what kind of goat it is. She said she did not send it to the flock because it was weak. Hazrat Mohammed (ﷺ) said! There is milk in it. Umme Mabud noted that it is fragile and unable to give milk. Hazrat Mohammed (ﷺ) said! If it is permissible for me to milk its milk, Umme Mabud told me that if you (the Prophet ﷺ) know milk in it, then you must milk it. He touched her nipples. He said: O Allah! Bless this goat of Umme Mabud. At the same time, her teats were filled with milk. He (ﷺ) asked Umme Mabud for a pot of milk. Then he (ﷺ) milked, and the jug of milk was filled with milk. He (ﷺ) gave this milk to Umme Mabad and her companions, and then he drank it last.

He (ﷺ) said! The one who feeds the nation drinks in the end. Then, for the second time, the pot was full of milk. He left this milk for Umme Mabud, and he (ﷺ) left. Sometime later, Abu Mabud, the husband of Umme Mabud, came back from the forest after grazing goats. He was surprised to see a pot full of milk. Ummu Mabud said that a blessed person had come here. This is his blessing. Then she told her husband the whole

story. Abu Mabud told her, "This is the same person the Quraysh seek. Please tell me about him." I intend to be his friend and will follow him if I can.

3.1.10 – Umme-Mabud described the Holy Prophet`s (ﷺ) Personality

Rabi-al-Awwal 1H, 622 AD

Umme Mabud mapped out the attributes and perfections of the Prophet (ﷺ) in such a charming way that it was as if the hearer was looking at him.

She spoke! He had a beautiful, bright face and well-proportioned build, neither a protruding belly nor a small head. Gorgeous and handsome eyes, wide and dark eyebrows, sweet voice, long neck, eyeballs were completely black and very loose white, eyes were dull, eyebrows long and thin but mixed, hair was very black. If he remains silent, you will see dignity; if he talks, you will be captivated. From a distance, he looked the most beautiful and happiest among people. Feel the most charming when you meet closely. The conversation is sweet and clear, neither talkative nor inconceivable.

His speech is like pearls, that is, charming. The medium height does not make the eyes look bad because of its small size, nor does it make them look ugly because of their height. It is as if a branch between the two branches presents a pleasant scene, the highest of them in terms of rank. His comrades formed a circle around him, and everyone listened attentively when he spoke. If he orders, try to outdo each other in complying. Servants of all and beloved of all, do not weep bitterly. (Zad Al-Maad)

This narration is also found in the biographies of Ibn Kathir, Zarqani, and Ayoun al-Athar, with slight differences in wording.

3.1.11 - Day of Monday

Rabi-al-Awwal 1H, 622 AD

Hanash Sanani (ra) narrates from Hazrat Abdullah bin Abbas (RA) that the Prophet (ﷺ) was born happily on Monday. He (ﷺ) was also given the office of Prophethood on Monday and was ordered to proclaim Prophethood. Hujra Aswad was installed in its place on Monday. The Prophet (ﷺ) offered the first prayer on Monday with Gabriel (peace and blessings of Allah be upon him) after the revelation. The migration from Makkah to Madinah also took place on Monday. He (ﷺ) had the privilege of visiting Madinah on the same day. His (ﷺ) call from Allah came on the same day. He (ﷺ) passed away on Monday.

3.1.12 - Arrival in Quba

12th Rabi-al-Awwal 1H, 622AD (on Monday afternoon)

After traveling for eight days, the Holy Prophet (ﷺ) reached Quba at noon on Monday, 12th Rabi al-Awwal 1 Hijri, corresponding to 23rd September 622. At that time, Quba was a few kilometers away from Yathrib. But it was called the suburb of Yathrib. People of the Banu Umar and the Banu Awf clan lived there in abundance. The light of Islam had reached them. The news of his (ﷺ) departure from Makkah had

reached Madinah several days ago. That is why the Ansar Madinah used to leave the town from morning till noon and wait for him (ﷺ) to see him coming from afar. They would return home when the sun became too hot and unbearable.

The Holy Prophet (ﷺ) arrived in the afternoon. At that time, the people of Quba were waiting for him and returning home when a Jew saw him (ﷺ) coming from a hill and recognized him. And cried helplessly:

O people of Arabs! The one you are waiting for has arrived. As soon as people heard this voice, they rushed to welcome him (ﷺ), and the whole city echoed the slogans of Takbir. (Ibn Hisham)

On hearing this, the Muslims armed with weapons ran to welcome him (ﷺ) and gathered around him like butterflies. When he (ﷺ) entered the Quba', the little girls of the Ansar were reciting these verses, expressing their great joy when he (ﷺ) entered.

طلع البدر علينا

ṭala‘a 'l-badru ‘alaynā
The full moon rose over us

من ثنيات الوداع

min thaniyyāti 'l-wadā‘
From the valley of Wada. ‘

وجب الشكر علينا

wajaba 'l-shukru ‘alaynā
And it is incumbent upon us to show gratitude

ما دعى لله داع

mā da'ā li-l-lāhi dā'
For as long as anyone in existence calls out to Allah

أيها المبعوث فينا

'ayyuha 'l-mab'ūthu fīnā
Oh, our Messenger amongst us

جئت بالأمر المطاع

ji'ta bi-l-'amri 'l-muṭā'
Who comes with the appeals

جئت شرفت المدينة

ji'ta sharrafta 'l-madīnah
You have brought to this city nobility

مرحبا يا خير داع

marḥaban yā khayra dā'
Welcome you who call us in a good way

(Some narrators said that the girls read this poem on admission to Madinah)

Saniyat al-Wada 'means the valleys of leave. When the people of Madinah sent someone to Makkah, they came to this valley to say goodbye to him. That is why his name became famous.

There was a population on a high place three miles from Medina, which was called Alia and Naba. Some Ansar Madina families lived here. The most prominent of these was the Bani Amr bin Awf family. The chief of this family was

named Kulthum bin Al-Hadam. The Holy Prophet (ﷺ) stayed at his house, and Hazrat Abu Bakr Siddiq (RA) remained at the home of Hazrat Khabib bin Asaf (RA). (Sirat Ibn Kathir)

Those among the Ansar who had not yet seen the Messenger of Allah (ﷺ) began to greet Hazrat Abu Bakr Siddiq (RA) with devotion and eagerness to see him until the sun came up over Rasool Allah (ﷺ). It was becoming difficult to distinguish between the two. Hazrat Abu Bakr (RA) cast a shadow over him and dispelled the people's misunderstanding. Hazrat Abu Bakr (RA) came to him (ﷺ) and cast a shadow over him with his chador. At that time, people knew who the Messenger of Allah (ﷺ) was.

3.1.13 - Arrival of Hazrat Ali (RA) in Madinah

Rabi-al-Awwal 1H, 622 AD

Hazrat Ali Murtaza (RA) stayed in Makkah for three days and returned to the people the trust that was with the Messenger of Allah (ﷺ). He came to Madinah. He also stayed at the house of Kulthum bin Al-Hadam with Rasool Allah (ﷺ).

3.1.14 - Construction of Masjid-e-Quba

Rabi-al-Awwal 1H, 622 AD

The first thing Rasool Allah (ﷺ) did after arriving in the Quba was to build the Quba Masjid. This is the first masjid built after the revelation of the Holy Prophet (ﷺ), and it was founded

on righteousness. He (ﷺ) also offered prayers in it. When the work of the masjid began, the Holy Prophet (ﷺ) said:

O people of the tribe, bring big stones. When a large number of stones had gathered, he (ﷺ) drew a line towards the Qiblah and placed a stone on that place, then asked Hazrat Abu Bakr (RA) to keep abreast of a stone. Then he asked Hazrat Umar (RA) to place a stone equal to it. Then he asked Hazrat Uthman (RA) to place a stone equal to Hazrat Umar's (RA) stone. Some people say that it also refers to the order of Khilafah. Then, the construction of the masjid started, and the Holy Prophet (ﷺ) continued to work with the Companions. (Halabi 2/237, Shami 3/267)

Hazrat Abdullah bin Rawahah (RA) was a poet and participated in constructing the masjid; just as the labourers sang or hummed to relieve fatigue during work, Abdullah (RA) was also reciting poetry.

The verse of Surat al-Tawbah in honor of this masjid.

لَمَسْجِدٌ اُسِّسَ عَلَى التَّقْوٰى مِنْ اَوَّلِ يَوْمٍ اَحَقُّ اَنْ تَقُوْمَ فِيْهِ ؕ فِيْهِ رِجَالٌ يُّحِبُّوْنَ اَنْ يَّتَطَهَّرُوْا ؕ

وَاللّٰهُ يُحِبُّ الْمُطَّهِّرِيْنَ ﴿۱۰۸﴾

(At Touba -108)

Verily, the masjid whose foundation was laid from the first day on piety is more worthy that you stand therein (to pray). In it are men who love to clean and purify themselves. And Allah loves those who make themselves clean and pure (i.e., who clean their private parts with dust [which has the cleansing properties of soap] and water from urine and stools after answering the call of nature).

3.1.15 - Abdullah bin Salam (RA) Accepted Islam

Rabi-al-Awwal 1H, 622 AD

Hazrat Abdullah bin Salam's (RA) real name was Husain bin Salam. He was a descendant of Prophet Yusuf (AS) and a great Torah scholar. After his conversion to Islam, the Prophet (ﷺ) renamed him Abdullah bin Salam (RA).

Ibn Ishaq (ra) writes that Abdullah ibn Salam (RA) says that he knew the attribute, name, and time of the Messenger of Allah (ﷺ) but did not reveal it to anyone. Until he (ﷺ) came to Madinah. When he (ﷺ) stayed among the tribes in Bani Umar ibn Awf, a man informed me of his arrival. My aunt Hazrat Khalida bin Harith was sitting under the tree. When I heard the news of the Messenger of Allah (ﷺ), the expulsion of the pleasure, I shouted "Allah-o-Akbar" and jumped down from the tree. My uncle heard the slogan and said to me! I swear to God! If you had listened to the news of Musa bin Imran (AS), you would not have been happier. Abdullah bin Salam (RA) said: I said to my uncle: By God! He is also the brother of Moses (AS) bin Imran and has been sent with the same religion given to Moses (AS). Then my uncle asked! Oh, my nephew! Is he the same Prophet we have been informed about and sent for the breath of Resurrection? I told my uncle he was the same prophet.
(Ibn Hisham)

It is narrated from Hazrat Anas ibn Malik (RA) that Hazrat Abdullah ibn Salam (RA) came to the Holy Court of Hazrat Rasool Akram (ﷺ) when he visited Madinah. He said, "I ask the Prophet (ﷺ) about three things which no one knows except the Prophet."

Rasool Allah (ﷺ) said: Ask!

He submitted!

- Which is the first sign of the Hour?

- What is the first meal that the people of Paradise will eat?

- The boy is sometimes like the father. Sometimes, the mother asks what the reason for this difference is.

He (ﷺ) said: Gabriel (peace be upon him) has just given me the answers to all three questions. He said that this angel was the enemy of the Jews. (This is the Jewish faith)

He (ﷺ) said while answering every question!

- The first sign of the Hour is the fire, which will appear from the west and push the people toward the east, i.e., the field of doomsday.

- The first meal of the people of Paradise will be an enlarged piece of fish liver.

- The boy sometimes resembles the father and sometimes the mother because the male substance of the sperm, when it takes precedence over the female substance, affects the form of the fetus and leads to the father's form. If the woman's sperm takes precedence over the men, then the child tends toward the mother's form.

Hazrat Abdullah bin Salam (RA) heard these answers and cried out

'' اشہدان لاالہ الا اللہ وانک رسول اللہ ''

I greeted him and accepted Islam, then I went to my house and invited my family to Islam, and everyone accepted Islam.

Hazrat Abdullah ibn Salam (RA) said: I hid my conversion to Islam from the Jews. The Jews are a very slanderous nation. I want you (ﷺ) to hide me in some part of your house, call them before my acceptance appears on them, and ask about me and how I am in them.

Prophet (ﷺ) hid him in a part of the house when he called the Jews. Jews came, and the Prophet (ﷺ) questioned them again about that person, Husayn ibn Salam. They said He is our captain, leader, and most excellent scholar.

Hazrat Abdullah bin Salam says that when the Jews had finished their speech, I went out and came before them and said to them: O people of Jews! Fear Allah and accept the truth that has come to you.

Swear to Allah! You know very well that he is the Messenger of Allah (ﷺ). His name and attributes are written in the Torah, which you have. I bear witness that he is the Messenger of Allah (ﷺ). I believe in him, confirm him, and know him. On hearing this, the Jews said, "You are a liar." Then he asked the Messenger of Allah (ﷺ).

Or the Messenger of Allah (ﷺ). Did I not tell you (the Prophet ﷺ) that these are very slanderous people? These people are unfaithful and false, turning away from the truth. Then he revealed his Islam to himself and his family and said that my aunt Khalida bint Harith had also converted to Islam.

(Ibn Hisham)

3.1.16 - Hazrat Salman Farsi (RA) Accepted Islam

Rabi-al-Awwal 1H, 622 AD

The story of Hazrat Salman Farsi (RA) converting to Islam is too long to explain briefly.

Hazrat Salman Farsi (RA) was born in Hormuz, Iran. According to the common religion of Iran, he and his father were also Zoroastrians. Allah Almighty put it in his heart that Zoroastrianism is not a valid religion. He told his father, but the father was not willing to give up Zoroastrianism. Eventually bored, he left his father and went to Syria, thinking that Christianity was better than Zoroastrianism, so he settled down with a Christian scholar and began to serve him. When he passed away, he went to another priest, when the other passed away, then to the third, and the third passed away, then he went to the fourth world. Some of them were sympathetic, and some were hurt. Each scholar told him different things. Allah Almighty had given him a very long life, about three hundred years (some narrations mention one hundred and twenty years).

Hazrat Salman Farsi (RA) narrates that I used to change into the hands of more than ten people. After moving from one master to another with eight or ten men, he finally reached the best Christian scholar. He was known for his righteousness in matters of good manners and religion. Even when it was time for him to die, Salman Farsi said to him, "You too are about to leave. Tell me where to go after you." -

He said, "Now you do not need to go to any other man, for the time of the Prophet's resurrection is near, and I know that he will be in an area of Arabia where oases are abundant." I tell you his sign: he will not eat charity; he will accept gifts and

bear the seal of prophethood on his blessed shoulder. These three signs have told you that if you get him, it is a matter of great fortune to understand, and then the Christian scholar died, leaving a will to live with him.

Now, Hazrat Salman Farsi intended to go to Arabia. A caravan was going. He spoke! "I want to go to Arabia," he told them. There are also big stories about the caravan on the way. They betrayed him, enslaved him, and sold him in a bazaar. A Jew from Medina bought him and brought him to Medina. In this way, he reached Madinah. When he reached Madinah, he saw many oases there, and this was also the area of Arabia, because he understood it was the desired place. This is probably the place my teacher predicted, so he was pleased. But at the same time, he had a Jewish master and was very strict. He thought that now he had to live like this, Allah Almighty would make some arrangements, so he continued to serve this Jew. Hazrat Salman Farsi (RA) narrates that one day, while I was serving this Jew in his garden, he told me to climb a palm tree and pluck the palms. I was picking palms from a tree. And my master was sitting under a tree. His cousin came and spoke! May Allah destroy the people of Banu Qila (Banu Qila was the old title of Ansar). A man who claims to be a prophet has come to Quba, and everyone is gathering around him.

Hazrat Salman Farsi (RA) says that, since I was already waiting when I heard the voice, people gathered around that person. As soon as I listened to the claim of prophethood, my body trembled, and I could not get rid of it. I jumped down from the tree and asked my master for permission to come in a little while.

Hazrat Salman Farsi (RA) says I begged him for a little leave, but he would not let me go until I had taken off all the dates. So, I had a hard time that day. After cutting the dates, I took some of them with me when I got leave in the evening and reached Quba. When people were saying that the Holy Prophet (ﷺ) would be there, he saw that the Holy Prophet (ﷺ) had arrived. People are sitting around him. I went and attended the service and said that all of you are travelers and needy. That is why I have brought clarity to your service. The Prophet (ﷺ) said: We do not eat charity. You eat or give to those who are deserving. Thus, the first of the three signs mentioned by the Christian scholar appeared.

Hazrat Salman Farsi (RA) got up, and the second time he took some other things and said he had brought gifts. If you accepted it, then Hazor Akram (ﷺ) accepted. The second sign also appeared.

Then, when he came for the third time, the Holy Prophet (ﷺ) was among the Companions. Instead of sitting in the front, he started sitting in the back. The purpose was to somehow visit the seal of Prophethood.

The Holy Prophet (ﷺ) came to know through revelation that he had this thought. The Prophet (ﷺ) removed the chador from his shoulder. Hazrat Salman Farsi (RA) saw the seal of Prophethood. It is said that when I saw the seal of Prophethood, I could not hold back my tears, so I went ahead and kissed it.

Hazrat Salman Farsi (RA) had been waiting for a long time to see when the Holy Prophet (ﷺ) would come, and he would have his companionship. Here it is. It is said that after that, I believed and came and said: O Messenger of Allah! I think, but I am a Jew's slave and forced slavery because slavery had no reality. The Prophet (ﷺ) said: You deal with this Jew, get access by paying some money. So, he went to the Jew and asked him for "Makatibat" (dealing for freedom) with him. Hazrat Salman Farsi (RA) spoke with the Jewish master. He said: OK, but the substitute is three hundred cubits of silver, and plant one hundred palm trees. When those trees grow young and bear fruit, then you are free. He came to the Prophet (ﷺ) and spoke! He has made such a problematic Makatibat that I cannot pay for the rest of my life. I have to plant one hundred palm trees, and when they bear fruit, the fruit of the palm tree comes the longest, and there are also three hundred Oqiyah of silver on top.

The Holy Prophet (ﷺ) said to his Companions: Help Salman (RA) and give him, who has palm trees. People started giving plants. When the required plants were gathered, the Holy Prophet (ﷺ) said to Hazrat Salman Farsi (RA) that we would pick in his garden tomorrow and plant trees there. The Prophet (ﷺ) went and started planting the plants he had collected, and told Hazrat Salman Farsi (RA) to leave. The Prophet (ﷺ) planted a hundred whole plants with his blessed hand, and after planting, he prayed.

Hazrat Salman Farsi (RA) thought that the Prophet (ﷺ) had planted all his plants. Therefore, in addition to these hundred

plants, one or two plants were also produced by Hazrat Salman Farsi (RA), which were planted by the Prophet (ﷺ). They brought hundreds of fruits throughout the year, and the plants Hazrat Salman Farsi (RA) grew had no sign.

Trees of the lineage planted by the blessed hand of the Holy Prophet (ﷺ) had remained until some time ago. Among them were two trees that are said to have been planted by the blessed hand of the Holy Prophet (ﷺ). They differed from the palms of these trees in that they were not sold in the market; the owners of the palms kept them safe and gave them as gifts to special people. The care the people of Madinah took to protect them indicates that these trees are indeed descended from those trees. This garden was called "Nakhleh-Al-Nabi," but now it is gone.

As a miracle of the Holy Prophet (ﷺ), these trees had borne fruit throughout the year. This is how the plant problem was solved. Now, the second stage was three hundred Oqiyah of silver. The Prophet (ﷺ) had some wealth, which was less than three hundred ounces. He (ﷺ) said: Salman! Your replacement has come. Take this: when he weighed it, it was three hundred ounces, so he took it and gave it to the Jew master and became free.

This whole process took 2.5 years. As a result, Hazrat Salman Farsi (RA) could not participate in the Battle of Badr because his master did not permit it. The first post-independence campaign in which he participated was the Ahzab (Ghazwah Khandaq) campaign. In which the Prophet (ﷺ) dug a trench

at the request of Hazrat Salman Farsi (RA), and then Allah Almighty gave him the honour that the Prophet (ﷺ) said!

"Salman is from my Ahl-e-Bait **(سلمان منا اهل البیت)**.

Salman (RA) is from my family. Hazrat Salman Farsi (RA) lived long after the demise of the Messenger of Allah (ﷺ). During the time of Hazrat Umar Farooq (RA), he was significantly involved in the conquest of Iran. He became governor of Madain, Iran's capital.

Despite being the governor of Madain, he walked around like an average person in modest clothes. Until a traveller came and thought that he was a "Coolie" (a hired labourer), he told Hazrat Salman (RA) that he would pick up the bundle. "Yes, I will," he said. So, he picked it up, kept it on his head, and went to take it. He said, "Fire in such and such a place now." Suddenly, people saw that Amir al-Mominin (the governor) was carrying a bundle, so they became very angry with this person and said, "You have done this. He begged to take off this bundle, but Hazrat Salman Farsi (RA) said that I would not take it off until I fulfilled my intention. He delivered to his house.

Hazrat Salman Farsi (RA) died in Madian during the reign of Hazrat Usman Ghani (RA) and was buried there. He (RA) has inscribed this hadith on his blessed grave even today.

سلمان منا اهل البیت

Ibn Hisham has written that Hazrat Salman Farsi (RA) had three hundred palm trees and forty ounces of gold, which were fulfilled.

3.1.17 - Arrival in Madinah Munawara

Friday 16th Rabi-al-Awwal 1H, September 27 622 AD

After staying in Quba for a few days, on Friday, by the command of Allah, Rasool Allah (ﷺ) left for Madinah. On the way, passing by the tribe of Banu Salem bin Awf, it was time for Friday prayers. He (ﷺ) offered Friday prayers with about a hundred people at the site of Batin Valley, which was the first Friday and the first sermon of Islam.

Friday Sermon:

Hazrat Mohammed (ﷺ) said! All praise is due to Allah. I praise Him. I ask Him for help, forgiveness, and guidance. I believe in Him and obey Him. I hate those who disobey Him. And I bear witness that none is worthy of worship except Allah. He is One and has no partner, and Muhammad (ﷺ) is His slave and Messenger. Allah has sent Muhammad (ﷺ) with guidance, light, and advice in such a time. When no apostle came into the world at that time. There was a lack of knowledge in the world. People were in ignorance. Doomsday is near, and death is near.

Whoever obeys the Messenger of Allah (ﷺ) has been guided, and whoever disobeys Allah and His Messenger (ﷺ) has indeed gone astray. He fell into error and misguidance. I urge you to fear Allah. Indeed, this is the best will of a Muslim for another Muslim to prepare him for the Hereafter, to warn him against Allah, and to command him to abstain. So, beware of what Allah has commanded you to avoid. There is no warning beyond this and no remembrance beyond that.

Taqwa is the best and most accurate helper for one who works in the fear of Allah in the affairs of the Hereafter.

Whoever settles his affairs with Allah outwardly and inwardly, and by doing so, his intention is pure and pleasing to Allah, then this (sincere correction of outward and inward) is for him in the world after remembrance and after death. If one knows the need and value of deeds, then this collection will prove to be the Hereafter. If one does not do so, he will like it on that day, so his deeds should be kept away from him. And Allah warns you of Himself. And Allah is Most Merciful to His servants. If the promise is fulfilled, then there is nothing against his word and promise because he says that things do not change with me, and I do not oppress my servants.

So, fear Allah in your present and future affairs, outwardly and inwardly. Indeed, whoever fears Allah, his sins are forgiven, his reward is increased, and whoever fears Allah is very successful. It is piety that removes disgust from Allah, His punishment, and His wrath. And piety alone will brighten the face on the Day of Resurrection and elevate Allah's pleasure and rank.

O people! Do your part in righteousness and not neglect anything in obedience to Allah. That is why Allah taught you His Book and showed you His way so that you may distinguish between the true and the false. Just as Allah has treated you well, treat the people with the same kindness and goodness, and keep enmity with the enemies of Allah. Strive diligently and attentively in the way of Allah. He has chosen you for Himself and has given you the name "Muslim" so that the one who is going to perish may perish after the argument has been established, and the one who is alive may live on the clear proofs and some power and might of Allah. It is not possible

without the help of Allah. So, remember Allah much, and do good deeds for the life to come. Whoever makes things right between himself and Allah, Allah makes things right between his people, and that is because He rules and no one rules over it, and Allah is the owner of everything, and people do not own anything of Allah. Allah is the greatest, and Allah Almighty gives us the power of goodness.
(Seerat Ibn Kathir, Al-Badayah wa Al-Nihayah)

After the Friday prayers, Rasool Allah (ﷺ) left for Madinah. He (ﷺ) had also informed his maternal tribe, Banu Najjar, of his arrival, so the people of that tribe were also with him (ﷺ), holding swords around their necks. The people of the tribe of Banu Salem bin Awf took possession of the camel of the Prophet (ﷺ) and wanted to stay with him. He (ﷺ) said: Do not restrain my she-camel, let her go herself. He has received orders from Allah. I will stay where my camel will sit. All eyes were on the camel. When she reached the mahalla of Banu Bayada, the tribe's chiefs, Ziad bin Waleed and Urwah bin Umar, came forward and grabbed the reins of the camel. He (ﷺ) said: Leave her to go after that, the camel reached the neighborhood of Banu Sa'ida. After that, the camel got to the neighborhood of Banu Harith bin Khazraj. Among them was Abdul Muttalib (the grandfather of the Holy Prophet (ﷺ)). Mr. Abdul Muttalib's mother was from the Salma bint Umar tribe, so the Holy Prophet (ﷺ) stayed with her. So, Salit bin Qais and Ashara bin Abi Kharja, the Sardar of Banu Eddy, took control of the camel. They also got the same answer: leave the camel's way. She has received the command of Allah. The camel even went to the neighborhood of Abdul Malik bin Najjar (RA), sat on uninhabited land, and immediately stood

up. She got up, walked a little, then turned back and sat again in the same place, shivering off, putting her neck on the floor, and moving the tail. Rasool Allah (ﷺ) got off it.

Allah Almighty bestowed this virtue on the people of Banu Najjar. The door of Hazrat Abu Ayub Ansari (RA) was the closest. The real name of Hazrat Abu Ayub Ansari (RA) is Khalid bin Zaid Ansari. Hazrat Abu Ayyub Ansari (RA) grabbed and carried him to his house. The Prophet (ﷺ) said: The man is with his harness. On the other hand, Hazrat Asad bin Zarrah (RA) grabbed the camel's neck so the camel remained with him. Hazrat Abu Ayyub Ansari (RA) took the Messenger of Allah (ﷺ) to his house. His house was two-storeyed. He offered the upper floor, but Rasool Allah (ﷺ) preferred the lower part, given the movement of people, so as not to disturb the family. Hazrat Abu Ayyub Ansari (RA) used to offer both meals in his service (ﷺ), and he and his wife would eat whatever was left over. Hazrat Abu Ayub Ansari (RA) says: We added garlic and onion to the food one day. He (ﷺ) returned the food without eating it. I panicked and attended the service. O Messenger of Allah (ﷺ)! Today, you returned the food. He (ﷺ) said that it smelled of garlic and onion, so I returned it because I talk to the angels and avoid such food. Hazrat Abu Ayyub Ansari (RA) said they never used garlic and onion in their food after that.

One day, the water vessel on the upper floor accidentally broke. Hazrat Abu Ayyub Ansari (RA) says that we thought that the water might not flow down and cause trouble to Rasool Allah (ﷺ). We covered it with a quilt (blanket) to absorb it. There was only one quilt in the house. Upstairs, we spent the night sitting in the corner. Rasool Allah (ﷺ) stayed

in the house of Hazrat Abu Ayyub Ansari (RA) for seven months or eleven months. Hazrat Abu Ayub Ansari (RA) died in 48AH during the siege of Constantinople during the reign of Hazrat Amir Muawiyah (RA) and was buried near the fort in Constantinople.

A few days later, Umme Al-Mominin Hazrat Souda (RA), his (ﷺ) daughters Hazrat Fatima Al-Zahra (RA), Hazrat Umme Kulthum (RA), Hazrat Osama Bin Zayd (RA), and Umme Ayman (RA) also came. All of them were brought by Hazrat Abdullah bin Abu Bakr (RA) along with Hazrat Ayesha Siddiqa (RA). However, the daughter of the Prophet (ﷺ), Hazrat Zainab (RA), was left with Hazrat Abul Aas. She was not allowed to come; she could come after the Battle of Badr.

(Zad Al-Maad)

Hazrat Ayesha Siddiqah (RA) mentioned the supplication of the Prophet (ﷺ). Hazrat Mohammed (ﷺ) said! O Allah! Make Madinah as beloved to us as Makkah was beloved, or even more, and make the atmosphere of Madinah healthier. Make it blessed in its Saa 'and Mad (grain scale), and transfer its fever to Jahfa. Allah accepted his (ﷺ) supplication, and the situation in Madinah changed a lot.

3.2 – Construction of Masjid Nabavi

Rabi-al- Awwal 1H, 622 AD

As soon as Rasool Allah (ﷺ) settled in Madinah, he first built the Masjid that is called Masjid-e-Nabvi. There was some land of Banu Najjar near the house of Hazrat Abu Ayyub Ansari (RA) in which there were some graves and palm trees. Here, palms used to dry, and herds of cattle used to come and sit here. He (ﷺ) asked, "Whose land is this?" Muaz bin Afra (RA) said this is the property of two cousins of my relatives, Suhl and Sohail, who live on their uncle's head.

Rasool Allah (ﷺ) called the two orphan boys and spoke to them through their uncle about buying this land. They both said that we give this land to you (ﷺ) for no compensation. We do not want to take the price of this land from anyone except Allah. He (ﷺ) did not accept and got the land by paying the price. So Hazrat Abu Bakr Siddiq (RA) paid the price of this land at that time. According to another narration, Hazrat Abu Bakr Siddiq (RA) paid ten dinars for it. According to the order of the Holy Prophet (ﷺ), there were palm trees and a few Gharqad trees on the ground; they were cut down, and the graves of the polytheists were leveled. Construction of the masjid began, and bricks were made for it. Along with the Companions, the Prophet (ﷺ) also used to carry bricks and recite poems with them.

اللّٰهم انه لا خير الا خير الاخره فا نصر الا نصار و المهاجره

O Allah, there is no good life other than the life hereafter.
O Allah! Help Ansar and Muhajireen.

The walls of the masjid were made of stone and mud, and the roof was made of palm wood and leaves. Due to the rain, water was dripping inside, so the roof was covered with dirt, and the very rough floor was covered with pebbles. Qibla was placed towards Bait al-Maqdus, and three gates of the masjid were built. One gate was built on the side where the wall of Qibla is, the second door towards the west is now called Bab-e-Rahmat, and the third door, which was the one through which Rasool Allah (ﷺ) used to come and go, is called Bab-e-Jibraeel.

Seventeen (17) months later, when the Qiblah was changed towards the Ka'bah, the door at the back of the masjid was closed, and another door was built on the opposite side. There are different opinions about the length and width of the masjid. Some say 100 yards long and 100 yards wide. Some say 70 yards long and 60 yards wide. The Masjid was indeed built twice. The first was when he (ﷺ) migrated and stayed at the house of Hazrat Abu Ayub Ansari (RA), and the second was built after the conquest of Khyber in 7AH. In the first construction, the length of the masjid was less than one hundred yards in width; in the second construction, it was a little more than one hundred yards. (Bukhari)

When Rasool Akram (ﷺ) was resting in the courtyard of the masjid, pebble marks would fall on his blessed body. He (ﷺ) prayed in this masjid for ten years. This masjid was the first center for preaching and teaching Islam. Islam got its development and glory from this center, the golden history chapter. From here, the light of Islam spread in the remote areas of the world, and the Islamic flag was hoisted. It is the blessing of the teachings of this masjid that there will always be people in the world who memorize the Holy Qur'an and

who are well-versed in the knowledge of the hadiths of the Prophet (ﷺ).

This masjid was the center from which the tiny state system was run, and various campaigns were also sent. Moreover, this was also the Parliament's position, and the Council of Administration met. Besides these activities, several poor companions without a place to live and without families lived in the Masjid.

After the conquest of Khyber 7AH, he (ﷺ) rebuilt the masjid, given the growing number of Muslims. When Allah commanded the Qiblah towards the Ka'bah, he closed the door towards Jerusalem and opened the door towards Makkah. After the change over the Qiblah, the Holy Prophet (ﷺ) offered the first Asr prayer in the masjid.

Expansion of the Masjid during the Caliphate of Hazrat Umar Farooq (RA) in the 17th Hijri and during the Caliphate of Uthman Ghani (RA) in the 29-30 Hijri. In the era of Caliph Walid bin Abdul Malik, 88-90 AH; in the Abbasi Caliph Mahdi era, 161H and 165 Hijri; during the reign of Sultan Ashraf Qaitbay in 888 Hijri; during the reign of the Ottoman Sultan Abdul Majeed in 1265.

During the reign of Malik Saud from 1372 AH to 1375 AH. The expansion of Masjid Nabavi during the reign of Malik Fahd bin Abdul Aziz, 1404 /1414 AH, is an excellent masterpiece of the present era. Before the current expansion, the total area of the Masjid Nabavi was 16,500 square meters. At that time, the masjid had a capacity of about 28,000 worshipers.

With the current expansion, the total area of the masjid has increased to 98,500 square meters, which is five times that of the previous construction, so the capacity now stands at

180,000 worshipers and an additional 67,000 square meters for roof prayers. There is space for about 90,000 worshipers on the roof. The courtyard of Masjid-e-Nabawi has expansive courtyards on the north, south, and west sides, covering an area of 235,000 square meters. There are 151 pillars of light with beautiful floors on which large globes are placed. There is a strong wall around the courtyard. In these courtyards, about 430,000 people can pray.

The total area of Masjid Nabavi, including the roof and all the courtyards, has increased to 4,00,500 square meters, and about 6,70,000 people can offer prayers. In rush hour, this number rises to 10,00,000 and is now being further expanded during the reign of King Abdullah.

Stairs have been built in many places in Masjid Nabavi, leading to the baths under the courtyard, places of ablution, and resting places for pilgrims. Similarly, bus stands have also been set up under the courtyards. Thus, there are two floors below the courtyard. There are several separate ablution rooms and bathrooms for men and women. The reconstruction of Masjid Nabavi is a beautiful architectural masterpiece. There is a lovely chandelier, a modern lighting system, and a sound system for the (Adhan), the call to prayer, to maintain a standard sound that feels like descending into the depths of the soul. The lucky ones who attend this court should be as thankful to Allah as they can.

One should always enter Masjid-e-Nabawi while reciting Durood-e-Sharif. From the east is Bab Jibril. To visit the Holy Shrine, one must come from Bab-ul-Salam. Before exiting Bab-e-Jibril, there is a room in the corner on the right-hand side: the Hazrat Khatun Janat Bibi Fatima Al-Zahra (RA) house.

Riyadh Al-Jannah is one of the gardens of Paradise. This piece will go to Paradise similarly on the Day of Resurrection. In the same Riyadh al-Jannah, the prayer of the Prophet (ﷺ) is also blessed. Where he (ﷺ) used to stand and lead. There is a beautiful mihrab in this place, called Mihrab Nabavi (ﷺ).

During the reign of the Umayyad Caliph Waleed bin Abdul Malik, by Waleed's order, Hazrat Umar bin Abdul Aziz (ra) extended the Prophet's Masjid and built a mihrab here. After the demise of the Holy Prophet (ﷺ), to maintain the reverence of the holy place like the Holy Prophet (ﷺ), Hazrat Abu Bakr Siddiq (RA) built a place for the prayers of the Holy Prophet (ﷺ). But except for the blessed footsteps of the Prophet (ﷺ), a wall was built on the rest of the place so that the place of prostration of the Prophet (ﷺ) would be protected from the footsteps of the people. In the reign of the Ottoman Empire, they reconstructed a beautiful Mehrab on Musallah-e-Rasul (ﷺ).

Therefore, if a pilgrim prays standing in front of the Prophet (ﷺ), his prostration falls in the place of the blessed footsteps of the Holy Prophet (ﷺ). The sanctum sanctorum that remains today is a single piece of nine (9) feet of marble. On either side are magnificent red marble pillars. Above the mihrab is written the verse that commands the recitation of Durood Sharif.

اِنَّ اللّٰهَ وَمَلٰٓئِكَتَهٗ يُصَلُّوْنَ عَلَى النَّبِيِّ ؕ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا صَلُّوْا عَلَيْهِ وَسَلِّمُوْا تَسْلِيْمًا

(Surah Al Ahzab – 56)

Allah sends His Salat (Graces, Honours, Blessings, Mercy) on the Prophet (Muhammad ﷺ) and also His angels (ask Allah to bless and

forgive him). O you who believe! Send your Salat on (ask Allah to bless) him (Muhammad ﷺ), and (you should) greet (salute) him with the Islamic way of greeting (salutation, i.e., Assalam 'Alikum).

On the west side of the mihrab is the inscription

(ہذا مصلّیٰ رسول (صلی اللہ علیہ وسلم

At the back of the ancient part of the Prophet's Masjid is a three-foot-high brass lattice wall facing the Qibla. Apart from this, there are brass doors on the right and left of Mihrab-ul-Nabi (ﷺ), and the front part of these doors and lattices were added by Hazrat Umar Farooq (RA). Today, the Imam of Masjid Nabawi stands in the next part of the same place for Imamate.

The Prophet's Mihrab was constructed in 182 AH during the reign of Sultan Sharf Abu Al-Nasr.

In front of the Holy Shrine of the Holy Prophet (ﷺ), there are three nets and three holes in them. Ordinary people and even most Arabs are under the misconception that the Holy Prophet (ﷺ) is resting behind the first net, Hazrat Abu Bakr Siddiq (RA) is behind the second net, and Hazrat Umar Farooq is resting behind the third. The three of you are resting behind the middle net.

There is a big round hole in the net which is in front of the blessed face of the Prophet (ﷺ). A little away from this hole is the lucky chest of the Holy Prophet (ﷺ), where the sacred head of Hazrat Abu Bakr Siddiq (RA) is blessed. There is a round hole in front of the holy face of Hazrat Abu Bakr Siddiq

(RA), and the head of Hazrat Umar Farooq (RA) is near the chest of Hazrat Abu Bakr Siddiq (RA). There is also a round hole in front of Mubarak's face on which the name of Hazrat Umar (RA) is written. It is as if the three of them are resting in the middle lattice. The present Saudi government has put up a sign in Arabic above these three holes indicating where to say salaam. On the big hole in the grille in front of Rasul Allah`s (ﷺ) happy face is written

(هنا السلام على رسول الله (صلى الله عليه وسلم)

The hole in front of the happy face of Abu Bakr Siddique (RA) is reported,

(هناالسلام على ابوبكر (رضى الله تعالىٰ عنه)

and on the grille of Umar Faruq (RA) is written

(هناالسلام على عمر بن الخطاب (رضى الله تعالىٰ عنه)

Pulpit:

The Prophet (ﷺ) used to make a speech and sermon standing with the support of a dry stem of the palm tree. Then, three or four steps to the pulpit were built for the Holy Prophet (ﷺ); he used to talk while sitting on the steps of the pulpit; by the passing of time, there were many changes have been made in the pulpit.

At the time of Caliph Amir Muawiya (RA), the steps of the pulpit rose to six in the pulpit stairs. In 654 Hijri, the Prophet`s (ﷺ) pulpit was burned in a fire.

Governor of Yemen Al-Muzaffar sent a pulpit made of sandalwood, and different people built it at different times.

In 998 AH, Ottoman Sultan Murad installed a magnificent pulpit in the Masjid, and the old pulpit was transferred to the Quba Masjid.

Minaret:

At the time of the Prophet (ﷺ) and the Rightly-Guided Caliphs (Khulafah-e-Rashideen), there were no minarets. Umayyad Caliph Walid bin Abdul Malik, in 88 AH, had ordered Umar bin Abdul Aziz (ra), Governor of Madinah, to build four minarets in corners and requested to increase the area, so the area has been expanded to 2369 square meters.

Sultan Abdul Majeed added the fifth minaret of the masjid and founded the madrasa. With this expansion, the Masjid became the world's most beautiful building. Abbasid Caliph al-Mahdi increased the area in the north to 2450 square meters. In 645H, the masjid caught fire and was rebuilt.

Again, construction started on 5th Shawal 1370H. All nearby houses were purchased for 30 million riyals, and the work continued until 1375 AH. The covered area became 6633 square meters, and the total area of the Masjid became 16326 square meters. Two minarets were built, each 70 meters high and with a foundation 17 meters deep. In 1393 AH, Shah Faisal Shaheed purchased nearby houses for 5 million riyals, and the plot was divided into two phases: 3,500 square meters and 5,550 square meters. Then, different periods of constant addition are done.

In the masjid, six minarets were built. The height of the minaret of the masjid is 34 meters. The air conditioning system is the world's largest direct air-conditioning plant. The main plant is seven (7) kilometres away, and pipelines are brought to the masjid through a tunnel.

Masjid-e-Nabvi (ﷺ) is important in terms of expansion. The whole city of the Prophet's time has come to the Masjid-e-Nabvi. Construction, repair, and renovation work, as well as additions, have continued.

3.2.1 - Seven Pillars of Riyadh Al-Jannah

Rabi-al-Awwal 1H, 622 AD

Riyadh al-Jannah is the place in Masjid-e-Nabawi called the piece of paradise; this part will become part of paradise after the resurrection. It also contains the holy shrine of the Prophet (ﷺ), which was the hujra (residence) of Hazrat Ayesha Siddiqah (RA). Adjacent to a cell is the Riyadh al-Jannah, which has seven sacred pillars highlighted in a unique colour.

Here is their description:

(1) **Column of Hannanah**: (Istwana- Hannanah)

This pillar is a pillar near the mihrab of the Holy Prophet (ﷺ). The Holy Prophet (ﷺ) used to stand by this pillar and deliver the sermon. In the time of the Prophet (ﷺ), there used to be a palm tree here with which he used to lean and speak. When a wooden pulpit became, the Prophet (ﷺ) began to deliver a sermon on it. The trunk of the palm tree was weeping like a child. The trunk was later buried in the same place.

(2) **Column of Ayesha**: (RA) (Istwana Ayesha RA)

The Holy Prophet (ﷺ) once said that there is a place in my masjid where, if people know the virtue of praying, they will start drawing lots. (Tabarani)

This place was pointed out by Hazrat Ayesha Siddiqah (RA). The Hazrat Ayesha Siddiqah (RA) pillar has been erected there.

(3) **Column of Abu Lababah**: (RA) (Istwana Abu-Lababah)

One of the companions of Hazrat Abu Lababah (RA) had made a mistake in revealing a secret of the Prophet (ﷺ). After that, he tied himself to a pillar here and swore that he would not untie the ropes and would not set foot on the land of Banu Qurizah until the Messenger of Allah (ﷺ) came and untied it himself. When the Messenger of Allah (ﷺ) came to know about him, he said: When he has done this, I will not open it until Allah forgives him. He was opened during prayers and then tied again after prayers. He remained attached to this pillar for six consecutive nights. The Messenger of Allah (ﷺ) used to visit the house of Umme Al-Mominin Hazrat Umme Salma (RA) when Surah Tawbah was revealed, and her repentance was accepted. Umme Al-Mominin Hazrat Umme Salma (RA) stood at the door and said: Rejoice, Allah took your prayer, so the people ran to open him, but he forbade everyone to wait till the Messenger of Allah (ﷺ) came to me. I will not untie my ropes. Then, when the Messenger of Allah (ﷺ) went out for Fajr prayers, he came and untied him.

(4) **Column of Rest:** (Istwana -Sareer)

The Prophet (ﷺ) used to observe Aetikaf there. And at night, he used to make his beds here.

(5) **Column of Guard**: (Istwana -Hars)

The guards of the Prophet (ﷺ) used to live there. Hazrat Ali (RA) used to offer prayers at this place. It is also called the Pillar of Hazrat Ali (RA). In Arabic, Hars is called Security.

(6) **Column of Delegations**: (Istwana - would)

This is the place where the Prophet (ﷺ) used to meet the delegations who came from outside.

(7) **Column of Tahajjud**: (Istwana -e-Tahajjud)

The Prophet (ﷺ) used to perform Tahajjud in this place.

All these pillars are in the same part of the masjid, which was in the time of Rasool Ullah (ﷺ). There is always a huge crowd here; one should go to these pillars and offer Durood and Salam, recitation of Qur'an, supplication, and Istighfar, and if given the opportunity, Nawafil should be paid. Those are sanctified places where the sight of Rasul Allah (ﷺ) had.

3.3 - Brotherhood between Muslims

Rabi-al-Awwal 1H, 622 AD

Brotherhood had twice, once in Makkah, between Makkahian Muslims (Muhajireen), causing Hazrat Abu Bakr (RA) and Hazrat Umar (RA) to become brothers. Uthman Ghani (RA) and Abdul Rahman bin Awf (RA), Mus'ab bin Umair and Sa'd bin Abi Waqas, Abu Ubaidah and Salim (The freed slave of Abu Hudefah), Saeed bin Zaid and Talha bin Ubaidullah, Hamza and Zaid bin Harith, Zubair bin Awam and Abdullah bin Masud, Ubaidullah bin Harith and Bilal became brothers. (Allah bless all of them) Rasul Allah (ﷺ) and Ali (RA) became brothers in Islam. (Shami)

Five months after the migration to the house of Anas bin Malik (RA), the Messenger of Allah (ﷺ) created a brotherhood between immigrants and the Ansar. There were ninety people, half-and-half Muhajir and Ansar. The basic theme of brotherhood is mutual love, sacrifice, and being the successors of one another after the death of the other, but this setup remained concerning until the Battle of Badr. Afterward, the succession law was abolished, but the brotherhood of mutual love and sacrifice remained.

Abu Bakr (RA) became religious brothers with Kharja bin Zubair Ansari, Omar Faruq and Utban bin Malik Ansari became religious brother, brother of Abu Ubaidah bin Jarrah was Saad bin Maaz Ansari, Abdul Rahman bin Awf and Saad bin Rabie Ansari, Zubair bin Awam and Salamah bin Salamah bin Daqash, Usman bin Affan and Sabit bin Manzar, Talhah bin Ubaidullah and Kaab bin Malik, Musab bin Umair and Abu Ayub Ansari, Ammar bin Yasir and Hudefah bin Yaman, Abu Hudefah bin Utbah bin Rabie and Ebad bin Basheer, Saeed

bin Zaid and Ubbi bin Kaab, Salman Farsi and Abu Darda Awymar bin Saalbah, Bilal bin Rabah and Abu Rejah Abdullah bin Abdul Rahman, Hatib bin Abi Balta and Uwaim bin Saadah, Abu Mursad and Ebadah bin Samit, Abdullah bin Jahesh and Asim bin Sabit, Utbah bin Ghazwan and Abu Dajanah, Abu Salamah bin Abdul Asad and Saad bin Khesmah, Usman bin Mazuon and Abul Hasum bin Tehan, Ubaidah bin Harith and Umair bin Hammam, Tufail bin Harith and Sufyan Nasar Khazraji, Safwan bin Bayza and Rafey bin Muallah, Miqdar bin Aswad and Abdullah bin Rawahah, Zuil Shiman and Yazid bin Harith, Urqam and Talha bin Zaid, Zaid bin Khattab and Maan bin Eddy, Umro bin Saraqah and Saad bin Zaid, Aqil bin Bakeer and Mubasher bin Abdul Manzar, Khanees bin Huzaifa and Manzar bin Muhammad, Surah bin Abi Rahm and Ebadah bin Khashkhash, Mustah bin Asasah and Zaid Almazyian, Akkashah bin Mohsin and Majzar bin Dammar, Amir bin Faheerah and Harith bin Sammah, Mahij (Mula Umar Faruq) and Suraqah bin Umro bin Attia became Islamic brother. (Allah bless all of them) (Fateh Al-Bari)

In short, the relationship between a Muhajir and an Ansar has been valid. They kept this relationship so sincerely and lovingly, unprecedented in history. Ansari brothers, everything had to be sacrificed, and Muhajir's brother wanted to be a burden to the Ansari brothers as little as possible. They did excellent work and were more innovative. Have the businesses, labour, and trade provided a strong arm that led him to take his own life? They became a strong hand for their Ansari brothers.

Ibn Sa'd (ra) writes in Tabqat al-Kubra that the Messenger of Allah (ﷺ) established a brotherhood between Hazrat Ali (RA)

and Hazrat Suhl bin Hanif Ansari (RA). This is also the view of Ibn Kathir.

According to Bukhari Sharif, Hazrat Saad bin Rabi '(RA) was made the brother of Hazrat Abdul Rahman bin Awf (RA). He divided all their wealth in half. Hazrat Saad (RA) said to Hazrat Abdul Rahman bin Awf (RA), take whatever part you like. I have two wives whom you want. I divorced her. You marry her. Hazrat Abdul Rahman bin Awf (RA) said: May Allah bless your family and wealth, then show me the way to the bazaar. So, he took him to the famous bazaar of Madinah, Qainuqah. He bought some cheese and ghee and sold them until evening; in a few days, he had accumulated a good sum of money. Gradually, his trade developed so much that he said it would become gold if he touched the dust. His goods were loaded on seven camels, and on the day, he reached Madinah, the whole city was abuzz. There was no one richer in Medina and no merchant bigger than him. Similarly, some other Companions also got involved in trade and became comfortable.

Hazrat Abu Bakr Siddiq (RA) started a business by setting up a garment factory at Maqam Sakh. Hazrat Usman Ghani (RA) started his business in the Qainuqah market by buying and selling dates, which made tremendous progress. The trade of Hazrat Omar Farooq (RA) had spread to Iran.

In Sunan Abu Dawud and Jami 'al-Tirmidhi, it is narrated from Anas bin Malik (RA) that Ansari did not consider himself more deserving of his dirhams and dinars than his Muhajir brother.

On the other hand, it is narrated from Hazrat Abu Hurairah (RA) that the Prophet (ﷺ) said: If the Ansar passed through any valley or branch, I would also pass through the valley of

the Ansar, and if there were no migration, I would have been among the Ansar. (Bukhari)

Hazrat Bara (RA) says: I heard the Messenger of Allah (ﷺ) say that only the believer loves the Ansar and no one hates them except the hypocrite, but whoever loves them, Allah loves them, and whoever hates them, Allah hates them. It is narrated from Hazrat Anas (RA) that he (ﷺ) said that the love of the Ansar is a sign of faith, and hatred of the Ansar is a sign of hypocrisy. (Bukhari)

3.4 - The first political document

1H, 622 AD

The Prophet (ﷺ) continued his work very fast after reaching Madinah. The center of Islam was first established as the Prophet's Masjid. Brotherhood was created between Ansar and Muhajireen Muslims. A historical document was prepared, including all Medina sections. This document was unanimously signed by the polytheists of Medina, Jews, and Muslims, and the covenant was drafted. Through this, the foundation of all ignorant strife was laid down, and the rites and customs of pre-Islamic times were abolished.

The main points are as follows.

(1) When an external enemy attacks Madinah, all the people of Madinah will defend and fight it together.

(2) The Jews will not shelter these Quraysh-e-Makkah or their allies against the Muslims.

(3) None of the inhabitants of Madinah will attack another's religion, life, or property.

(4) If any two parties in the people of Madinah quarrel over something and cannot resolve the issue on their own, then their decision will be made by the Messenger of Allah (ﷺ) so that no one will be denied or deviated from.

(5) All the inhabitants of Madinah will have an equal share in the expenses and benefits of the war.

(6) The tribes or nations with which the Jews of Madinah have a treaty and an agreement, and the Jews are their friends, then the Muslims of Madinah will also consider them as their friends and will treat them as friends.

(7) In the same way, the Jews of Madinah will be friendly to the tribes that are friends of the Muslims.

(8) It will be haram to shed blood inside Madinah. Helping the oppressed will be obligatory for everyone.

(9) The Muhajireen Quraysh will pay Deyat to each other according to their previous condition and will redeem their captive with justice and justice among the believers. The tribes of Ansar will pay Deyat to each other according to their previous condition, and each group will ransom the prisoner in a known way and with justice among the believers.

(10) The believers will not deprive any of them of the bestowal of blessings according to the well-known method of redemption.

(11) No believer will kill a believer for a disbeliever, nor will he help a disbeliever against a believer.

(12) The peace of the Muslims will be one. No Muslim will reconcile except in the case of fighting for the sake of Allah. Instead, all will agree on the basis of equality and justice.

(13) Muslims will be equal to others in the blood that one sheds for the sake of Allah.

(14) Whoever kills a believer, and there is evidence. Qasas should be taken from him unless the victim's guardian agrees.

(15) It is not lawful for a believer to help or shelter a troublemaker or an innovator, and whoever helps or shelters him. He will have the curse of Allah and His wrath on the Day of Resurrection, and nothing will be accepted from him. (Ibn Hisham)

After the completion of this treaty, the Prophet (ﷺ) tried to involve the tribes living in the areas around Madinah in this treaty to prevent unrest and bloodshed in the coming days. The Prophet (ﷺ) travelled to Maqam Waddan, which is between Makkah and Madinah.

Let the tribe of Bani Hamza bin Bakr Abdul Manaf be included in this agreement and get it signed by Sardar Amr bin Mahesh. The people of Mount Bowat were also included in the contract. He (ﷺ) went to Yanbu at Dhe Al-Ushra and signed an agreement with Banu Madlaj. Not all the tribes on the outskirts of Madinah had yet fully joined the treaty when secret and open enemies launched attacks both inside and outside Madinah.

3.5 - Genesis of Hypocrisy

1H, 622 AD

In Madinah, Abdullah ibn Ubi ibn Salol was a sage, experienced, clever, and cunning. He was a very influential person in both the Aws and Khazraj tribes. The people were unanimously prepared for his leadership. The tribes of Aws and Khazraj had killed many of their heroes in the Battle of Ba'ath, thereby weakening themselves. Abdullah ibn Ubi tried to exploit this situation and increase his popularity among both nations. He persuaded the people of Madinah to accept him unanimously as the king of Madinah. A crown had been made for him. All that remained was to announce that during this time, the Messenger of Allah (ﷺ) arrived in Madinah, and suddenly, the situation changed.

Due to the visit of the Prophet (ﷺ) to Madinah, the Muslims became the most incredible power in Madinah. The most significant proof of that was the agreement. It was signed by all the tribes of Madinah and acknowledged the Prophet's (ﷺ) supremacy. As a result, all hopes of Abdullah bin Ubi were dashed. Monarchy and chieftaincy became a dream for him. He was a very clever and intelligent man. He considered the Prophet (ﷺ) as his greatest enemy. He felt this hostility was harmful to himself, so he kept his enmity hidden.

The people of the Aws and Khazraj tribes, who were still polytheists and idolaters, were under the influence of Abdullah bin Ubi. When the Quraysh of Makkah came to know that the Prophet (ﷺ) and his companions had arrived in Madinah, they were content with peace and tranquillity.

The call of Islam is spreading very fast, so they made mischief by sending an essential message to Abdullah bin Ubi and the polytheists of Madinah that you have kept our man here against our will. You should fight them and drive them out of your city. If you do not do this, we will attack Madinah with all our might. They will kill your young men and make your women slaves.

Upon receiving this message, Abdullah ibn Ubi gathered all the polytheists, informed them of this message of the people of Makkah, and persuaded them all to fight. Coincidentally, the Prophet (ﷺ) came to know about this meeting and this conspiracy. He (ﷺ) immediately went to this gathering, addressed the people, and said that the Quraysh of Makkah wanted to deceive them. If you fall into their deception and threat, you have suffered a significant loss, and you should give them a clear answer and keep your promise to us. If the Quraysh invaded Madinah, we would know how to fight with them and how to deal with them. Because we will all unite and come before them, but if you fight with the Muslims, then you will kill your sons and brothers and relatives with your own hands, and you will be destroyed. Upon hearing this statement of the Prophet (ﷺ), the whole assembly supported him. People listened to the Prophet (ﷺ) and agreed with him at the same time. The gathering of all the assembly supporters dispersed, and Abdullah stood up to see.

3.6 - Beginning of the call to prayer (Adhan)

1H, 622 AD

When the number of Muslims increased, the Prophet (ﷺ) advised the Muslims on how to gather the people for prayers. People gave different opinions, for example.

(1) A flag should be hoisted during prayers so that Muslims may inform each other when they see it.

(2) Bok (horn or trumpet) should be used like the Jews. From whose voice the Jews announce the prayer. But that was the Jewish way. That is why the Prophet (ﷺ) disliked it.

(3) The bell was mentioned as the Christians used it to announce their prayers, but it was their motto. Therefore, this proposal was also rejected.

(4) Then it was said that a fire should be kindled so the people could see it, but this was the way of the Zoroastrians. That's why I also wouldn't say I like it.

Finally, Hazrat Umar Farooq (RA) suggested appointing someone to call for prayers. Therefore, this proposal was approved. Hazrat Bilal (RA) was entrusted with the task of raising the volume of (الصلوۃ جامعہ) Salat-e-Jamia during the prayer. After this decision, the meeting was adjourned. (Bukhari Book of Adhan)

After this incident, Hazrat Abdullah bin Zayd (RA) saw an angel in a dream, and he taught him the call to prayer. Hazrat Abdullah bin Zayd (RA) himself says about this. I saw in a dream a man wearing two green sheets and carrying a bell. I told him!

O servant of Allah! Will you sell this bell? He spoke. What will you do with it? I said that people would be called for prayers through it. He said I should not tell you anything better than this for this work.

I spoke! Why not, so he said!

اللّٰہ اکبر اللّٰہ اکبر اللّٰہ اکبر اللّٰہ اکبر

اشھد ان لا الہ الا اللّٰہ

اشھد ان لا الہ الا اللّٰہ

اشھد ان محمدا رّسول اللّٰہ

اشھد ان محمدا رّسول اللّٰہ

حیّ علی الصلوٰۃ حیّ علی الصلوٰۃ

حیّ علی الفلاح حیّ علی الفلاح

اللّٰہ اکبر اللّٰہ اکبر

لا الہ الا اللّٰہ

In some ways, the narration of Hazrat Abdullah bin Zayd (RA), which mentions teaching the adhan and iqamat of the angel, states: After saying the adhan, the angel paused for a while and stood up. After Hai al-Falah (حیّ علی الفلاح) says more words of Qad qanat al-Salah.

قد قامت الصلوٰۃ قد قامت الصلوٰۃ

(Sunan Abu Dawood vol. 1 p. 82, Keef Al-Adhan)

From this, it is known that the words of iqamat are the same as those of adhan, but in iqamat, the word (قد قامت الصلوٰة) Qad-qamat as-salat is said twice more after Haya Ala al-Falah. Therefore, it is narrated from Ibn Muhairaz (RA) that he heard from Hazrat Abu Mahudhura (RA). He (RA) says that the Messenger of Allah (ﷺ) taught me seventeen words of iqamat. (Sharh Maani Al-Athar vol. 102 p.)

These are the seventeen words of iqamat mentioned in Sunan Ibn Majah and the author Ibn Shaybah.

اللّٰہ اکبر اللّٰہ اکبر اللّٰہ اکبر اللّٰہ اکبر

اشھد ان لا الہ الا اللّٰہ اشھد ان لا الہ الا اللّٰہ

اشھد ان محمد ارّسول اللّٰہ اشھد ان محمد ارّسول اللّٰہ

حیّ علی الصلوۃ حیّ علی الصلوۃ

حیّ علی الفلاح حیّ علی الفلاح

قد قامت الصلوٰۃ قد قامت الصلوٰۃ

اللّٰہ اکبر اللّٰہ اکبر

لا الہ الا اللّٰہ

(Author Ibn Abi Sheba, vol. 2 p. 312,313, Sunan Ibn Majah

After seeing the dream, Hazrat Abdullah bin Zayd (RA) came to the Holy Prophet (ﷺ) in the Prophet's Masjid and informed him. This dream is true because Allah said: Teach these adhan words to Hazrat Bilal (RA); his voice is loud. So, when Hazrat Bilal (RA) gave the call to prayer, Hazrat Umar Farooq (RA)

came from his house, dragging the chador and said: The Messenger of Allah (ﷺ) swore by the One who sent you with the truth! I have had the same dream as Abdullah (RA). He (ﷺ) said: All praise is due to Allah. It is narrated that Hazrat Abu Bakr (RA) and fourteen (14) of his companions also observed the call to prayer in a dream.
(Abu Dawud, Book of Prayer, Chapter on Quality of Adhan)

3.7 - Agreement with the Jews

1H, 622 AD

When the Prophet (ﷺ) came to Madinah, there was a small group of Muslims there. The majority of the population in Medina consisted of the Aws and Khazraj tribes, and a large number of Jews in the vicinity, whose three tribes were Banu Qainuqah, Banu Nudair, and Banu Qurizah, who lived in fortified settlements.

Being the People of the Book, he knew a lot about the Prophet (ﷺ). But they did not believe because of their natural hatred and enmity. But some Benignant people among them thought. They were used to describe the attributes of the prophecies mentioned in their book.

The Prophet (ﷺ) agreed with the Jews after agreeing with the Ansar of Madinah and the leader of Madinah. In this, they were given complete freedom of religion and belief, and their lives and property were protected; no policy of deportation or confiscation of property was adopted, nor were any disputes pursued. The treaty's provisions were so reasonable and beneficial that the Jews had to abide by it willingly or otherwise.

3.8 - The main provisions of the agreement

1H, 622 AD

The provisions of this agreement are as follows.

(1) The Jews of Banu Awf will be one Ummah together with the Muslims. They will practice their religion. Apart from Banu Awf, other Jews will also have these rights.

(2) Jews will be responsible for their expenses, and Muslims will be responsible for their costs.

(3) If an attacker fights a party to this agreement, they will all fight together.

(4) The mutual relations of the parties to this agreement shall be based on benevolence, foresight, and benefit, not on sin.

(5) No man shall be found guilty because of his ally.

(6) The oppressed will be helped.

(7) As long as the war continues, the Jews will also bear the cost of the war with the Muslims.

(8) All the participants of this treaty will be forbidden to cause commotion and bloodshed in Madinah.

(9) If any matter or dispute arises between the parties to this agreement in which there is a fear of corruption, it will be decided by the command of Allah and His Prophet (Hazrat) Muhammad (ﷺ).

(10) The Quraysh and their helpers will not be sheltered.

(11) When Medina is attacked from somewhere, all parties will fight it together.

(12) This treaty will not be a barrier for any oppressor or criminal. (Ibn Hisham)

With the settlement of this treaty, a federal government of the Prophet (ﷺ) was established in and around Madinah, and Madinah was its capital. In which the Muslims had the dominant rule. In this way, Medina became the center of Islamic government.

3.9 - Permission of War

1H, 622 AD

In Madinah, the Muslims and the Messenger of Allah (ﷺ) were in grave danger despite the treaties with the polytheists of Madinah and the Jews. He (ﷺ) was living a prudent life. The Companions used to guard him at night. Makkah constantly threatened the Quraysh. Allah Almighty allowed the Muslims to fight the infidels, and the Almighty commanded.

أُذِنَ لِلَّذِيْنَ يُقٰتَلُوْنَ بِاَنَّهُمْ ظُلِمُوْا ؕ وَاِنَّ اللّٰهَ عَلٰى نَصْرِهِمْ لَقَدِيْرُ ۙ﴿۳۹﴾

(Surah Al-Hajj – 39)

Permission to fight (against disbelievers) is given to those (believers) who are fought against because they (believers) have been wronged, and indeed, Allah can provide them with victory. (39)

After the revelation of verses on the permission of war, Muslims acted with wisdom and, in the beginning, started to face the infidels of Makkah, two important missions he had planned.

(1) The tribes of the Quraysh who settled in the area around the trade city or in the area between this city and Madinah. They made an oath of allegiance to them and agreed not to fight.

(2) Sending patrols on these trade routes.

In the context of the first plan, agreements were made with the Jews of the surrounding areas, including friendship and cooperation with the tribe of Jehaniya, as well as a commitment to non-warfare. Special attention was paid to the way to Madinah in general and on the way to Makkah, and the arrival and departure of Quraysh's caravan were closely monitored. The polytheists of Madinah, the Jews, and the surrounding Bedouin tribes were made to realize that the Muslims were powerful and that they were now free from their old weakness. The economic interests of the Quraysh should be jeopardized, and they should be drawn towards peace. Those who were still determined to eradicate the Muslims and let the Muslims be free to spread the message of Allah throughout the Arabian Peninsula.

3.10 - Battle of Saif-ul-Bahr or Battle of Hamza (RA)

Ramadan 1H, March 623 AD

The Prophet (ﷺ) appointed Hazrat Hamza bin Abdul Muttalib (RA) as the Amir of this caravan and sent thirty Muhajireen under his command to search for a caravan of Quraysh coming from Syria. It had three hundred men, including Abu Jahl. When the Muslims reached the beach

near Ra'id (a place between Yanbu and Marwah on the Red Sea), the caravan was confronted, and the two sides lined up for battle. But Majdi bin Umar, the chief of the tribe of Janina, who was an ally of the two sides, did not allow the war to take place; he stopped it.

This flag of Hazrat Hamza (RA) was the first that the Prophet (ﷺ) tied with his hands. It was white, and its flag bearer was Hazrat Murthad Knaz bin Husain Ghanvi (RA).

3.11. The chambers of the mothers of the believers

1H, 623 AD

After the construction of the Masjid-e-Nabawi adjacent to it, Rasool Allah (ﷺ) built rooms for his wives (Ummahat-ul-Mominin). Hazrat Ayesha Siddiqah (RA) and Hazrat Saudah (RA) came in the Nikah of the Prophet (ﷺ). Therefore, only two cells were built. The remaining cells were created later as needed. Adjacent to the masjid were the houses of Hazrat Haritha ibn Nu'man (RA). He gave all his house to Rasool Allah (ﷺ). Most of the cells were made of palm branches and mud bricks. The room's length was ten cubits, the breadth was six cubits, and the height was so that the man stood up and touched the roof. All the cells were to the east and north (Zarqani)

Blankets and sack cloths were placed on the doors, and lamps were not lit at night. The chambers were so close to the masjid that if he (ﷺ) were in the state of Aetikaf, he (ﷺ) would stick his head out of the blessed masjid, and Umme Al-Mominin would wash his (ﷺ) hair.

3.12. Ummul-Mominin Hazrat Ayesha Siddiqah (RA) Marriage with Rasul Allah (ﷺ)

Shawwal 1H, 623 AD

Umme Al-Mominin Hazrat Ayesha Siddiqah (RA) migrated from Makkah to Madinah with her brother, Hazrat Abdullah bin Abu Bakr (RA), and stayed in the neighbourhood of Banu Harith bin Khazraj for seven or eight months. She stayed with her mother, Hazrat Umme Roman (RA). Here, Hazrat Ayisha (RA) fell ill. When she recovered, Hazrat Abu Bakr Siddiq (RA) came and asked the Messenger of Allah (ﷺ) why you did not invite your wife to your house.

Rasool Allah (ﷺ) said: I do not have money to pay the dowry at this time. Hazrat Abu Bakr (RA) said, "Accept my money, and the Prophet (ﷺ) accepted. Twelve ounces of silver and a Nishi took the loan from Hazrat Abu Bakr (RA) and sent it to Hazrat Ayesha (RA). Madinah was the in-laws' home of Hazrat Ayesha Siddiqah (RA). Ansari women came to her home to take the bride from Abu Bakr's (RA) home. When the mother of Hazrat Bibi Ayesha Siddiqa (RA) took her (RA) and entered where the Ansar women were sitting, she greeted her and decorated the bride.

''علی الخیر و البرکۃ وعلی خیر طائیر ''

(Good blessings and good fortune that you have come)

Shortly afterward, the Prophet (ﷺ) came to visit. At that time, there was nothing but a cup of milk for the banquet.

Hazrat Ayesha Siddiqah's (RA) marriage, dowry, and leaving ceremony were performed. In which there was no luxury, adornment, or extravagance.

3.13 - Battle of Rabey or Battle of Ubaidah bin Harith (RA)

Shawwal 1H, 623 AD

The Messenger of Allah (ﷺ) sent Hazrat Ubaidah bin Harith bin Abdul Muttalib (RA) with a detachment of sixty men of Muhajireen. In the valley of Rabi', Abu Sufyan was confronted by a group of 200 men who shot arrows at one end or the other, but there was no further battle.

At this point, two men from the Makkahian army join the Muslims. One is Hazrat Muqdad bin Umar Al-Bahrani (RA), and the other is Hazrat Utbah bin Ghazwan Al-Mazafi (RA). Both of them were Muslims and had gone out with the infidels for the sole purpose of joining the Muslims.

The flag of Hazrat Ubaidah bin Harith (RA) was white, and the flag bearer was Hazrat Musta bin Asasa bin Muttalib bin Abdul Manaf (RA).

3.14 – Battle of Saad bin Abi Waqas (RA) or Battle of Kharar

Dhul-Qadah 1H, May 623 AD

Kharar is a place near Jahfa. Rasul Allah (ﷺ) appointed Hazrat Saad bin Abi Waqas (RA) as the chief of the army. He had twenty soldiers, and his goal was to detect the Quraysh convoy. They have strict instructions not to go beyond Kharar. They traveled on foot, walked at night, and hid in the daytime. On the fifth morning, they reached Kharar and learned that the caravan had passed through the day before.

The color of the flag of this battle was white, and the standard-bearer was Miqdad bin Omro (RA). For the sake of Allah, the first arrow was shot by Saad bin Abi Waqas (RA).

3.15 - Ghazwah Abwa or Waddan

Safar 1H, August 623 AD

Waddan: Waddan is the name of a place situated between Makkah and Madinah near Rabey. It is 29 miles from Madinah and is also called Abwa.

In this campaign, the Prophet (ﷺ) went with 70 Muhajireen companions and appointed Hazrat Saad bin Ibadah (RA) as his representative in Madinah. The goal of this action was to stop the Quraysh caravan. The Prophet (ﷺ) reached Waddan but could not catch the caravan.

In this Ghazwah Rasul Allah (ﷺ) made a peace pact with Umro bin Mahshy Al-Dhumari, the chief of Banu Dhumara. The wording of the agreement was as follows:

This written document for Banu Dhumara will save them for their lives, wealth, and property. Who will fight with them? Muslims will fight with them, except that they would fight against the Muslims. This covenant is until the sea to let them always means forever. When the Prophet (ﷺ) gave them a voice to help would have to come. (Al-Mawahib Ad-dunia)

This was an army campaign in which the Prophet (ﷺ) himself took part and will remain fifteen days outside of Madinah. The flag of this campaign was white, and the standard-bearer was Hazrat Hamza (RA).

3.16 - Ghazwah Buat

Rabi-al-Awwal 2H, September 623 AD

Buat: It's Janiyah's mountain stream. The fact is that the two branches of the same mountain were. It is on the passage from Makkah to Syria and 48 miles from Madinah.

In this campaign, the Prophet (ﷺ) went with two hundred companions. The goal was to offend the Makkahian caravan, which had 2,500 loaded camels and 100 people. The leader of the caravan was Umayah bin Khalaf. Rasul Allah (ﷺ) went from the surroundings of Ridhwah to the place of Buat and did not witness any encounter.

During this Ghazwah, Rasul Allah (ﷺ) appointed Hazrat Saad bin Maaz (RA) his representative in Madinah. The flag of

this battle was white, and the Standard-bearer was Hazrat Saad bin Abi Waqas (RA).

3.17 - Ghazwah Safwan

Rabi-al-Awwal 2H, September 623 AD

The reason for this battle was that a leader of pagans, Makkah Karz bin Jabir, came with a small army and attacked the grazing grounds of Madinah, robbing many cattle and camels of the Muslims. When Rasul Allah (ﷺ) heard about it, he immediately chased him with seventy companions to the surroundings of Badr until the valley of Safwan, but they fled away. Rasul Allah (ﷺ) returned without any accidents.

Some narrations call this incident `Ghazwah Badr Al-Aula. During the Ghazwah, the head of Madinah in the absence of Rasul Allah (ﷺ) was Hazrat Zaid bin Haritha (RA). The color of this battle flag was white, and the Standard-bearer was Hazrat Ali (RA).

3.18 - The Ghazwah Al-Asherah

Jumada-al-Awwal and Jumada-al-Thani 2H, November-December 623 AD

Duel-Asherah: The name of a place near Yanbu. In this campaign, about two hundred Muhajireen companions accompanied the Prophet (ﷺ). But Rasul Allah (ﷺ) did not compel anybody to go. Thirty camels for the ride, people were riding turn by turn. The goal was to entangle the Quraysh caravan going to Syria. When the Prophet (ﷺ) knew that,

the caravan departed from Makkah, having much merchandise with them. The Prophet (ﷺ) reached Duel-Asherah, but the caravan had passed through one day before. This was the same caravan that Rasul Allah (ﷺ) wanted to entangle on returning and became the cause of the battle of Badr.

During this Ghazwah, Rasul Allah (ﷺ) made a peace pact with Banu Mudlaj and Banu Zumrah. Abu Salamah bin Abdul Asad Makhzoomi (RA) was the chief of Madinah in the absence of Rasul Allah (ﷺ). The flag of this Ghazwah was white, and the Standard-bearer was Hazrat Hamza (RA).

3.19 - Battle of Nakhleh or Battle of Abdullah bin Jahesh (RA)

Rajab 2H, January 624 AD

In this campaign, Prophet (ﷺ) appointed Hazrat Abdullah bin Jahesh (RA) as the chief of the army. Twelve participants were from Muhajireen; they had six camels, and two people traveled turn by turn. Rasul Allah (ﷺ) gave a written message and said that after two days of traveling, you can open the letter and act accordingly. After two days, they opened the message and read it; it was written to keep going until between Makkah and Taif, to stay in a place called Nakhleh. They ambush the Quraysh caravan and keep sending news.

Hazrat Abdullah bin Jahesh (RA) informed the message of Rasul Allah (ﷺ) to all companions and said I could not

compel anybody. You have the option to remain with me or to go back. They were all ready to head to the new destination. On the way, the camel that Hazrat Saad bin Abi Waqas (RA) and Atibah bin Ghazwan (RA) were travelling fled away, leaving them behind.

After travelling a long journey, Abdullah bin Jahesh (RA) reached Nakhleh. A caravan of Quraysh passed through; raisins, leather, and commercial goods were loaded. Two sons of Abdullah bin Mughirah (Usman and Nofil), Umro bin Hazmi, and Hakeem bin Kissane (a freed slave of Mughirah) were with the caravan.

Muslims discussed the attack because the first day of Rajab had started. Rajab is in those prohibited months in which Arabs cannot go to war. One opinion was that if we waited, they would enter the Haram, so before they entered the Haram area, we had to attack them.

However, one of them shot an arrow toward Umro bin Hazami and killed him. Some other companions arrested Usman and Hakeem, but Nofil managed to flee. Abdullah bin Jahesh (RA) captured all goods, and both prisoners reached Madinah. They removed Kham's "fifth portion" from the booty and distributed it among soldiers. This was the first booty, first Khums, first martyred, and first prisoners.

Rasul Allah (ﷺ) took strict action against them for going to war in a prohibited month. Disbelievers did massive propaganda against Muslims for this incident. In this instance, Allah revealed the Quranic verse:

يَسْـَٔلُوْنَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيْهِ ؕ قُلْ قِتَالٌ فِيْهِ كَبِيْرٌ ؕ سَبِيْلِ اللّٰهِ وَ كُفْرٌۢ بِهٖ وَالْمَسْجِدِ
الْحَرَامِ ۬ وَاِخْرَاجُ اَهْلِهٖ مِنْهُ اَكْبَرُ عِنْدَ اللّٰهِ ۚ وَالْفِتْنَةُ اَكْبَرُ مِنَ الْقَتْلِ ؕ وَلَا يَزَالُوْنَ يُقَاتِلُوْنَكُمْ
حَتّٰى يَرُدُّوْكُمْ عَنْ دِيْنِكُمْ اِنِ اسْتَطَاعُوْا ؕ وَمَنْ يَّرْتَدِدْ مِنْكُمْ عَنْ دِيْنِهٖ فَيَمُتْ وَهُوَ كَافِرٌ
فَاُولٰٓئِكَ حَبِطَتْ اَعْمَالُهُمْ فِي الدُّنْيَا وَالْاٰخِرَةِ ۚ وَاُولٰٓئِكَ اَصْحٰبُ النَّارِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ﴿۲۱۷﴾

(Surah Al Baqarah – 217)

They ask you about fighting in the Sacred Months (i.e., 1st, 7th, 11th, and 12th months of the Islamic calendar). Say, "Fighting therein is a great (transgression), but a greater (transgression) with Allah is to prevent humankind from following the Way of Allah, to disbelieve in Him, to prevent access to Al-Masjid-Al-Haram (at Makkah), and to drive out its inhabitants, and Al-Fitnah is worse than killing. And they will never cease fighting you until they turn you back from your religion (Islamic Monotheism) if they can. And whosoever of you turns back from his religion and dies as a disbeliever, his deeds will be lost in this life and the Hereafter, and they will be the dwellers of the Fire. They will abide therein forever." (217)

After this revelation, the Muslims get comfort against the propaganda. The Prophet (ﷺ) released the prisoner and gave the blood money to the successor of the murdered.

3.20 - Divine Command of Jihad

Sha'ban 2H, 624 AD

After the Battle of Abdullah bin Jahesh (RA) in Shaban, the 2nd H decree to war (Jihad) was commanded by Allah.

وَقَاتِلُوْا فِيْ سَبِيْلِ اللّٰهِ الَّذِيْنَ يُقَاتِلُوْنَكُمْ وَلَا تَعْتَدُوْا ۭ اِنَّ اللّٰهَ لَا يُحِبُّ الْمُعْتَدِيْنَ ﴿۱۹۰﴾ وَاقْتُلُوْهُمْ حَيْثُ ثَقِفْتُمُوْهُمْ وَاَخْرِجُوْهُمْ مِّنْ حَيْثُ اَخْرَجُوْكُمْ وَالْفِتْنَةُ اَشَدُّ مِنَ الْقَتْلِ ۚ وَلَا تُقٰتِلُوْهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتّٰى يُقٰتِلُوْكُمْ فِيْهِ ۚ فَاِنْ قٰتَلُوْكُمْ فَاقْتُلُوْهُمْ ۭ كَذٰلِكَ جَزَاۗءُ الْكٰفِرِيْنَ ﴿۱۹۱﴾ فَاِنِ انْتَهَوْا فَاِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿۱۹۲﴾ وَقٰتِلُوْهُمْ حَتّٰى لَا تَكُوْنَ فِتْنَةٌ وَّيَكُوْنَ الدِّيْنُ لِلّٰهِ ۭ فَاِنِ انْتَهَوْا فَلَا عُدْوَانَ اِلَّا عَلَي الظّٰلِمِيْنَ ﴿۱۹۳﴾

(Surah Al Baqarah: 190-193)

And fight in the Way of Allah those who fight with you, but transgress not the limits. Indeed, Allah likes not the transgressors. [This Verse is the first one revealed in connection with Jihad, but it was supplemented by another (V.9:36)]. (190) And kill them wherever you find them, and turn them out from where they have turned you out. And Al-Fitnah is worse than killing. And fight not with them at Al-Masjid-Al-Haram (the sanctuary at Makkah) unless they (first) fight you there. But if they attack you, then kill them. Such is the recompense of the disbelievers. (191) But Allah is Oft-Forgiving, Most Merciful if they cease. (192) And fight them until there is no more Fitnah (disbelief and worshipping of others along with Allah), and (all and every kind of) worship is for Allah (Alone). But if they cease, let there be no transgression except against Az-Zalimun (the polytheists and wrong-doers). (193)

A few days after these verses were revealed, the method of war was explained, its teachings were given, and some commandments were also stated.

فَإِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ حَتَّىٰ إِذَا أَثْخَنتُمُوهُمْ فَشُدُّوا الْوَثَاقَ فَإِمَّا مَنًّا بَعْدُ وَإِمَّا فِدَاءً حَتَّىٰ تَضَعَ الْحَرْبُ أَوْزَارَهَا ۚ ذَٰلِكَ وَلَوْ يَشَاءُ اللَّهُ لَانتَصَرَ مِنْهُمْ وَلَٰكِن لِّيَبْلُوَ بَعْضَكُم بِبَعْضٍ ۗ وَالَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ فَلَن يُضِلَّ أَعْمَالَهُمْ ﴿٤﴾ سَيَهْدِيهِمْ وَيُصْلِحُ بَالَهُمْ ﴿٥﴾ وَيُدْخِلُهُمُ الْجَنَّةَ عَرَّفَهَا لَهُمْ ﴿٦﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَنصُرُوا اللَّهَ يَنصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ ﴿٧﴾

(Surah Muhammad: 4-7)

So, when you meet (in the fight — Jihad in Allah's Cause), those who disbelieve smite (their) necks till when you have killed and wounded many of them, then bind a bond firmly (on them, i.e., take them as captives). After that (is the time) either for generosity (i.e., free them without ransom) or ransom (according to what benefits Islam) until the war lays down its burden. Thus, [Allah orders you to continue carrying out Jihad against the disbelievers till they embrace Islam and are saved from the punishment in the Hellfire or at least come under your protection]. Still, if it had been Allah's Will, He could have punished them (without you). But He lets you fight to test some of you with others. But those who are killed in the Way of Allah, He will never let their deeds be lost. (4) He will guide them and set their state right. (5) And admit them to Paradise, which He has made known to them (i.e., they will know their places in Paradise better than they used to know their homes in the world). (Tafsir Ibn Kathir) (6) O you who believe! If you help (in the cause of) Allah, He will help you and make your foothold firm. (7)

After that, Allah condemned those who avoid going to war.

وَيَقُوْلُ الَّذِيْنَ اٰمَنُوْا لَوْلَا نُزِّلَتْ سُوْرَةٌ ۚ فَاِذَآ اُنْزِلَتْ سُوْرَةٌ مُّحْكَمَةٌ وَّذُكِرَ فِيْهَا الْقِتَالُ ۙ رَاَيْتَ الَّذِيْنَ فِيْ قُلُوْبِهِمْ مَّرَضٌ يَّنْظُرُوْنَ اِلَيْكَ نَظَرَ الْمَغْشِيِّ عَلَيْهِ مِنَ الْمَوْتِ ۭ فَاَوْلٰى لَهُمْ ۚ ﴿٢٠﴾

(Surah Muhammad – 20)

Those who believe say: "Why is not a Surah (chapter of the Qur'an) sent down (for us)? But when a decisive Surah (explaining and ordering things) is sent down, and fighting (Jihad — holy fighting in Allah's Cause) is mentioned (i.e., ordained) therein, you will see those in whose hearts is a disease (of hypocrisy) looking at you with a look of one fainting to death. But it was better for them (hypocrites) to listen to Allah and to obey Him. (20)

In Musnad Ahmad, Hazrat Ibn Abbas and Hazrat Abu Hurairah, Hazrat Ayesha, Hazrat Abu Bakr, Zahri, Saeed bin Jubair, Mujahid, Urwah ibn al-Zubayr, Zayd bin Aslam, Qatadah, Muqatil Ibn Hayyan, and others (Allah blessed all of them) narrate that this is the first verse that was revealed for the permission of fighting.

اُذِنَ لِلَّذِيْنَ يُقٰتَلُوْنَ بِاَنَّهُمْ ظُلِمُوْا ۭ وَاِنَّ اللّٰهَ عَلٰي نَصْرِهِمْ لَقَدِيْرُۨ ﴿٣٩﴾ الَّذِيْنَ اُخْرِجُوْا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ اِلَّآ اَنْ يَّقُوْلُوْا رَبُّنَا اللّٰهُ ۭ وَلَوْلَا دَفْعُ اللّٰهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَّهُدِّمَتْ صَوَامِعُ وَبِيَعٌ وَّصَلَوٰتٌ وَّمَسٰجِدُ يُذْكَرُ فِيْهَا اسْمُ اللّٰهِ كَثِيْرًا ۭ وَلَيَنْصُرَنَّ اللّٰهُ مَنْ يَّنْصُرُهٗ ۭ اِنَّ اللّٰهَ لَقَوِيٌّ عَزِيْزٌ ﴿٤٠﴾ اَلَّذِيْنَ اِنْ مَّكَّنّٰهُمْ فِي الْاَرْضِ اَقَامُوا الصَّلٰوةَ وَاٰتَوُا الزَّكٰوةَ وَاَمَرُوْا بِالْمَعْرُوْفِ وَنَهَوْا عَنِ الْمُنْكَرِ ۭ وَلِلّٰهِ عَاقِبَةُ الْاُمُوْرِ ﴿٤١﴾

(Surah Al Hajj: 39-41)

Permission to fight (against disbelievers) is given to those (believers) who are fought against because they (believers) have been wronged, and indeed, Allah can give them victory. (39) Those who have been expelled from their homes unjustly only because they said: "Our Lord is Allah." - For had it not been that Allah checks one set of people using another, monasteries, churches, synagogues, and masjids, wherein the Name of Allah is mentioned much, would indeed have been pulled down. Verily, Allah will help those who help His (Cause). Indeed, Allah is All-Strong, All-Mighty. (40) Those (Muslim rulers) who, if We give them power in the land, (they) enjoin Iqamat-as-Salat. [i.e., to perform the five compulsory congregational Salat (prayers) (the males in masjid)], to pay the Zakat, and they enjoin Al-Maruf (i.e., Islamic Monotheism and all that Islam orders one to do), and forbid Al-Munkir (i.e., disbelief, polytheism and all that Islam has forbidden) [i.e., they make the Qur'an as the law of their country in all the spheres of life]. And with Allah rests the end of (all) matters (of creatures).

The way the verses related to the war were being revealed indicates that a great war is about to take place, and this victory will be given to the Muslims only. Considering these verses, it is clear that Allah has somehow taken the Muslims as a sign that you should expel them in the same way as these polytheists have removed you from the holy place. Then, orders are given to imprison them and crush the opponents. This indicates that the final victory will be won only by the Muslims.

3.21 - Change of direction of Qiblah

Sha'ban 2H, February, 624 AD

Qiblah: Qiblah means the direction to which one should turn. Allah is everywhere in every direction, so Allah says that the East and the West are all His, but the Qiblah is of great importance in Islam, although the face of the believer in every act of worship is only towards Allah. It is towards the essence of Allah that all directions are the same for Him. He is not in any particular direction but is present in every direction and everywhere, but Islam is the unity. It commands unity in point of view, thought, and belief. It teaches the worship and obedience of an individual and a polytheist in the presence of innumerable gods. There is also a unity of direction towards the Qiblah to unite all the intellectual and visual units. Therefore, it has been commanded for Muslims all over the world to offer prayers facing the Qiblah.

The Ka'bah was the Qiblah for all the Prophets from Hazrat Adam (AS) onwards. But for the Prophets of Israel (AS), Jerusalem was declared the Qibla. In Makkah, too, the Prophet (ﷺ) used to pray facing the Holy House (Bait Al-Maqdus), but there he kept the Ka'bah in the middle. Then, when he came to Madinah, for seventeen (17) months, he (ﷺ) continued to pray to face the Bait Al-Maqdus, but he (ﷺ) sincerely wished that the Qiblah of Allah (ﷻ) should be the same as that of Hazrat Adam (AS) and Hazrat Ibrahim (AS). The Jews used to say that Muhammad (ﷺ) used to oppose us and offer prayers facing our Qiblah until the command from Allah was revealed.

Allah said in Quran:

قَدْ نَرٰى تَقَلُّبَ وَجْهِكَ فِي السَّمَآءِ ۚ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضٰىهَا ۪ وَجْهَكَ شَطْرَ
الْمَسْجِدِ الْحَرَامِ ۭ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوْا وُجُوْهَكُمْ شَطْرَهٗ ۭ وَاِنَّ الَّذِيْنَ اُوْتُوا
الْكِتٰبَ لَيَعْلَمُوْنَ اَنَّهُ الْحَقُّ مِنْ رَّبِّهِمْ ۭ وَمَا اللّٰهُ بِغَافِلٍ عَمَّا يَعْمَلُوْنَ ﴿۱۴۴﴾

(Surah Al Baqarah – 144)

Verily! We have seen the turning of your (Muhammad's ﷺ) face towards heaven. Indeed, We shall turn you to a Qiblah (prayer direction) that shall please you, so turn your face in the direction of Al-Masjid-Al-Haram (at Makkah). And wherever you people are, turn your faces (in prayer) in that direction. Indeed, the people who were given the Scriptures (i.e., Jews and Christians) know well that (you're turning towards the direction of the Ka'bah at Makkah in prayers) is the truth from their Lord. And Allah is not unaware of what they do. (144)

It is mentioned in Al-Mawahab-e-Dunia and Sibal-e-Huda-e-Wal-Irshaad. Hazrat Umme Bashir (RA) prepared food for the Holy Prophet (ﷺ). They started Zuhr's prayers there. After reciting two rakats, Gabriel (as) indicated that he should offer prayers towards Baitullah (Ka'bah). Rasool Allah (ﷺ) turned towards the Ka'bah while praying. Wherever there were men, women came, and where there were women, men came, so everyone changed their direction in prayer. In this way, he (ﷺ) recited two rakats towards Baitul Muqaddas and two rakats towards Baitullah. Therefore, this masjid is now called Masjid-e-Qiblatain. (Zarqani)

Hypocrites made the objection and taunted that what a strange religion of Muslims they used to change their Qibla. Allah had given the hypocrites the answer.

سَيَقُوْلُ السُّفَهَآءُ مِنَ النَّاسِ مَا وَلّٰىهُمْ عَنْ قِبْلَتِهِمُ الَّتِيْ كَانُوْا عَلَيْهَا ؕ
قُلْ لِّلّٰهِ الْمَشْرِقُ وَالْمَغْرِبُ ؕ يَهْدِيْ مَنْ يَّشَآءُ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ﴿۱۴۲﴾

(Surah Al Baqarah – 142)

The fools among the people (pagans, hypocrites, and Jews) will say, "What has turned them (Muslims) from their Qiblah [prayer direction (towards Jerusalem)] to which they were used to face in prayer." Say, (O Muhammad ﷺ) "To Allah belong both, east and the west. He guides whom He wills to a Straight Way." (142)

Another saying of Allah:

لَيْسَ الْبِرَّ اَنْ تُوَلُّوْا وُجُوْهَكُمْ قِبَلَ الْمَشْرِقِ وَ الْمَغْرِبِ وَلٰكِنَّ الْبِرَّ مَنْ اٰمَنَ بِاللّٰهِ
وَالْيَوْمِ الْاٰخِرِ وَالْمَلٰٓئِكَةِ وَالْكِتٰبِ وَالنَّبِيّٖنَ ۚ وَاٰتَى الْمَالَ عَلٰى حُبِّهٖ ذَوِي الْقُرْبٰى
وَالْيَتٰمٰى وَالْمَسٰكِيْنَ وَابْنَ السَّبِيْلِ ۙ وَالسَّآئِلِيْنَ وَفِي الرِّقَابِ ۚ وَاَقَامَ الصَّلٰوةَ وَاٰتَى
الزَّكٰوةَ ۚ وَالْمُوْفُوْنَ بِعَهْدِهِمْ اِذَا عٰهَدُوْا ۚ وَالصّٰبِرِيْنَ فِي الْبَاْسَآءِ وَالضَّرَّآءِ وَحِيْنَ
الْبَاْسِ ؕ اُولٰٓئِكَ الَّذِيْنَ صَدَقُوْا ؕ وَاُولٰٓئِكَ هُمُ الْمُتَّقُوْنَ ﴿۱۷۷﴾

(Surah Al Baqarah – 177)

It is not Al-Birr (holiness, righteousness, and every act of obedience to Allah, etc.) that you turn your faces towards east and/or west (in prayers). Still, Al-Birr is (the quality of) the one who believes in Allah, the Last Day, the Angels, the Book, and the Prophets and

gives his wealth, despite the love for it, to the kinsfolk, to the orphans, and Al-Masakeen (the poor), and the wayfarer, and to those who ask, and to set enslaved people free, performs As-Salat (Iqamat-as-Salat), and gives the Zakat, and who fulfill their covenant when they make it, and who are patient in extreme poverty and ailment (disease) and at the time of fighting (during the battles). Such are the people of the truth, and they are Al-Muttaqun.

3.22 - Platform for Ashab-e-Suffah

Sha'ban 2H, February, 624 AD

In the Arabic dictionary, "Suffah" means a shady tree. When the commandment of the direction of Qibla was revealed in Masjid-e-Nabvi, Qibla came towards the wall of Bait-Ullah. A place with the old Qibla leaves for those companions of the Prophet who dedicated their lives to worship Allah and love Rasul Allah (ﷺ). Those were homeless people. This place is renowned as Suffah, and those people are famous as "Ashab-e-Suffah."

These people were present in honour of Rasul Allah (ﷺ) day and night. They do no business, labour, or agriculture. They do not have a family. Every time, their goal was to listen to Rasul Allah (ﷺ). They do not want to leave anything to hear what Rasul Allah (ﷺ) says. They have nothing to eat. Sometimes, for two days, they had nothing to eat. When Rasul Allah (ﷺ) comes for prayer, they join him. Sometimes, they fall due to hunger, and people think they are mad.

Hazrat Abu Hurairah (RA) said, "I saw about 70 people have only one sheet each, a cloth around the waist, passing

between the legs, or a blanket tied at the neck." These blankets were too short to cover half of the calves of the legs. Most of the time, they used to hold it by hand, scared to become nude. (Bukhari)

Hazrat Mohammad bin Syreen (a) states that in the evening, the Prophet (ﷺ) distributes them to companions to feed them. Some take two, three, and so on. Hazrat Saad bin Ibadah (RA) was very generous and wealthy, and he fed about 80 men. After they finished eating, they slept in the Masjid at night. (Fateh Al-Bari)

3.23. Obligation of Fasting in Ramadan

Sha'ban 2H, February, 624 AD

The incident of the change in Qiblah occurred after the Brotherhood between the Muhajireen and the Ansar. After that, the commandment of fasting came.

Hazrat Muaz bin Jabal (RA) narrated that when the Messenger of Allah (ﷺ) migrated to Madinah, he used to fast every month for three days and "Yum-e-Ashura. Then Allah revealed the order of fasting.

Allah say in Quran,

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِيْنَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ
تَتَّقُوْنَ ﴿۱۸۳﴾ اَيَّامًا مَّعْدُوْدٰتٍ ؕ فَمَنْ كَانَ مِنْكُمْ مَّرِيْضًا اَوْ عَلٰى سَفَرٍ فَعِدَّةٌ مِّنْ

أَيَّامٍ أُخَرَ ۗ وَعَلَى الَّذِيْنَ يُطِيْقُوْنَهٗ فِدْيَةٌ طَعَامُ مِسْكِيْنٍ ۗ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَّهٗ ۗ وَاَنْ تَصُوْمُوْا خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ ﴿١٨٤﴾

(Surah Al Baqarah: 183-184)

O you who believe! Observing As-Saum (the fasting) is prescribed for you as prescribed for those before you, that you may become Al-Muttaqun (the pious). (183) [Observing Saum (fasts)] for a fixed number of days, but if any of you is ill or on a journey, the same number (should be made up) from other days. And as for those who can fast with difficulty (e.g., an older man), they have (a choice between fasting and) feeding a Miskin (poor person) (every day). But whoever does good of his own accord is better for him. And that you fast is better for you if only you know. (184)

Then revealed this Ayat,

شَهْرُ رَمَضَانَ الَّذِيْٓ اُنْزِلَ فِيْهِ الْقُرْاٰنُ هُدًى لِّلنَّاسِ وَبَيِّنٰتٍ مِّنَ الْهُدٰى وَالْفُرْقَانِ ۚ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ۗ وَمَنْ كَانَ مَرِيْضًا اَوْ عَلٰى سَفَرٍ فَعِدَّةٌ مِّنْ اَيَّامٍ اُخَرَ ۗ يُرِيْدُ اللّٰهُ بِكُمُ الْيُسْرَ وَلَا يُرِيْدُ بِكُمُ الْعُسْرَ ۖ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللّٰهَ عَلٰى مَا هَدٰىكُمْ وَلَعَلَّكُمْ تَشْكُرُوْنَ ﴿١٨٥﴾

(Surah Al Baqarah – 185)

The month of Ramadan, in which the Qur'an was revealed, is a guidance for humankind and clear proof of the guidance and the criterion (between right and wrong). So, whoever of you sights (the crescent on the first night of) the month (of Ramadan, i.e., is present at his home) must observe Saum (fasts) that month, and whoever is ill or on a journey, the same number [of days which one did not watch Saum (fasts) must be made up] from other days. Allah intends for you to be at ease and does not want to make things

difficult. (He wants you) must complete the same number (of days), and that you must magnify Allah [i.e., to say Takbir (Allahu-Akbar; Allah is the Greatest) for having guided you so that you may be grateful to Him. (185)

Hazrat Abu Hurairah (RA) narrated that Rasul Allah (ﷺ) said fasting is a shield, so do not say anything wrong and nonsense. If anyone is fighting or abusing you, say I am fasting, I will not fight. By Allah! Whom has my life in his hand, the smell coming out from the mouth of a fasting person is better than musk in the sight of Allah because he leaves desired things for the sake of Allah. (Bukhari)

In the dictionary, the meaning of the "Soum or Siyam" is to hold, in the sense of Shari'ah, to restrain you from Fajr to Sunset from eating and drinking, having sex, denial of fasting, cast off from Islam. During fasting, the safety of the eyes from evil is essential. Furious and babbler are prohibited. (Mazahir ul-Haq)

3.24 - Obligation of Sadaqah-tul-Fitr and Eid prayer

Ramadan 2H, 624 AD

In Ramadan, two days before Eid-ul-Fitr commandment of "Sadaqah-tul-Fitr and Salat-tul-Eid" was revealed. (Zarqani)

قَدْ اَفْلَحَ مَنْ تَزَكّٰى ﴿١٤﴾ وَذَكَرَ اسْمَ رَبِّهٖ فَصَلّٰى ﴿١٥﴾

(Surah Al Aala: 14-15)

Indeed, whosoever purifies himself (by avoiding polytheism and accepting Islamic Monotheism) shall achieve success (14), and

remember (glorifies) the Name of his Lord (worships none but Allah), and pray (five compulsory prayers and Nawafil — additional prayers). (15)

Omar bin Abdul Aziz (ra) and Abu Aalia (ra), doing the commentary on this verse, say Prosper was a man of prayer who paid Zakat al-Fitr and Eid. (Ahkam-ul-Quran)

Imam Shafi (ra) and Imam Ahmad (ra) said that Sadaqah-tul-Fitr is "Fardh" Mandatory. Imam Malik (ra) said it is "Sunnat." Imam Abu Hanifah (ra) said it is "Wajib" and must be paid before the Eid prayer. (Mazahir ul-Haq)

Regarding the amount, Hazrat Abu Saeed Khudri (RA) said they had given an SAA of barley, grapes, or dried dates for Sadaqah-tul-Fitr. (Bukhari and Muslim)

1 SAA = 1 ¾ Kilogram

(In different areas, the quantity was different)

3.25 - Obligation of Zakat

Ramadan 2H, 624 AD

There are different narrations regarding Zakat, but it is confirmed that the order of Sadaqah-tul-Fitr came before Zakat. So, the order of Zakat was revealed after the order of fasting.
(Fateh Al-Bari)

In the dictionary, " Zakat " means purity, abundance, and blessing. The meaning of Shari'ah is to pay a certain amount to the described poor from their wealth.
(Mazahir ul-Haq)

People who collect wealth without paying Zakat, the Prophet (ﷺ) said, as per the narration of Hazrat Abu Hurairah (RA), that on the Day of Resurrection, it will be in the shape of a bald snake owner running from him, and he will be chasing him, and when found him chew his fingers hardly.

(Musnad-Ahmad)

3.26 - Obligation of Salat-ul-Adha (Eid prayer) and sacrifice.

2H, 624 AD

In the same year, the order of sacrifice and the Eid prayer was revealed. Allah said in the Quran.

فَصَلِّ لِرَبِّكَ وَانْحَرْ ﴿٢﴾

Therefore, turn in prayer to your Lord and sacrifice (to Him only)

(Surah Al Kausar – 2)

In this verse, Imam Hasan Basri (ra) said the meaning of the decree of Salat-ul-Adha (Eid prayer) and sacrifice.

3.27 – Obligation to Send Peace (Durood) on Prophet Muhammad (ﷺ)

2H, 624 AD

Allah revealed the verse for sending Durood to the Prophet (ﷺ).

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ ۚ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴿٥٦﴾

(Surah Al Ahzab – 56)

Allah sends His Salat (Graces, Honours, Blessings, Mercy) on the Prophet (Muhammad ﷺ) and also His angels (ask Allah to bless and forgive him). O you who believe! Send your Salat on (ask Allah to bless) him (Muhammad ﷺ), and (you should) greet (salute) him with the Islamic way of greeting (salutation, i.e., Assalam 'Alikum).

The primary purpose of this order is to invite the Muslims to send peace to the Prophet (ﷺ). But the interpretation and the way were unsure that the Almighty Allah adopts it, the angels sending peace to the Prophet (ﷺ), so Muslims, you too get the opportunity to send the Durood and peace to the holy Prophet (ﷺ). Allah wants to explain to the Muslims the importance and value of sending Durood. Allah Himself and his angels are doing this great job, so why are you not participating in it? Muslims should be grateful to the Rasul Allah (ﷺ) for his benevolence.

(Anwar-ul-Bayan)

The view of Imam Abu Hanifa (ra) and Imam Malik (ra) is that every believer must recite Darood Sharif at least once in their whole life.

It has also adopted the Tahavi. Imam Ahmad (ra) and Imam Shafi (ra) in prayer blessings after "At-Tahiyaat" made obligatory. It is the consensus of the Ummah that the name of the Prophet (ﷺ) Durood Sharif is compulsory.

(Tafsir Mazhari)

3.28 - Ghazwah-e-Badr (War of Badr)

Ramadan 2H, 624 AD

3.28.1 - Causes of the War

The caravan of Qurush that went to Syria was a narrow escape from Muslims in Ghazwah-e-Al Asherah; now, it was returning to Makkah after doing business in Syria. The same caravan was returning from Syria and was about to return to Makkah. The Messenger of Allah (ﷺ) sent Hazrat Talha bin Ubaidullah (RA) and Hazrat Saeed bin Zaid (RA) to the north to find out its condition. These two companions (who are among the ten evangelists, "Ashra-Mubashera") visited the place "Khudaa" and stayed there. When Abu Sufyan passed by with the caravan, they hurried back to Madinah and informed the Messenger of Allah (ﷺ). The people of Makkah had a large fortune in this caravan: one thousand camels on which at least fifty thousand dinars (two hundred sixty-two kilograms of gold) were loaded. There were only forty men to protect them.

This was an excellent opportunity for the people of Madinah, while deprivation of this vast wealth was a great military, political, and economic defeat for the people of Makkah. The Prophet (ﷺ) announces to Madinah that enormous wealth is coming towards your booty from Allah. This action shows Muslims' power over the Makkahian and replies to the act of Kurz bin Jabir. To warn the Makkahian that Madinah's hostility is harmful to their business. The second reason is that the profit from the merchandise of this caravan would be used against the Muslims.

The Messenger of Allah (ﷺ) did not send the group this time with the intention of war, so no preventive measures were taken. Makkahian people changed the route and drove the caravan away from the other side. They immediately sent a paid messenger named Dumdum bin Umro Ghaffari to Makkah to inform them of the Muslims' anxious activities. Messenger entered the Makkah in their traditional manner when they feel danger; he tears off the nestles of the camel, turns over the camel's saddle, tears off his shirt, and stands on the camel crying, O people of Quraysh! Caravan ……. Caravan! …….

(Hazrat) Muhammad (ﷺ) is going to attack and rob your merchandise on the caravan. I do not think you can get your goods. Help! ……. Help! ……..

As soon as this news reached Abu Jahl, he left Makkah with an army of about one thousand men, including seven hundred camels and three hundred horses. The whole army was armed and equipped on all sides. All the soldiers were wearing armor. Women singers and reciters accompanied them. Abbas ibn Abd al-Muttalib, Utbah ibn Rabi'ah, Umaiyah ibn Khalaf, Nadr ibn Harith, Abu Jahl, Umar ibn Hisham, and thirteen people were to feed the caravan. On the other side, Abu Sufyan's caravan reached Makkah safely. A group of Muslims only went to scare them, and they returned to Madinah. Abu Sufyan told Abu Jahl that the caravan had safely reached Makkah. Now come back. But Abu Jahl was very proud of his army and refused to let them return without a fight.

Hakim ibn Hazm and Utbah ibn Rabiya agreed to return. Abu Jahl did not go out with this army only to protect the caravan, but one of his men, Amr bin Hazrami, was killed by the Muslims

in Wadi Nakhla. Then Abu Jahl was very angry because of how Dhamdham bin Amr had described the caravan's condition, so he did not allow the army to return. The Prophet (ﷺ) came to know about the progress of the Quraysh army and also that it included Abu Jahl, Utbah, Shaybah, Waleed, Hanzala, Ubaida, Asi, Haras, Ta'imah, and Zama. Aqeel, Abul Jantri, Masood, Baniya, Naba, Nofil, Saib, Rafah, and many other great leaders of Quraysh are present in this army.

3.28.2 - The Prophet's (ﷺ) consultation with the companions (RA)

Ramadan 2H, 624 AD

When Rasool Allah (ﷺ) heard the news of the arrival of Abu Jahl's army, he convened a meeting and said to the Companions: What do you think about competing with them? First Hazrat Abu Bakr Sadiq (RA) then Hazrat Umar Farooq (RA) then Hazrat Muqdad (RA) after him. And he said, we are not like the children of Israel who said to Moses (AS).

قَالُوْا يٰمُوْسٰٓى اِنَّا لَنْ نَّدْخُلَهَآ اَبَدًا مَّا دَامُوْا فِيْهَا فَاذْهَبْ اَنْتَ وَرَبُّكَ فَقَاتِلَآ

اِنَّا هٰهُنَا قَاعِدُوْنَ ﴿٢٤﴾

(Surah Al Maida – 24)

They said: "O Musa (Moses)! We shall never enter it as long as they are there. So go you and your Lord, and fight the two of you. We are sitting right here."

Then he (ﷺ) said: O People! What do you think about fighting these infidels? The purpose of these two mandates was to make the opinion of the Ansar known because these three persons were from the Muhajireen. The pledge of allegiance to the Ansar was that they would fight in Madinah when foreigners attacked it. It was not a promise to leave Madinah and fight anyone. The Ansar of Madinah immediately understood this, and Hazrat Saad bin Mu'adh (RA) stood among them. He said that your attitude is probably towards us. He (ﷺ) said: Yes. Hazrat Saad (RA) said: We believe in you (ﷺ) and we believe that you are the Messenger of Allah. How is it possible that the Messenger of Allah (ﷺ) confronts the infidels, and we stay in our homes? If you (ﷺ) order us to go to sea, we will obey your command without any hesitation.

3.28.3 - Islamic Militia Status

Ramadan 2H, 624 AD

When the Prophet (ﷺ) was satisfied that all the Sahabah were ready for battle, he gathered the people of the army, and the total number was three hundred and thirteen (313). Eighty-two (82) Muhajirs were Sixty-one (61) from the Aws tribe, and one hundred and seventy (170) were from the Khazraj. This army was not preparing for war or fully ready for battle. There were only two horses in the whole army. One was with Hazrat Zubair bin Awam (RA), and the other was Hazrat Muqdad bin Aswad Kundi (RA). There was a camel that came in the share of Rasulullah (ﷺ), Hazrat Ali (RA), and Hazrat

Murshid bin Abi Murshid Ghanwa (RA). On which all three rode repeatedly.

Madinah's administration and the leadership of the prayers were first entrusted to Hazrat Ibn Maktoum (RA). Still, when Rasul Allah (ﷺ) reached "Roha," he sent back Abu Lubabah bin Mandhar (RA) as administrator of Madinah. The army distribution was established by a group of Muhajireen and one group of Ansar. The flag of Muhajireen was in the hand of Hazrat Ali bin Abi Talib (RA), and the flag of Ansar was in the hand of Hazrat Saad bin Muaz (RA). The main flag of the war was held by Hazrat Musaab bin Umair (RA), and its colour was white. The right-wing chief was Hazrat Zubair bin Awam (RA), and the chief of the left wing was Hazrat Miqdad bin Aswad (RA). Only these two companions have the horse. The head of the back force was Hazrat Qais bin Abi Sawsaa (RA), and the commander in chief was Rasul Allah (ﷺ).

3.28.4 - Names OF Participants in Ghazwah Badr

Ramadan 2H, 624 AD

Imams of Ahadith and biographers have given importance to the names of the participants of the Battle of Badr. Imam Bukhari (ra) mentioned forty-four names with complete authentication.

Alama Dawani (ra) said we heard from the scholars that the names of the participants in the Battle of Badr were mentioned to refer to the acceptance of Duaa; they had the experience. (Zarqani)

Names of Muhajireen Companions (RA)

1) Prophet Muhammad (ﷺ)
2) Abu Bakr Siddique (RA)
3) Abu Hafs Umar Faruq (RA)
4) Abu Abdullah Uthman ibn Affan (RA)
5) Hamza bin Abdul Muttalib (RA)
6) Zaid bin Haritha (RA)
7) Ansa Ethiopian (Freed-slave of Messenger of Rasul Allah ﷺ)
8) Abu Kabsah Persian (Freed-slave of Messenger of Rasul Allah ﷺ)
9) Abu Mursad Kanaz bin Hassen (RA)
10) Mursad bin Abu Mursad RA (Son of Kanaz)
11) Ubaidah bin Harith (RA)
12) Tufail bin Harith (RA)
13) Husayn ibn Harith (RA)
14) Mistah Awf bin Harith (RA)
15) Abu Hudhayfah bin Utbah bin Rabiyah (RA)
16) Salim (Freed-slave Abu Hudhayfah) (RA)
17) Sabih (Freed-slave Abul Aas Umaiyah) (RA)
18) Abdullah ibn Jahesh (RA)
19) Akkashah bin Muhsin (RA)
20) Shuja ibn Wahab (RA)
21) Uqbah bin Wahab (RA)
22) Yazid bin Raqeesh (RA)
23) Abu Sinan bin Muhsin (RA) (Brother of Akkashah)
24) Sinan bin Abu Sinan (RA) (nephew of Akkashah)
25) Muharer bin Fuzlah (RA)
26) Rabiah ibn Uktam (RA)
27) Sqqaf bin Amru (RA)
28) Malik bin Amru (RA)
29) Madlaj bin Amru (RA)
30) Suwayd bin Makhshi (RA)
31) Utbah bin GHazwan (RA)

32) Janab (Freed-slave of Utbah bin Ghazwan) (RA)
33) Zubair bin Awam (RA)
34) Hatib ibn Abi beltah (RA)
35) Saas Kalbi (Freed-slave of Hatib ibn Abi Belta) (RA)
36) Musab bin Omair (RA)
37) Suybat bin Saad (RA)
38) Abdul Rahman bin Awf (RA)
39) Sa'ad bin Abi Waqas (RA)
40) Omair bin Abi Waqas (RA) (Saad's brother)
41) Miqdar bin Amru (RA)
42) Abdullah Ibn Mas'ud (RA)
43) Mas'ud bin Rabiah (RA)
44) Zual-Shimalyn bin Abd Umru (RA)
45) Khabbab bin art (RA)
46) Bilal bin Rabah (RA) (Freed-slave of Abu Bakr RA)
47) Amer bin Fahyrah (RA)
48) Suhaib bin Sinan (RA)
49) Talha bin Obaidullah (RA)
50) Abu Salamah ibn Abd al-Assad (RA)
51) Shamas bin Usman (RA)
1. (52 Arqam ibn Abi al-alarqm (RA)
52) Ammar bin Yasir (RA)
53) Matab bin Awf (RA)
54) Zaid ibn Al-Khattab (RA) (brother of Umar Faruq RA)
55) Muhja (RA) (Freed-slave of Umar Farooq RA)
56) Amru bin Suraqah (RA)
57) Abdullah ibn Suraqah (RA)
58) Waqid ibn Abdullah (RA)
59) Khuli bin Abi Khuli (RA)
60) Malik bin Abi Khuli (RA)
61) Amir bin Rabia (RA)
62) Amir ibn Bakeer (RA)
63) Aqil ibn Bakeer (RA)

64) Khaled Ibn Bakeer (RA)
65) Ayas (RA)
66) Saeed bin Zaid bin Amru bin Nawfal (RA)
67) Uthman ibn Mazuon Jamhy (RA)
68) Sayb bin Othman bin Mazuon (RA)
69) Qadamah bin Mazuon (RA)
70) Abdullah ibn Mazuon (RA)
71) Muammar bin Harith (RA)
72) Khanys bin Khadafah (RA)
73) Ibn Sabra bin Abu Rahm (RA)
74) Abdullah ibn Makhramah (RA)
75) Abdul Badin Suhail bin Amru (RA)
76) Umair bin Awf (RA) (Freed-slave of Sohail bin Amru RA)
77) Saad Ibn Khola (RA)
78) Abu Ubaidah Amir bin Jarrah (RA)
79) Amru ibn Harith (RA)
80) Suhail bin Wahab (RA)
81) Safwan ibn Wahab (RA)
82) Amru ibn Abi Sarah (RA)
83) Wahab bin Saad (RA)
84) Hatib ibn Amru (RA)
85) Ayadh bin Abi Zuhair (RA)

Names of Ansari Companions (RA)

1) Saad bin Muaz (RA)
2) Umru bin Muaz (RA) (Saad's brother)
3) Harith bin Aws bin Muaz (RA)
4) Harith ibn Anas (RA)
5) Saad bin Zayed (RA)
6) Salmah bin Salama bin Daqash (RA)
7) Abbad bin Bashir bin Daqash (RA)

8) Salamah ibn Thabit bin Daqash (RA)
9) Rafey bin Yazid (RA)
10) Harith bin Khazmah (RA)
11) Mohammad bin Muslima (RA)
12) Salamah ibn Aslam (RA)
13) Abul-Haytham bin Altayhan (RA)
14) Obaid bin Altayham (RA)
15) Abdulah ibn Sahel (RA)
16) Qatada ibn Numan (RA)
17) Ubayd ibn Aws (RA)
18) Nasr bin Harith (RA)
19) Mutab bin Obaid (RA)
20) Abdullah bin Tariq (RA)
21) Mas'ud bin Saad (RA)
22) Abu Abas bin Jubair (RA)
23) Abu Burda Hani bin Naiyah (RA)
24) Asim bin Thabit (RA)
25) Mutab bin Qasheer (RA)
26) Amru bin Mabud (RA)
27) Sahel ibn Hanif (RA)
28) Mubassir bin Abdul Mundhir (RA)
29) Rifā'ah bin Abdul Mundhir (RA)
30) Saad bin Obaid bin Numan (RA)
31) Auwyem bin Sa'ada (RA)
32) Rafey bin Abdal-Harith (RA)
33) Abed bin Abu Obaid (RA)
34) Tha'labah ibn Hatib (RA)
35) Abu Lubabah bin Abdul Mundhir (RA)
36) Harith ibn Hatib (RA)
37) Hatib ibn Amru (RA)
38) Asim bin Eddy (RA)
39) Anis bin Qatada (RA)
40) Muan ibn Eddy (RA)

41) Thabit bin Aqram (RA)
42) Abdullah ibn Salamah (RA)
43) Zayd bin Aslam (RA)
44) Rabi bin Rafey (RA)
45) Abdullah ibn Jubair (RA)
46) Asim ibn Qais (RA)
47) Abu Zayah ibn Thabit (RA)
48) Aba Hantah ibn Thabit (RA)
49) Salim bin Umair (RA)
50) Harith ibn Nu'man (RA)
51) Kuat ibn Jubair bin Nu'man (RA)
52) Mundhir Mohammad (RA)
53) Abu Aqil ibn Abdullah (RA)
54) Saad bin Khaysmah (RA)
55) Mundhir bin Qadamah (RA)
56) Malik bin Qadamah (RA)
57) Harith bin Arfajah (RA)
58) Tamim (RA) (Freed-slave of Saad bin Khaysmah RA)
59) Jabir bin Atik (RA)
60) Malik bin Namilah (RA)
61) Naaman bin Asr (RA)
62) Kharjah bin Zayed (RA)
63) Saad ibn Rabie (RA)
64) Abdullah ibn Rawahah (RA)
65) Bashir bin Saad (RA)
66) Simaak bin Saad (RA)
67) Khalad bin Suwayd (RA)
68) Sabya bin Qais (RA)
69) Abbad bin Qais (RA)
70) Abdullah Ibn Abas (RA)
71) Yazid ibn Harith (RA)
72) Khubayb bin Assaf (RA)
73) Abdullah bin Zaid bin Tha'labah (RA)

74) Harys bin Zaid bin Tha'labah (RA)
75) Sufyan ibn Basheer (RA)
76) Tamim bin ya'ar (RA)
77) Abdullah bin Umair (RA)
78) Zaid bin Al-mazyan (RA)
79) Abdullah Ibn Arnatha (RA)
80) Abdullah ibn Rabie (RA)
81) Abdullah ibn Abdullah ibn Ubai (RA)
82) Aws bin Khuli (RA)
83) Zaid bin Udyah (RA)
84) Uqbah bin Wahab (RA)
85) Rifā'ah bin Amru (RA)
86) Amir ibn Salamah (RA)
87) Mabud bin Abbad (RA)
88) Amer bin Albakeer (RA)
89) Nawfal ibn Abdullah (RA)
90) Ubadah bin Samit (RA)
91) Aws bin Samit (RA)
92) Noman bin Malik (RA)
93) Sabit bin Hazal (RA)
94) Malik bin Wehsham (RA)
95) Rabie 'bin Ayas (RA)
96) Amr ibn Ayas (RA)
97) Warqah bin Ayas (RA)
98) Majdah bin Ziyad (RA)
99) Abbad bin Khashkash (RA)
100) Nahab bin Tha'laba (RA)
101) Abdullah bin Tha'labah (RA)
102) Utbah bin Rbiyah (RA)
103) Abu Dajanah Simaak bin Kharshah (RA)
104) Mundhir bin Umar (RA)
105) Aba Usaid Malik bin Rabiyah (RA)
106) Malik bin Mas'ud (RA)

107) Abdur Rab bin Haq (RA)
108) Kaab bin Jamaz (RA)
109) Zumrah bin Umar (RA)
110) Ziad bin Umar (RA)
111) Basbas bin Umar (RA)
112) Abdullah Ibn Amir (RA)
113) Qarrash bin Simmah (RA)
114) Hubab bin Mundhir (RA)
115) Omair bin Hammam (RA)
116) Tamim (RA) (Freed-slave of Kharash RA)
117) Abdullah ibn Amru ibn Haram (RA)
118) Muaz ibn Amru ibn Jumuah (RA)
119) Mauz ibn 'Amru ibn Jumuah (RA)
120) Khalad ibn 'Amru ibn Jumuah (RA)
121) Aqabah bin Amir (RA)
122) Habib bin Aswad (RA)
123) Thabit bin Tha'laba (RA)
124) Omair bin Harith (RA)
125) Bashar bin Bara (RA)
126) Tufail bin Malik (RA)
127) Tufail bin Nu'man (RA)
128) Sinan bin Saify (RA)
129) Abdullah bin Jad bin Qais (RA)
130) Utbah ibn Abdullah (RA)
131) Jabbar bin Sakhar (RA)
132) Kharjah bin Humayr (RA)
133) Abdullah Ibn Humayr (RA)
134) Yazid Al-Mundhir (RA)
135) Muaqil Ibn Mundhir (RA)
136) Abdullah Ibn Numan (RA)
137) Dahhak bin Haritha (RA)
138) Saad bin Zareeq (RA)
139) Muad bin Qais (RA)

140) Abdullah bin Qais (RA)
141) Abdullah Ibn Manaf (RA)
142) Jabir ibn Abdullah ibn al-Rabab (RA)
143) Kaleed bin Qais (RA)
144) Nu'man bin Sinan (RA)
145) Abu Mundhir Yazid ibn Amir (RA)
146) Salim bin Amru (RA)
147) Qutbah bin Amir (RA)
148) Anzah (RA) (Freed-slave of Salim ibn Amru RA)
149) Ayes bin Amir (RA)
150) Tha'laba bin Ghanmah (RA)
151) Abual Yassr Kaab bin Amru (RA)
152) Sahl bin Qais (RA)
153) Amru bin Talq (RA)
154) Muaz bin Jabal (RA)
155) Qais bin Muhsin (RA)
156) Harris bin Qais (RA)
157) Jabir bin Ayas (RA)
158) Saad bin Othman (RA)
159) Aqabah bin Othman (RA)
160) Dhakwan bin Abdul Qais (RA)
161) Mas'ud bin Khaldah (RA)
162) Abbad bin Qais (RA)
163) Asad ibn Yazid (RA)
164) Khakah ibn Basheer (RA)
165) Muaz bin Ma'as (RA)
166) Aayz bin Ma'as (RA)
167) Masud bin Saad (RA)
168) Rifā'ah bin Rafey (RA)
169) Khallad bin Rafey (RA)
170) Obaid bin Zayed (RA)
171) Ziyad bin Lubaid (RA)
172) Fardah bin Amru (RA)

173) Khalid bin Qais (RA)
174) Jablah bin Tha'laba (RA)
175) Atia bin Nuwaira (RA)
176) Khaliqah ibn Eddy (RA)
177) Ammara Khurram (RA)
178) Suraqah bin Ka'ab (RA)
179) Haritha ibn al-Nu'man (RA)
180) Salim Bin Qais (RA)
181) Suhail bin Qais (RA)
182) Eddy bin Aaghbar (RA)
183) Mas'ud ibn Aws (RA)
184) Abu Khazima ibn Aws (RA)
185) Rafi 'bin Harith (RA)
186) Auf bin Harith (RA)
187) Mauz bin Harith (RA)
188) Muaz bin Harith (RA)
189) Nu'man bin Umar (RA)
190) Amir bin Mukhled (RA)
191) Abdullah bin Qais (RA)
192) Asymah Ashjai (RA)
193) Udyqah bin Amru (RA)
194) Abu Hamra (RA) (Freed-slave of Harith bin Afra RA)
195) Tha'labah ibn Amru (RA)
196) Suhail bin Atik (RA)
197) Harris bin Simmah (RA)
198) Ubi bin Ka'b (RA)
199) Anas Ibn Muaz (RA)
200) Aws bin Thabit (RA)
201) Abu Sheikh Ubi bin Thabit (RA)
202) Abu Talha Zayed bin al-Sarashel (RA)
203) Haritha ibn Suraqah (RA)
204) Amru ibn Tha'labah (RA)
205) Salyt bin Qais (RA)

206) Abu Salyt bin Amru (RA)
207) Thabit bin Khansaa (RA)
208) Amir ibn Umayya (RA)
209) Muharaz bin Amir (RA)
210) Sawad bin Ghanyah (RA)
211) Abu Zaid Qais bin Sakn (RA)
212) Abu Alawar bin Harith (RA)
213) Salim bin Malhan (RA)
214) Haram bin Malhan (RA)
215) Qais bin Abi Sasah (RA)
216) Abdullah ibn Ka'b (RA)
217) Saymah Asadi (RA)
218) Abu Daud Omair bin Amir (RA)
219) Suraqah bin Amru (RA)
220) Qais bon Mukhlah (RA)
221) Nu'man bin Umru (RA)
222) Hamak bin Abd Amru (RA)
223) Salim bin Harith (RA)
224) Jabir bin Khalid (RA)
225) Saad bin Suhail (RA)
226) Ka'ab bin Zaid (RA)
227) Bajyr bin Abi Bajyr (RA)
228) Utbah bin Malik (RA)
229) Melilla bin Dubrah (RA)
230) Asmah bin Husain (RA)
231) Bilal bin Muallah (RA)

(Seerat-e-Mustafa ﷺ)

Names of the angels (AS) Participants in Badr

In the Battle of Badr, the angels from the heavens participated in jihad, as proven by the Quran and Hadith. But the narrations which I know to be angels are as follows.

1) Gabriel (AS) 2) Michael (AS) 3) Israfil (AS)

(Bayhaqi)

3.28.5 - Departure of the Islamic Militia against the Disbelievers of Makkah

Ramadan 2H, 624 AD

Rasul Allah (ﷺ) took his force from Madinah towards the battlefield, but that force did not have enough weapons and equipment, nor enough rides to travel. They travelled regularly to Makkah until they reached the place "Bar-e-Roha." Then, he went forward the way of Makkah on his left side and reached "Nazia" beside the Nazia, crossed the valley, and reached the "Safraa crack." Rasool Allah (ﷺ) sent two men from Tribe Jehniah, Labies bin Umar (RA) and Eddy bin Abi Zaghbaa (RA), to Badr to enquire about the circumstances. Then Rasul Allah (ﷺ) moved forward towards Zafraan on the way to turning in between the hills. Asafar stayed on Deat, then moved through the hill of Hannan on his right side and encamped near the Badr.

3.28.6 - The choice of location for the Battle

Ramadan 2H, 624 AD

The Messenger of Allah (ﷺ) led an army so that he could reach the spring of Badr before the leader of Quresh. Let them go and not be dominated by the polytheists. On this occasion, Hazrat Khabab (RA) said: O Messenger of Allah (ﷺ)! Is it because of the command of Allah (ﷻ) that we have no place to go back and forth, or have you (ﷺ) chosen this place as a war strategy? Hazrat Mohammed (ﷺ) said! This is just a tactic of war. Then he said that this place was not suitable for us. We should camp in the spring, which is closest to Quraysh. Then we will have water, and the rest of the springs will close. We will make a pool in our springs and fill it with water. After that, we will fight the Quraysh, and we will continue to drink water, and they will not get water. The Messenger of Allah (ﷺ) said: you are right. Then he (ﷺ) got up and camped at the fountain near the enemy till night.

Then Sahaba Karam (RA) made a pool and closed all the other springs. After the Companions had fallen asleep at the fountain, Hazrat Said ibn Mu'adh (RA) suggested that we Muslims should create a place of central leadership for you (ﷺ). So, if Allah wants us to be defeated rather than victorious, or if we have to survive a tumultuous situation, then we are already ready. Build a roof for him (ﷺ) in which he (ﷺ) will stay. If Allah has given us honour and victory over the enemy, then what we like has happened. If the second things happen, we will go to those left behind. Behind you (O Allah's Apostle), O Prophet of Allah, there are such people that we are no more in their love than they are. If they had guessed that you (ﷺ) were entangled in battle, they would

never have stayed behind. May Allah protect you (ﷺ) through them. They will be well-wishers of you (ﷺ) and will wage jihad with you (ﷺ).

The Prophet (ﷺ) praised him and said good wishes to him. During the battle, the Muslims built a canopy on a high mound in the northeast, from where the battlefield was visible. Then, under the command of Hazrat Saad bin Mu'adh (RA), a detachment of Ansari youth was appointed to guard this center of the Prophet's (ﷺ) leadership.

3.28.7 - The revelation of the mercy of God

Ramadan 2H, 624 AD

Allah Almighty rained down heavy rain that night, which became an obstacle in the way of the Mushrekeen because they were in a low-lying area. It rained down on the Muslims as a shower, and Allah cleansed them. That is to say, the devil's filth was removed, and the ground became flat. Due to the water, the sand became stiff and frozen, making walking easy.

3.28.8 - Identified the Place of the murder of the renowned leader of Quraysh

17th Ramadan 2H, 624 AD

The Messenger of Allah (ﷺ) prepared for battle and went to the battlefield, where he was pointing with his hand that there would be a massacre here tomorrow. It will happen in-sha-

Allah, and this is the killing ground of so-and-so tomorrow in-sha-Allah. (Sahih Muslim)

Then the Prophet (ﷺ) spent the night there by the root of a tree, and all the Muslims also spent the night in peace and trust in their hearts. And they hoped that in the morning, they would see the good news of their Lord with their own eyes.

Allah Almighty says!

اِذْ يُغَشِّيْكُمُ النُّعَاسَ اَمَنَةً مِّنْهُ وَيُنَزِّلُ عَلَيْكُمْ مِّنَ السَّمَآءِ مَآءً لِّيُطَهِّرَكُمْ بِهٖ
وَيُذْهِبَ عَنْكُمْ رِجْزَ الشَّيْطٰنِ وَلِيَرْبِطَ عَلٰى قُلُوْبِكُمْ وَيُثَبِّتَ بِهِ الْاَقْدَامَ ﴿۱۱﴾

(Surah Al-Anfaal – 11)

(Remember) When He covered you with slumber as a security from Him, and He caused water (rain) to descend on you from the sky, to clean you thereby and to remove from you the Rijz (whispering, evil suggestions) of Shaitan (Satan), and to strengthen your hearts, and make your feet firm thereby (11)

This night was on the Friday of the 17th Ramadan, 2 AH. He (ﷺ) left Madinah on the 8th or 12th of this month.

3.28.9 – Anarchy in the Army of Makkah

17th Ramadan 2H, 624 AD

The Quraysh of Makkah spent the night behind Badr and, in the morning, went to Badr Valley; a group went to the pool of the Messenger of Allah (ﷺ). They were allowed to drink

water, and whoever drank it was killed on the day of Badr, except for Hakim bin Hazam, who later became a Muslim. The Quraysh of Makkah sent Umayr bin Wahib Jehmi to assess the Islamic army, who went with the assessment of the Muslim army. He returned and said:

O people of Quraysh! I have seen the cries of the dead. The camels of Yathrib are carrying dead bodies on their backs, and they have swords to protect them. I swear that none of them will live without killing your man. After this, there was talk of returning to the army, which Abu Jahl vehemently opposed.

Utbah bin Rabia stood up and spoke, saying! O people of Quraysh! You will not do anything by fighting Muhammad (ﷺ) and his companions. I swear to God! If you kill them, you will see faces that you would not like to know because you will be killing your cousin, your relatives, or a man from your tribe. Therefore, you should turn away and stay away from Muhammad (ﷺ). If the Arabs killed them, it would be what you want, and if other things happened, Muhammad (ﷺ) would find you in a situation where you want to do with him but didn't do with him.

Hakim ibn Hazzam tried to persuade Abu Jahl about Utbah, but he arrogantly rejected him and called Amir ibn Hazrami, who was the brother of Amr ibn Hazrami; Abdullah ibn Jahesh (ﷺ) killed him, and these people came to avenge him. He told him, ' Utbah wants to return without taking revenge on your brother.' As a result, efforts to avoid the Utbah battle were ineffective.

3.28.10 - The beginning of the Battle of Badr

17th Ramadan 2H, 624 AD

On the 17th of Ramadan, 2 AH, the battlefield became hot. The Prophet (ﷺ) went to his hut and cried out to Allah:

O Allah! If you destroy this small congregation, no one will be left to worship you.

Then he (ﷺ) performed two Rakats, after which he (ﷺ) suddenly fell into a nap. Then he (ﷺ) went out smiling and said that the army of disbelievers was defeated and they would turn their backs and run away. The Prophet (ﷺ) commanded the companions not to take the initiative in war. The two sides formed rows for battle. The Prophet (ﷺ) had an arrow in his hand, with which he (ﷺ) was correcting the rows. A companion, Sawad bin Ghazyah (RA), was a little ahead of the others; Rasul Allah (ﷺ) pushed him with an arrow to move back. He said O Prophet (ﷺ)! I felt hurt. I have to charge you. Rasul Allah (ﷺ) opened the shirt and said, OK. He clings to Rasul Allah (ﷺ) and kisses his belly. Rasul Allah (ﷺ) said! What provoked you to do this? He spoke! Whatever is going on the occasion, so I desire to touch my skin with yours, Rasul Allah (ﷺ) prayed for him.

When the war broke out, according to the constitution, three persons, Utbah ibn Rabi'ah, Shaybah ibn Rabi'ah, and Waleed ibn Utbah, invited the Muslims to a contest. Hazrat Awf ibn Afra (RA), Mu'adh ibn Afrah (RA), and Abdullah ibn Rawahah (RA) came out. Utbah said, who are you? They replied that we were from among the people of Madinah. Utbah said rudely with pride, we did not come here to fight with you. Then

again called for a challenge to Rasul Allah (ﷺ) to send to fight from our caste and tribe. Heard him, Rasul Allah (ﷺ) sent Hazrat Hamza bin Abdul Muttalib (RA) for Utbah, Hazrat Ubaidah bin Harith (RA) for Sheba, and Hazrat Ali bin Abi Talib (RA) for Walid. Quickly, all three came forward. They know well, but Utbah asked for the names; after hearing them, he said, "Yes!" We will fight with you, and the fighting begins.

Hazrat Hamza (RA) and Hazrat Ali (RA) killed both Utbah and Waleed. Father and son died at the same time. Hazrat Ubaidah (RA) was injured in the battle by Sheba, and his wounds were severe; he was martyred. Seeing this, Hazrat Ali (RA) went forward and killed Sheba, picked up Hazrat Ubaida (RA), and brought him to the Messenger of Allah (ﷺ). After that, the infidel ranks attacked, and a general war broke out. On the other hand, Abu Jahl prayed to Allah for a decision before the war started. he spoke! O Allah, break the separation between us, which is the one that has caused the most misunderstanding and wrongdoing today. O Allah! Help one of us who is dearer and dearer to you today.

Later, while pointing to this, the revelation of Allah Almighty was revealed:

اِنْ تَسْتَفْتِحُوْا فَقَدْ جَآءَكُمُ الْفَتْحُ ۚ وَاِنْ تَنْتَهُوْا فَهُوَ خَيْرٌ لَّكُمْ ۚ وَاِنْ تَعُوْدُوْا نَعُدْ ۚ
وَلَنْ تُغْنِيَ عَنْكُمْ فِئَتُكُمْ شَيْـًٔا وَّلَوْ كَثُرَتْ ۙ وَاَنَّ اللّٰهَ مَعَ الْمُؤْمِنِيْنَ ﴿١٩﴾

(Surah Al Anfal – 19)

(O disbelievers) if you ask for a judgment, now has the judgment come unto you. If you cease (to do wrong), it will be better for you, and if you return (to the attack), so shall We return, and your forces

will be of no avail to you, however numerous they are, and indeed, Allah is with the believers. (19)

On other hand Allah revealed for the Prophet (ﷺ).

اِذْ تَسْتَغِيْثُوْنَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ اَنِّيْ مُمِدُّكُمْ بِاَلْفٍ مِّنَ الْمَلٰٓئِكَةِ مُرْدِفِيْنَ ﴿٩﴾

(Surah Al Anfal – 9)

(Remember) When you sought the help of your Lord, and He answered you (saying): "I will help you with a thousand of the angels, each behind the other (following one another) in succession."

The Prophet (ﷺ) had a nap, then raised his head and said to Hazrat Abu Bakr (RA), be glad unto Allah; this is Gabriel (AS) walking with the bridle of a horse and his feet covered with dust. Rasul Allah (ﷺ) came to the gate of the shelter wearing a safety dress and said with power.

سَيُهْزَمُ الْجَمْعُ وَيُوَلُّوْنَ الدُّبُرَ ﴿٤٥﴾

(Surah Al Qamar – 45)

Their multitude will be put to flight, and they will show their backs.

Then, the Prophet (ﷺ) took a handful of soil, offering credit toward Quraysh, and spoke.

شَاهَتِ الْوُجُوْهُ Let's faces disfigured.

Through the soil towards Quraysh, no one who did not get the soil in his mouth and nestle.

Allah said!

فَلَمْ تَقْتُلُوْهُمْ وَلٰكِنَّ اللّٰهَ قَتَلَهُمْ ۪ وَمَا رَمَيْتَ اِذْ رَمَيْتَ وَلٰكِنَّ اللّٰهَ رَمٰى ۚ وَلِيُبْلِيَ
الْمُؤْمِنِيْنَ مِنْهُ بَلَآءً حَسَنًا ۭ اِنَّ اللّٰهَ سَمِيْعٌ عَلِيْمٌ ﴿۱۷﴾

(Surah Al Anfal – 17)

You did not kill them, but Allah killed them. And you (Muhammad ﷺ) threw not when you did throw, but Allah threw, that He might test the believers by a fair trial from Him. Verily, Allah is All-Hearer, All-Knower. (17)

The Prophet (ﷺ) ordered the attack on them and continued encouraging their companions to attack. Said, to whom in the hand is Muhammad's (ﷺ) life, who will fight firmly and not retreat, will enter Jannah. Said, come to Jannah, which is expanded as the skies and the earth. Hearing the voice, Hazrat Umair bin Hammam (RA) said! Wow! Rasul Allah (ﷺ) said, " You are also among those people of Jannah. That time, he was eating dates; he threw them and entered the lanes of disbelievers to fight and fight until his death. Hazrat Awf bin Harith (RA), son of the famous woman Hazrat Afrah (RA), entered between the lines of pagans without a safety dress and fought up to be martyred. The extreme and rapid reaction of the Muslim enemy`s roar and anger became cool; their lines were broken, and the Muslims were killing them very fast.

Ibn Sa'ad (ra) narrated that Ikramah (ra) said that the head of a person is cut off and does not know who is cutting off. The hand is cut down on the ground, and he does not know what

is cut off. Abbas bin Abdul Muttalib said that a Muslim was chasing a polytheist. Suddenly, a lash came, and somebody said, "Jazum!" Go ahead; a Muslim saw a man in front of him lying on the ground. A hit mark was on his face, and his face was torn off as a lash hit him, and his body became green. An Ansari told this incident to Rasul Allah (ﷺ). Rasul Allah said you are right. This is the help from the third heaven.

Abu Daud Zamani (ra) said I was chasing a polytheist to kill before me, his head cut down in front of me, and somebody else killed him. One Ansari captured Abbas bin Abdul Muttalib and brought him to Rasul Allah (ﷺ). Abbas said! By Allah! He did not charge me; a bald and handsome man captured me who was riding on a spotted horse, and I do not see him in you now. Ansari said, O Messenger of Allah (ﷺ)! Trust me, I have imprisoned him. Rasul Allah (ﷺ) said! Be silent; an elderly angel has helped you.

3.28.11 – Fleeing of Iblis from the battlefield

17th Ramadan 2H, 624 AD

Iblis (Devil) appeared as Suraqah bin Malik bin Jasim, with the same leader as the infidels of Makkah, but when he saw the angels' actions against the Makkahians, he fled. Harith bin Hisham grabbed him, thinking he was Suraqah. He spoke! I fear Allah, and Allah is about to punish. After that, he ran towards the sea.

After that, the leaders of Quresh could not stand the attacks of the Muslims, and the infidels started running here and there. A stampede broke out between them, and the Muslims pursued them until they were utterly defeated.

3.28.12 - The killing of Abu Jahl

17th Ramadan 2H, 624 AD

Abu Jahl was constantly boosting his army's morale. After running Suraqah, he told the host that you should not give up because he had a conspiracy with Mohammad (ﷺ) and his hand was taken. But Abu Jahl, surrounded, was overwhelmed by the Muslims. He was on his horse. Two Ansari youngsters were lying in an ambush to kill him. Hazrat Abdur Rahman bin Awf (RA) narrated that I was busy in the battle of Badr when, suddenly, I saw two youngsters. One of them came to me while hiding with his fellow and said, "O uncle!" Show me Abu Jahl; I asked my nephew what you do with him. He spoke! I heard he is abusing the Prophet (ﷺ). The Whom who has my soul in His hand, I could not separate from him until he or I killed. Hazrat Abdur Rahman bin Awf (RA) was surprised to hear him. In the meantime, another youngster came to me and asked the same question. In a moment, I saw Abu Jahl; he came around his people. I pointed to him and said that is the target you are looking for. Hearing me, they rushed on him with their swords, and in no time, they killed him. They came back to Rasul Allah (ﷺ) and said we killed Abu Jahl. Rasul Allah (ﷺ) asked, " Who killed him? Do you clean your swords? They said no; Rasul Allah (ﷺ) checked their swords and told them both had killed him. The Abu Jahl stuff was given to Hazrat Muaz bin Jammeh (RA). Both names were Muaz bin Umro bin Jammeh (RA) and Muaz bin Afrah (RA). (Bukhari)

In another narration, Maud bin Afrah (RA) says. He was later martyred in the same battle, and the sword of Abu Jahl was

given to Hazrat Abdullah bin Masood (RA), who cut off the head of Abu Jahl.

Hazrat Abdullah bin Masood (RA) found him in such a condition that he was breathing. He set foot on his fallen day, grabbed his beard to cut his head, and spoke! O enemy of Allah! Allah finally disgraced you. he spoke! What a shame. Is there anyone more remarkable than the man you have killed? Then I wish someone had killed me instead of the farmers. Then he began to say. Tell me, who won today? Hazrat Abdullah bin Masood (RA) said: Allah and His Messenger (ﷺ). Then Hazrat Abdullah ibn Mas'ud (RA) said he had set foot on his chest. Abu Jehl said! O goat herder, you have climbed a big and challenging place. Hazrat Abdullah bin Masood (RA) used to graze goats. After this conversation, Hazrat Abdullah ibn Mas'ud (RA) beheaded him and brought his head to the service of the Prophet (ﷺ) and spoke! O Messenger of Allah (ﷺ)! This is the head of Abu Jahl, the enemy of Allah. He (ﷺ) said three times! Really,

Swear by Allah, there is no god except Allah, and said,

اَللّٰهُ اَكْبَرُ اَلْحَمْدُ لِلّٰهِ الَّذِیْ صَدَقَ وَعْدَهٗ وَنَصَرَ عَبْدَهٗ وَهَزَمَ الْاَحْزَابَ وَحْدَهٗ

Allahu Akbar. All praises are due to Allah, Who fulfilled His promise and helped His servant and alone defeated all the enemies.

Then Rasool Allah (ﷺ) said! Let me see his dead body. We took him (ﷺ) and showed him his body. Hazrat Mohammed (ﷺ) said! This was the Pharaoh of this nation.

Fourteen Muslims were martyred in this war, out of six Muhajirs and eight out of Ansar. Among the Ansar, six were martyred

out of Khazraj and two out of Aws. Seventy infidels were killed, and seventy were taken prisoner. Among them were their chiefs and great princes.

3.28.13 - The bodies of the leaders were thrown into the well, and they addressed them

17th Ramadan 2H, 624 AD

It is narrated from Hazrat Abu Talha (RA) that on the order of the Holy Prophet (ﷺ) on the day of Badr, they dragged the dead bodies of twenty-four (24) chiefs of Quraysh and threw them into the dirty well. Rasool Allah (ﷺ) has gone to the well. He stood on the bank of the well in which the corpses of the chiefs had been dumped and then began to call them by the names of their fathers. O so-and-so son and so-and-so son! Do you rejoice that you have obeyed Allah and His Messenger (ﷺ)? Because your Lord promised us, and you got it right! Hazrat Umar bin Khattab (RA) offered. O the Messenger of Allah (ﷺ), what are you talking about, dead bodies that do not have a soul?

The Prophet (ﷺ) said: I swear by the One in whose hands is the soul of Muhammad (ﷺ) that you are not listening to more than them to what I am saying. (Muttafiq Alay. Mishkout)

Ibn Ishaq (ra) added so much more in the narration that Rasool Allah (ﷺ) said! O people of the pit! You were an evil tribe towards your prophet; you denied me, and other people confirmed me; you drove me out, and other people sheltered me; you fought me, and the people helped me. You made a

traitor of Amin (the trustee) and called Sadiq a liar. May Allah reward you badly. (Zarqani)

3.28.14 – Names of Companions Martyred in Ghazwah-e-Badr

17th Ramadan 2H, 624 AD

1- Ubaidah bin Harith bin (RA) (Muhajir)

His foot was cut in the Battle of Badr. They died in the place of Safran, and the Prophet (ﷺ) buried them.

2- Omair bin Abi Waqas (RA) (Muhajir)

The younger brother of Saad bin Abi Waqas (RA). He was sixteen years old at the time of his martyrdom. (Tabqat-ul-Kubra)

3- Zualshumalyn ibn 'Amr (RA) (Muhajir)

4- Aaqil bin Al-Bakir (RA) (Muhajir)

He was from Al-Sabiqun Al-Awalun and became Muslim at Dar-ul-Arqam. His name was Ghafil, Prophet (ﷺ), replaced by Aaqil, martyred at the age of thirty-four (34) years.

5- Mahjah bin Saleh (Freed-slave of Hazrat Omar (RA)

6- Safwan bin Bayzaa (RA) (Muhajir)

Taemah bin Eddy martyred him in Badr.

7- Sa'ad bin Khaysmah al-Ansari (RA). His father was martyred at Ghazwah Uhud. Saad participated in the Aqaba allegiance, and the Prophet was to herald the Banu Amr. (Asaba) Omro bin Abdo martyred him.

8- Mubashir ibn Mundhir al-Ansari (RA)

9- Yazid ibn Harith al-Ansari (RA)

10- Omair bin Hamam al-Ansari (RA)

11- Rafey bin Mullah Ansari (RA)

12- Haritha ibn Suraqah al-Ansari (RA)

13- Auf bin Harith al-Ansari (RA)

14- Mauz bin Harith al-Ansari (RA)

Auf and Mauz were real brothers; their mother was Afrah (RA). (Seerat Al-Mustafa ﷺ)

3.28.15 - The joy of the victory of Badr and the shock of the death of Hazrat Ruqaiyah (RA)

18th Ramadan 2H, 624 AD

The Messenger of Allah (ﷺ) sent Hazrat Abdullah ibn Rawahah (RA) and Hazrat Zaid ibn Harith (RA) to give the good news of the conquest to Madinah. Hazrat Usamah bin Zayd (RA) was brought to Madinah as his deputy. News of the Battle of Badr victory reached Madinah on the 18th of Ramadan, 2AH. At that time, the Prophet's (ﷺ) daughter and the wife of Hazrat 'Uthman Ghani (RA), Hazrat Syed Ruqayyah (RA), was buried in the grave. The Prophet (ﷺ) had left Hazrat Usman Ghani (RA) in Madinah for her hospitality. At the time of her death, Hazrat Syed Ruqaiyah (RA) was 21 years old, and he was buried in Janat-ul-Baqi.

3.28.16 - Names of prisoners of the Makkahian Army

18th Ramadan 2H, 624 AD

In the authentic narrations, in the Battle of Badr, 70 infidels were killed, and 70 were captured.

Ibn Hisham (ra) quoted Mohammad Ibn Ishaq (ra) and Hafiz ibn Syed Annas (ra) in the book "Ayun-ul-Asr," and the names of victims and prisoners were mentioned. We are saying the names of the prisoners who accepted Islam later.

1) Abbas bin Abdul Muttalib (RA) (Prophet's uncle was two years older and accepted Islam upon the conquest of Makkah.

2) Aqil ibn Abi Talib (RA)

At the time of the Treaty of Peace (Salah- Hudaybiyah), the Prophet's cousin became Muslim. He was ten years older than Jafar (RA), and Jafar was ten years older than Hazrat Ali (RA). Talib was the eldest son of his father; Abu Talib kept his surname in his eldest son's name. Talib did not accept Islam.

3) Nawfal ibn Harith (RA) (Became Muslim in 5H)

4) Saa'ib bin Obaid (RA)

5) Nu'man ibn Amr (RA)

6) Amr ibn Sufyan ibn Harb (RA)

7) Harith bin Abi Wuhrah (RA)

8) Abu Aas ibn al-Rabi (RA)

9) Abu Aas ibn Nawfal (RA)

10) Abu Resha ibn Abu Umar (RA)

11) Umro bin Azra (RA)

12) Uqbah bin Abdul Harith (RA)

13) Eddy bin Keyar (RA)

14) Othman bin Abdal-Shams (RA)

15) Abu Thawr (RA)

16) Aziz bin Umair Abdy (RA)

17) Aswad bin Amir (RA)

18) Saa'ib bin Abu Hubaysh (RA)

Became a Muslim at the conquest of Makkah, was the brother of Fatima bint Abi Hubaysh, Brother of Mustakhazah

19) Huyris bin Abbad (RA)

20) Salim bin Shadakh (RA)

21) Khalid ibn Hisham (RA)

The brother of Abu Jahl became a Muslim, who conquered Makkah and was martyred in the Battle of Jamal.

22) Umaiyah ibn Abu Hudefah (RA)

23) Walid ibn al-Walid bin Mughirah (RA)

24) Syfey bin Abi Rifā'ah (RA)

25) Abdul Mundhir bin Abi Rifā'ah (RA)

26) Abul Ata Abd Allah ibn Abi Saa'ib (RA)

Makkah's famous Qari Mujahid learned knowledge from reading. (*Rauza-along*)

27) Muttalib bin Hantab (RA)

28) Khalid bin Alm (RA)

29) Abu Wadaah Sahmi (RA) became Muslim on the conquest of Makkah.

30) Sardah bin Qais (RA)

31) Hanzalah bin Qabysah (RA)

32) Hajaj Ibn al-Harith (RA)

33) Abdullah ibn Abi Bin Khalaf (RA)

They became Muslim on the conquest of Makkah and were martyred in the battle of Jamal.

34) Abu Uzza Amr ibn Abdullah (RA)

35) Fakeh (Freed-slave of Umaiyah ibn Khalaf (RA)

36) Wahab bin Umair (RA)

37) Rabia bin Daraj (RA)

38) Suhail bin Amr (RA)

The reconciliation initiated by the Quraysh was concluded in peace. (Salah-Hudaybiyah) He was martyred in Syria.

39) Abdullah Ibn Zamah (RA) (brother of Ummu-al-Mominin Hazrat Saudah bin Zamah RA)

40) Abdul Rahman bin Masnur (RA)

41) Tufail bin Qanya (RA)

42) Aqabah bin Umro (RA)

43) Qais bin Saa'ib Makhzoomi (RA)

44) Nastas (Freed-slave of Umaiyah ibn Khalaf, became Muslim in Uhud.

(*Rauza Al-Anf*)

3.28.17 - Returning to Madinah from Badr

Ramadan 2H, 624 AD

After the victory in the Badr, the Messenger of Allah (ﷺ) went to Madinah. Upon reaching the place of Safraa, he (ﷺ) distributed the booty among the Muslims according to the command of Allah, and after paying Khums, he (ﷺ) ordered that among the captives, Nadr ibn Harith ibn Kalah (belonging to the tribe of Banu 'Abd al-Dar) should be killed. This man was a leader of the polytheists at the Battle of Badr and one of the great criminals of Quraysh. Hazrat Ali (RA) killed him.

Departing from here and reaching Arq Al-Dhabiyyah, he ordered to kill Aqaba ibn Abi Mu'ayt and Umar Bin Laina here. These people were equal to Abu Jahl in the enmity of the Prophet (ﷺ). Uqbah bin Abi Mu'ayt is the person who put the guts of a camel on Rasul Allah (ﷺ) while he was praying. He is the same person who put his sheet on the neck of Rasul Allah (ﷺ) and twisted to kill him. If Hazrat Abu Bakr (RA) had not come at the right time, he would have choked the throat of the Prophet (ﷺ). Hazrat Asim bin Sabit (RA) Ansari killed him. Afterward, Rasul Allah (ﷺ) handed over the prisoners to the guard and quickly went to Madinah. The caravan reached Madinah the next day.

3.28.18 – Information of defeat in the Battle of Badr to Makkah

Ramadan 2H, 624 AD

According to Ibn Ishaq (ra), the first to announce defeat in Makkah was Hyman ibn Abdullah Khazei. He mentioned the names of all the chiefs and said that Utbah bin Rabia, Sheba bin Rabia, Abu Al-Hakam bin Hisham, Umaiyah bin Khalaf, etc., were all killed. At first, the people did not believe it. Safwan ibn Umayyah, sitting in Hatim then, said: swear to God! he is not conscious. Ask him about me. People asked what happened to Safwan bin Umayyah. He said that he was sitting in Hatim. By God, I have seen his father and his brother being killed.

Abu Lahab was humiliated when he heard he had not gone to war in Badr. In the meantime, he heard that Abu Sufyan ibn Harith ibn Abdul Muttalib had come, so Abu Lahab called him and asked whether his nephew was correct. He said, "We were just a sheep with them, and we took our shoulders off their shoulders. They killed us as they wished and imprisoned us as they wished, and by God!" I can't blame these people for that. Our encounter was with some white people riding on speckled horses between heaven and earth, and by God! They would not give up anything, and nothing could compete with them.

3.28.19 - Death of Abu Lahab

Ramadan 2H, 624 AD

Hearing the instructive news of the Battle of Badr, Abu Lahab became depressed, went home, and fell ill. A lump came out of it, called "Adsah" in Arabic. A plague causes it. He died of the same disease after seven days of agony. He was left unattended by his sons for three days. No one would approach him, nor would anyone try to seduce him, when his sons felt threatened that they would be reprimanded for leaving him. So, they dug a pit and pushed his body into it with a stick, threw stones at it from a distance, and closed the pit.

3.28.20 - Muslims hold awe in Madinah, and Abdullah bin Ubai pretends to be a Muslim

18th Ramadan 2H, 624 AD

The Prophet (ﷺ) had appointed Hazrat Usama ibn Zayd (RA) as the head of Madinah in his absence. When the Messenger of Allah (ﷺ) returned from Badr, Hazrat Usamah bin Zayd (RA) received him on the spot. After the victory, Rasool Allah (ﷺ) splendidly entered Madinah. Hazrat Aseed bin Hudair (RA) said: O Messenger of Allah (ﷺ)! Praise be to Allah. He kept you (ﷺ) from doing so and gave coolness to your eyes.

The Prophet (ﷺ) was terrified of all the tribes around Madinah. As a result of this victory, many people of Madinah converted to Islam. On the same occasion, Abdullah ibn Abi (head of hypocrites) and his companions also converted to Islam under duress.

3.28.21- The issue of prisoners of war

Ramadan 2H, 624 AD

When prisoners reached Madinah Rasul, Allah (ﷺ) distributed them among their companions with the instruction to be kind to them. There was a prisoner, Abu Aziz bin Umair. He was the flag-bearer of the Quraysh army. He was the real brother of Musaab bin Umair (RA). He narrated that the people of Madinah were carrying Makkahian prisoners. When they sat for the meal, they gave me bread and ate dates (bread was better food than dates). I refused the bread out of the ceremony, but they insisted on taking it. In Madinah, as per the distribution, he had given it to Abu Yasir Ansari (RA). Musaab bin Umair (RA) told Abu Yasir (RA) to keep a tight guard on him. His mother is a wealthy woman who would give you a good ransom. Abu Aziz said he was his real brother. Abu Aziz said, O brother, are you doing benevolence for me? Musaab bin Umair (RA) said, now he is my brother who arrested you. Abu Aziz's mother paid four thousand Dirhams for his release.

Upon reaching Madinah, the Prophet (ﷺ) consulted with the Companions about the prisoners. Hazrat Abu Bakr Sadiq (RA) said: O Messenger of Allah (ﷺ)! These people are our cousins and family members. Whatever they take from the disbelievers will be a source of our strength, and it is also expected that Allah will guide them, and they will become our arms. The opinion of Hazrat Umar Faruq (RA) was different from that of Abu Bakr (RA); he said to give each prisoner to their relatives and kill them; we do not have to keep any soft corner in our hearts for the polytheists.

Hazrat Umar (RA) said that the Messenger of Allah (ﷺ) chose the words of Hazrat Abu Bakr Siddiq (RA) and released the prisoners. When he came to the service of the Prophet (ﷺ) in the early morning, he saw that the Messenger of Allah (ﷺ) and Hazrat Abu Bakr Sadiq (RA) were weeping. Hazrat Umar (RA) said, "Tell me something for the sake of Allah; otherwise, I will start crying too." He (ﷺ) said: Our companions are weeping because of what has been presented to them. Rasul Allah (ﷺ) noted that due to taking ransom, the consequences given to us are that we are crying. Rasul Allah (ﷺ) pointed to a nearby tree that the torment of Allah was coming nearer to this tree.

Allah revealed the verse,

مَا كَانَ لِنَبِيٍّ اَنْ يَّكُوْنَ لَهٗٓ اَسْرٰى حَتّٰى يُثْخِنَ فِى الْاَرْضِ ۗ تُرِيْدُوْنَ عَرَضَ الدُّنْيَا ۖ
وَاللّٰهُ يُرِيْدُ الْاٰخِرَةَ ۗ وَاللّٰهُ عَزِيْزٌ حَكِيْمٌ ﴿٦٧﴾ لَوْلَا كِتٰبٌ مِّنَ اللّٰهِ سَبَقَ لَمَسَّكُمْ
فِيْمَآ اَخَذْتُمْ عَذَابٌ عَظِيْمٌ ﴿٦٨﴾

(Surah Al Anfal: 67-68)

It is not for a Prophet that he should have prisoners of war (and free them with ransom) until he had made a great slaughter (among his enemies) in the land. You desire the good of this world (i.e., the money of ransom for freeing the captives), but Allah wants (for you) the Hereafter. And Allah is All-Mighty, All-Wise. (67) Were it not a previous ordainment from Allah, a severe torment would have touched you for what you took. (68)

The Prophet (ﷺ) favoured many prisoners, and they were released without ransom. These include Muttalib ibn Hantab, Saifi ibn Abi Rafa'ah, and Abu Uzza Jehmi.

The Prophet's (ﷺ) son-in-law, Abu Al-Aas, presented a necklace for ransom; this necklace belonged to Hazrat Khadijah (RA), who gifted it to her daughter Zainab (RA) bint Rasul Allah (ﷺ) on her marriage. When Rasul Allah (ﷺ) saw that necklace, his eyes became wet. Rasul Allah (ﷺ) took permission from their companions to release Abu Al-Aas without taking ransom on the condition that he would send his wife Zainab (RA) to Madinah. Necklace returned to Hazrat Zainab (RA). Abu Al-Aas accomplished what he promised. Rasul Allah (ﷺ) sent Zaid bin Haritha (RA) and an Ansari companion to bring her to Madinah. After this war, Allah Almighty explained to the Muslims all the basic rules and regulations of booty.

In this verse, Allah Almighty has mentioned His blessings in this way and Allah's blessing upon this verse,

وَاذْكُرُوْٓا اِذْ اَنْتُمْ قَلِيْلٌ مُّسْتَضْعَفُوْنَ فِى الْاَرْضِ تَخَافُوْنَ اَنْ يَّتَخَطَّفَكُمُ النَّاسُ
فَاٰوٰىكُمْ وَاَيَّدَكُمْ بِنَصْرِهٖ وَرَزَقَكُمْ مِّنَ الطَّيِّبٰتِ لَعَلَّكُمْ تَشْكُرُوْنَ ﴿٢٦﴾

(Surah Al Anfal – 26)

And remember when you were few, you were reckoned weak in the land, and were afraid that men might kidnap you, but He provided a safe place for you, strengthened you with His Help, and provided you with good things so that you might be grateful. (26)

3.29 - Ghazwah Banu Saleem at Kuder

24th Ramadan 2H, 624 AD

It was reported that the people of Banu Saleem, a branch of Ghatfan, were gathering troops to attack Madinah. The Messenger of Allah (ﷺ) took a hundred horse riders, hurried to their area, and reached their destination at Maqam Kuder. This sudden attack in Banu Saleem caused a stampede, and in Hurley-Burley, the people fled, leaving five hundred camels inside the valley, which was captured by the Muslim army. The Prophet (ﷺ) withdrew Khums from it and distributed the rest of the booty among the people. An enslaved person named Yasar also came to the rescue. He (ﷺ) set him free. After that, he stayed in the area of Banu Salim for three days and then returned to Madinah. While going on this expedition, he (ﷺ) appointed Hazrat Sabah ibn Arfatah (RA) and, in some narrations, Hazrat Ibn Umme Maktoum (RA) as the administrator of Madinah. -

3.30 - Example of Jews Hatred with Muslims

Ramadan 2H, 624 AD

Ibn Ishaq (ra) writes that there was an old Jew named Shash bin Qais. He was jealous of Muslims. Once upon a time, he passed by the Majlis of Sahaba Karam (RA). In which the people of the two tribes, Aws and Khazraj, were sitting and talking to each other in a friendly atmosphere. Seeing them, a fire of jealousy flared up in his heart. The two tribes were living in a friendly manner, having ended their hostility. He sent a Jewish man to provoke them, repeating the incident of the

Battle of Baas, and under the circumstances. In this connection, he read a couplet. People from both tribes were wrangling with one another and showing their nobility. Even one said you could begin the war if ready to challenge again. The circumstances became very tense. Another man from another tribe replied that we are prepared to fight; competition will be in "Harrah" (the place's name). They started calling…... weapons ……weapons.

These people took their weapons and marched towards Harrah. It was almost as if bloodshed was erupting, but the Messenger of Allah (ﷺ) got this news. He (ﷺ) took the great companions with him and came to them and said:

O community of Muslims! Allah, you called for ignorance even though I would be in you. When Allah cut off ignorance from you and glued your hearts together. On listening to the advice of Rasul Allah (ﷺ), they were shocked by their detention by the devil, which was the tactic of Satan. They began to cry and return as faithful friends, and Allah extinguished the fire ignited by the wicked Shash bin Qais.
(Ibn Hisham)

These evil activities from the Jews had been happening before the Battle of Badr. They were continuously violating the agreement. Companions were patient, hoping that they (Jews) would accept Islam; secondly, Muslims did not want any chaos in the circumstances.

3.31 - Breach of covenant by Banu Qainuqah

Ramadan 2H, 624 AD

As the Muslims were getting success, the envy and malice of the Jews were going up. Their hatred, misrepresentation, and hostilities were openly coming forth. The most wretched person among Jews was their leader, Kaab bin Ashraf. Among the three tribes of Jews, the Banu Qainuqah was the most wicked tribe. Kaab bin Ashraf belongs to Banu Qainuqah. They lived in the city of Madinah. By profession, they had a business of gold, iron, and utensils. Due to their profession, they keep weapons and war equipment. They were wealthy. They have about 700 people who can fight and are renowned for their bravery. First, they did breach the covenant, the details of which are as follows:

They used to make fun of the Muslims who used to go to their bazaars, and they used to seduce the women. Rasool Allah (ﷺ) warned of the consequences of oppression and rebellion, urging caution and guidance. But it only added to their arrogance and malice.

Abu Dawud (ra) narrated from Hazrat Ibn 'Abbas (RA) that when the Messenger of Allah (ﷺ) defeated the Quraish in Badr, he (ﷺ) came to Madinah. Then he gathered the Jews in the marketplace of Banu Qainuqah and said:

O people of Judah! Before that, accept Islam so that you may be beaten as Quraysh has been destroyed. They spoke! O Muhammad (ﷺ), you should not be deceived by the fact that you have clashed with the people of Quraysh, who are clumsy and unfamiliar with war, and you have killed them. If

you fight us, you will know that we are men. People like us didn't raise you.

Allah revealed the verse.

قُلْ لِّلَّذِيْنَ كَفَرُوْا سَتُغْلَبُوْنَ وَتُحْشَرُوْنَ اِلٰى جَهَنَّمَ ۗ وَبِئْسَ الْمِهَادُ ﴿۱۲﴾

قَدْ كَانَ لَكُمْ اٰيَةٌ فِيْ فِئَتَيْنِ الْتَقَتَا ۗ فِئَةٌ تُقَاتِلُ فِيْ سَبِيْلِ اللّٰهِ وَاُخْرٰى كَافِرَةٌ
يَّرَوْنَهُمْ مِّثْلَيْهِمْ رَاْىَ الْعَيْنِ ۗ وَاللّٰهُ يُؤَيِّدُ بِنَصْرِهٖ مَنْ يَّشَآءُ ۗ اِنَّ فِيْ ذٰلِكَ لَعِبْرَةً
لِّاُولِي الْاَبْصَارِ ﴿۱۳﴾

(Surah Ale Imran: 12-13)

Say (O Muhammad ﷺ) to those who disbelieve: "You will be defeated and gathered together to Hell, and worst indeed is that place to rest." (12) There has already been a sign for you (O Jews) in the two armies that met (in combat, i.e., the battle of Badr): One was fighting in the Cause of Allah, and as for the other (they) were disbelievers. They (the believers) saw them (the disbelievers) with their own eyes twice their number (although they were thrice their number). And Allah supports with His Victory whom He wills. Verily, this is a lesson for those who understand. (Tafsir At-Tabari). (13)

The answer given by Banu Qainuqah to the Messenger of Allah (ﷺ) was to declare war. But the Prophet (ﷺ) drank his anger and was patient. The Muslims also became patient and waited for the situation to change. Ibn Hisham narrated from Abu Awn that an Arab woman brought some goods to the market of Qainuqah and, after selling them, she sat down with a Jew (a jeweler) for a need. The Jew wanted to uncover

her face, but she refused. The goldsmith secretly tied her clothes behind her back. She was unaware that when she stood, her veil opened and the shopkeeper began to laugh. The woman cried with anger and called for help. A Muslim was there nearby. He fell out and killed the Jews. To take revenge, Jews killed that man. Relatives of the Muslim martyrs protested, and both were quarrelling. (Ibn Hisham)

3.32 - Attack on Banu Qainuqah

15th Shawwal 2H, 624 AD

The Prophet (ﷺ) did not hold his patience because of this shameful incident. Rasul Allah (ﷺ) handed over the administration of Madinah to Abu Lubabah bin Mandhar (RA). He gave the Muslim flag to Hazrat Hamza bin Abdul Muttalib (RA) and marched towards Banu Qainuqah. When they saw the army of Muslims, they locked themselves in their forts. He (ﷺ) besieged them severely.

It was a Friday, the fifteenth day of Shawwal 2 AH. Their siege continued for fifteen days. Allah put terror in their hearts. This is the way of Allah; He strikes fear into the hearts of any nation he wants to defeat. So, the Banu Qainuqah surrendered, and it was decided that whatever decision the Messenger of Allah (ﷺ) would make regarding their lives and property, their children and their wives, would be acceptable to them; they shall be.

They opened the doors of forts, and Rasul Allah (ﷺ) tied up all the people. Abdullah bin Ubai, who was the head of the hypocrites, knew Rasul Allah (ﷺ) would kill all seven hundred

men who were able to fight. He insisted that Rasul Allah (ﷺ) forgive them and please give some relief to them. Finally, Rasul Allah (ﷺ) pardons them for a capital crime. But had given the order to quit Madinah, they were not allowed to live in the neighbourhood of Rasul Allah (ﷺ). They all migrated to Syria in a few days, and often died.

Rasul Allah (ﷺ) seized all their property, from which three swords, three bows, and three spears were chosen for Rasul Allah (ﷺ). The remaining booty was distributed among the soldiers after the fifths (Khums) were separated. Hazrat Muhammad bin Muslima (RA) was responsible for collecting the booty. (Ibn Hisham)

3.33 - Conspiracy to assassinate the Prophet (ﷺ)

2H, 624 AD

After the admonitory defeat in the Battle of Badr, the polytheists of Makkah did not mourn openly because it pleased the Muslims. But they are secretly preparing for revenge. Safwan bin Umaiyah, his father, and brother were all killed in the battle; he confidentially agreed with a man named Umair bin Wahab to kill the Rasul Allah (ﷺ). He took a poisoned sword and came to Madinah to kill the Prophet (ﷺ). Hazrat Umar Faruq (RA) saw him suspiciously, caught him, and took him to Rasul Allah (ﷺ). Rasul Allah (ﷺ) said to Umar (RA) to leave him and asked Umair, " Why did you come here.

Umair said that my son is in your prison. I came to release him. Please have mercy on me and remove my son. Rasul Allah (ﷺ) said Safwan sent you to kill me. Why are you not telling

the truth and explaining all the details of the plan? Umair said! I professed that you are the faithful messenger of Allah (ﷺ) and want to be Muslim because I know that among Safwan and me, no third person was aware of this conspiracy.

3.34 - Beginning of the Eid prayers

2H, 624 AD

That same year, the first time the Eid al-Fitr and Eid al-Adha prayers were held concurrently. The first prayer of the Eid feast was offered in an assembly platform for worship.

3.35 - The offering: Sacrificial animals

2H, 624 AD

The order of the obligatory sacrifice on Eid al-Adha was issued in the same year. In the Hanafi school of thought, every Muslim who was a resident and "Sahab-e-Nisab" (meaning wealthy) is required to slaughter a prescribed animal on Eid-al-Azha. In the Fiqh of Imam Shafi (ra), animal sacrifice on Eid Day is "Sunnat." Imam Ahmad bin Hanbal (ra) also follows the same way. (Mazahir-ul-Haq)

3.36 - Order of Circumcision

2H, 624 AD

In the same year, circumcision became necessary for Muslim males. Hazrat Abu Hurairah (RA) narrated that Rasul Allah (ﷺ) said! Five things are from nature: Circumcision, trimming

of mustaches, cutting nails, removing hair under the armpits, and removing hair under the navel.
(Sahih Bukhari)

3.37 - Birth of Abdullah bin Zubair (RA)

Dhuwal-Qadah 2H, 624 AD

After twenty months of migration of Rasul Allah (ﷺ) to Madinah, Hazrat Abdullah bin Zubair (RA) was born. He is the first child born among the Muhajireen after migration to Madinah. The Muhajireen were very happy and celebrated his birth. Because Jews spread the rumour that we did the necromancy on Muslims, no child would be born among them. On the birth of Hazrat Abdullah bin Zubair (RA), Jews were very distressed and ashamed. After birth, he was brought to Rasul Allah (ﷺ), where he chewed a piece of date and put it in the mouth of Abdullah bin Zubair (RA). The first thing that he drinks is the saliva of Rasul Allah (ﷺ). This is why he was the portrait of noble manners in his youth.

His lineage is Abdullah bin Zubair bin Awam bin Khawelad Asad bin Abdul Uzza bin Qusai. His surname was Abu Khabeeb. He was the companion of Rasul Allah (ﷺ) and the son of a companion having the honour of "Ashra-e-Mubashera." Rasul Allah (ﷺ) gave the title "Dual-Nataqeen" to his mother. She was the daughter of Hazrat Abu Bakr Siddique (RA) and the sister of the mother of the Muslim Hazrat Ayesha Siddiqah (RA). His grandmother, Safiya bint Abdul Muttalib (RA), was the paternal aunt of Rasul Allah (ﷺ).

Hazrat Abdullah bin Zubair (RA) was fond of Islamic fasting and prayers. He used to pray the whole night. Sometimes, he spent the entire night in a bowing position in worship, and sometimes in prostration. He was very notion of kinship. He (RA) was a fearless and powerful army commander. He was a master of horse riding. He was very confident and firm under challenging circumstances. He had the skill of speech and a plentiful voice as he went into the mountains.

Umar bin Qais (ra) narrated that whenever anyone saw him engaged in religious thought, he never cared about his worldly life.
(The History of Islam by Akbar Shah Khan)

3.38 - Marriage of Hazrat Fatima (RA) with Hazrat Ali (RA)

1st Dhuel-Hijjah 2H, 624 AD

When Hazrat Ali (RA) sent the proposal of Fatimah (RA) to Rasul Allah (ﷺ), then Rasul Allah (ﷺ) asked if you had anything to spend on marriage. He (RA) said I have one horse and a shield. Rasul Allah (ﷺ) said to him that the horse was essential to you, so it was better for you to sell the shield. Therefore, Hazrat Ali (RA) sold the shield to Hazrat Usman Ghani (RA) for 480 Dirhams and brought money to the Prophet (ﷺ). Rasul Allah (ﷺ) gave the money to Hazrat Bilal (RA) to buy the perfumes.

Rasul Allah (ﷺ) sent Hazrat Anas bin Malik (RA) to gather people, including Abu Bakr (RA), Umar (RA), Talhah (RA), Zubair (RA), and Abdul Rahman bin Awf (RA). When all the

people gathered in Masjid-e-Nabvi, then Rasul Allah (ﷺ) stood on the pulpit and gave the sermon.

I said, O people of Muhajireen and Ansar! Allah has commanded that I marry my daughter to Ali (RA). Be evident that I executed the order, and then he gave the sermon.

I thank Allah for his blessings and appreciation. He had sole power and was worthy of worship. His authority is everywhere on the earth as well as in the heavens. He creates his creature with His power and distributes it to different species. He honored Muslims with his faith and blessed them by sending His Messenger. Of course! Allah commanded us to marry, so Allah said! He is the one who created humans with water, some of the man and his son, daughter, and son-in-law. And your Lord is the ruler in all things. And everything has to die except Allah.

After the sermon, the Prophet (ﷺ) addressed Hazrat Ali (RA) with a smiling face, I have given Fatima (RA) in your Nikah on four hundred Misqal (Measurement: weight equal to four and a half marshes) silver as Mehar. Do you accept it? Hazrat Ali (RA) said I got.

Then Rasul Allah (ﷺ) prayed. These are the words of prayer.

جَمَعَ اللّٰهُ شَمْلَكُمَا وَاَسْعَدَ جَدَّكُمَا وَبَارَكَ عَلَيْكُمَا وَاَخْرَجَ مِنْكُمَا ذَرِيَّةً طَيِّبَةً

Allah bless you, and your greatness both made good.
Blessings to you both and grant you good descendants

Then, the people prayed for a blessing. Dates and honey syrup were served to the invitees. At the time of marriage,

Hazrat Ali (RA) was twenty-one or twenty-four years old, and Syeda Fatima al-Zahra (RA) was fifteen, eighteen, or nineteen years old. There is a different narration regarding leave permission sent out on behalf of the bride of Hazrat Fatima-tul-Zuhra (RA). Some say it is done right after Nikah; in some narrations, the reception is mentioned after one month, and some say after nine months.

Hazrat Ali (RA) invited close relatives and friends to the Walima reception. Hazrat Saad (RA) gifted a sheep with dates, cheese, bread, barley, and meat for dinner. Muhajireen and Ansar were invited; it was the best Walima reception at the time.

3.39 - Ghazwah As-Sawiq

Dhuel-Hijjah 2H, 624 AD

Abu Sufyan was burning internally over the defeat in Badr. Two months after the battle of Badr, he brought two hundred cavalrymen from Makkah and camped on the foot of the mountain Neab near the valley of Qanath. It was twelve miles from Madinah. Abu Sufyan does not dare to attack openly. Therefore, he committed actions such as robbery.

In detail, he entered Madinah in the darkness of the night, head covered, and reached Hai bin Akhtab (a Jewish leader) to seek help; he was scared and refused him because of the retaliation. Then Abu Sufyan went to Salam bin Shikam, the treasure of the Bani Nuzair tribe. Abu Sufyan asked permission to enter his home. He welcomed him with food and drinks and informed him about Madinah's circumstances. Late at night, Abu Sufyan returned from Salam's house to his camp and sent

a group to attack Arees (the surrounding area of Madinah); they cut off the palm trees and burnt them. Killed two people who were working in the field, they were Saeed bin Umar Ansari (RA) and his partner. As the news reached the Prophet (ﷺ), he immediately chased him, but he could not dare to encounter him and escaped in a hurry. To lighten the weight, they threw the bags of ground barley. They threw all their goods, and the Muslims got them as booty. Muslims followed them until they reached the place of Kuder. The name of this incident was Ghazwah-e-Sawiq. Grounded barley is called Sawiq in Arabic.

3.40 - Ghazwah Qarqarah Al-Kuder

Muharram 3H, 624 AD

In this campaign, Rasul Allah (ﷺ) made his deputy in Madinah to Hazrat Abdullah bin Umme-Maktoum (RA), and his companions set out on the expedition with an army. The flag of the military was in the hand of Hazrat Ali (RA), the cousin of the Prophet (ﷺ). Muslims were blessed with victory, and nearly (500) five hundred camels were received as booty. Muslims returned to Madinah with their booty. (Al-Wafaa)

3.41 - Ghazwah Zee-Amr or Anmar or Battle of Ghatfan

Muharram 3H, 624 AD

This was the most extensive campaign after the Battle of Badr. The reason was that the Prophet (ﷺ) informed that Banu Thalabah and Banu Muharib were gathering to attack Madinah. After getting this news, Rasul Allah (ﷺ) ordered to prepare the army immediately. An army of four hundred and fifty soldiers departed. Hazrat Usman Ghani (RA) was the chief of Madinah in the absence of Rasul Allah (ﷺ).

On the way, Muslims arrested a person from Banu Thalabah and gave him an invitation to Islam; he accepted that. Hazrat Bilal (RA) went with him to find a way to reach the enemy.

On the other side, when they heard about the arrival of Rasul Allah's (ﷺ) army, they scattered and hid in the mountains.

Rasul Allah (ﷺ) continued proceeding and reached the place where they were gathering the fighters. It was, in fact, a fountain named Zee-Amr. Rasul Allah (ﷺ) camped there for the whole month of Safar 3H, but the enemy did not dare to encounter them, so Rasul Allah (ﷺ) came back to Madinah. (Ibn Hisham)

3.42 - Sardar Dasur tried to kill the Prophet (ﷺ)

Rabi-al-Awwal 3H, 624 AD

The Prophet (ﷺ) was coming back from Ghazwah-e-Ghatfan, and the rain started on the way. The clothes of Rasul Allah (ﷺ) and his companions became wet.

Rasul Allah (ﷺ) hung his clothes on a branch of a tree and lay down under the tree. A Bedouin from a tribe was looking, and one of them informed his chief, Dasur (he was a brave man), that Rasul Allah (ﷺ) was alone sleeping under the tree; it was the golden chance to kill him. Quickly, Dasur took a sharp sword and reached for Rasul Allah (ﷺ) to kill him.

He came and spoke. O Mohammad (ﷺ), who will rescue you from my sword today. He (ﷺ) replied, "Allah." When Dasur heard the saying, his sword fell from his hand. Rasul Allah (ﷺ) lifted immediately and told Dasur, tell me who can save you from my sword now. He said no one; he brought Islam and recited the Words of Kalima.

اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ

He promised Rasul Allah (ﷺ) that in the future, he would never bring any army against Muslims. Rasul Allah (ﷺ) returned his sword and invited his people to accept Islam. Allah revealed the Ayat.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اذْكُرُوْا نِعْمَتَ اللّٰهِ عَلَيْكُمْ اِذْ هَمَّ قَوْمٌ اَنْ يَّبْسُطُوْٓا اِلَيْكُمْ
اَيْدِيَهُمْ فَكَفَّ اَيْدِيَهُمْ عَنْكُمْ ۚ وَاتَّقُوا اللّٰهَ ۭ وَعَلَى اللّٰهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُوْنَ ﴿١١﴾

(Surah Al-Maeda: 11)

O you who believe! Remember the Favour of Allah unto you when some people desired (made a plan) to stretch out their hands against you, but (Allah) held back their hands from you. So, fear Allah. And in Allah, let the believers put their trust. (11)

3.43 - Marriage of Umme Kulsum (RA), daughter of the Prophet (ﷺ), with Hazrat Usman Ghani (RA)

Rabi-al-Awwal 3H, 624 AD

After the death of Syeda Ruqaiyah bint Rasul Allah (RA) (the first wife of Hazrat Usman RA), he lived sad. Rasul Allah (ﷺ) felt his grief. Rasul Allah (ﷺ) marries his third daughter, Umme-Kulsum (RA), to Hazrat Usman Ghani (RA). She died after six years of her married life. She died on Shaban 9H, and Rasul Allah (ﷺ) was shaken with sorrow on her death.

Rasul Allah (ﷺ) led her Janazah prayer. Hazrat Ali Al-Murtaza (RA), Fazal bin Abbas (RA), and Usamah bin Zaid put her in the grave. Hazrat Usman (RA) had no children from Hazrat Umme-Kulsum (RA). (Shami)

3.44 – the killing of Ka'ab bin Ashraf

Rabi-al-Awwal 3H, 624 AD

Ka'ab bin Ashraf was from Banu Nabhan, a clan of the Tay tribe. His mother belongs to Banu Nuzair. He was a wealthy person. He was a famous poet and a fierce enemy of Islam.

He was a satirist who used to write insulting poetry against Rasul Allah (ﷺ). He had a fort behind the Banu Nuzair area in southern Madinah. Polytheists of Makkah had greatly grieved the shameful defeat in the Battle of Badr. Kaab bin Ashraf persuades them against Muslims through his poetry. His poetry did not extinguish his enmity; he went to Makkah and stayed at Muttalib bin Abi Wadaa's house. He wrote a lamentation to exploit them to get warm vengeance on their beloved, who was thrown into the dirty well in Badr after being killed.

Ka'ab bin Ashraf was saying that you are more religious than Muslims. In Makkah, he began to write vulgar poetry against Muslim women. When Rasul Allah (ﷺ) saw that his activity against Muslims was reaching its height, he said to his companions who will give me comfort against him? In the response of Rasul Allah (ﷺ), Muhammad bin Muslima (RA), Ebad bin Basheer (RA), Abu Naylah (his real name was Salkab bin Salamah (RA), and he was the foster brother of Kaab), Haris bin Aws (RA), and Abu Abs bin Jubair (RA) voluntarily presented their services. The commander of this small group was Hazrat Muhammad bin Muslimah (RA). Muhammad bin Muslimah (RA) took permission from Rasul Allah (ﷺ) to say some vague words. Rasul Allah (ﷺ) allowed him.

Hazrat Muhammad bin Muslimah (RA) went to Kaab bin Ashraf to accomplish his plan and complained that Rasul Allah (ﷺ) was demanding Sadaqah, and it was a burden on us. Kaab bin Ashraf said you will be utterly sick now. Muhammad bin Muslimah (RA) said to him, "We have now become companions of the Prophet (ﷺ) and are not feeling good enough to leave him, but we are waiting for the end of this matter." We heard the voice that you gave us food for

one or two "Wasaq" grains. (Wasaq: weight equal to sixty Saa, similar to the weight of one load of a camel). Kaab said you have to deposit some mortgage security.

Mohammad bin Muslimah (RA) asked what you would like to mortgage. He spoke! You leave your women with me as a mortgage. Mohammad bin Muslimah (RA) said, how can we mortgage the women to you while you are a handsome man of Arab?

He spoke! Then you put your sons. Muhammad bin Muslimah (RA) said: How can we mortgage our sons? If this is done, people will be told they were mortgaging their sons for two Wasaq of wheat. It is a shame, but we can keep our weapons with you. After that, it was decided that Muhammad bin Muslimah (RA) would come to him with weapons.

On the other hand, Abu Naylah (RA) made a plan and went to Kaab bin Ashraf, telling him about his poetry. He was also a poet. Then they said to Kaab, "I came to you with some needs, but I want to keep this matter secret." Kaab said! OK, I will do as you wish. Abu Naylah (RA) said! I was hinting towards Rasul Allah (ﷺ) that this man has put us in trouble. Because of him, all Arabs became allies against us and had closed ranks all the way. Our families are ruined, we fear life, and we are exhausted from working hard. I have some friends who have the same feelings. You give us a favour if I bring them to you. Please share your advice.

The initial stage was set. Muhammad bin Muslimah (RA) will bring the weapons, and Abu Naylah (RA) will bring his colleagues.

On 14th Rabi-al-Awwal 3H, it was a night with a full moon. They set out on their mission after meeting with Rasul Allah (ﷺ).

Rasul Allah (ﷺ) walked with them up to Jannat-ul-Baqi to see them off.

The group reached the fortress of Kaab bin Ashraf, and then Abu Naylah (RA) called him from outside. Sitting with his newly married wife (the bride), he stood up to come out, his wife deflecting him, but he said to her, "This is my foster brother's voice." When he came out, he spread the perfume smell; he put the odour on his head. Muhammad bin Muslimah (RA) said I never smelled this perfume. Kaab said I have the most beautiful woman and the best perfume in the Arab world. Muhammad bin Muslimah (RA) asked, "Could I smell your head?" So, Muhammad bin Muslimah (RA) smelled his head and turned by turn, and other colleagues also smelled his head and praised him. After walking a few more steps, Abu Naylah (RA) again requested to smell his head, and he agreed. Abu Naylah (RA) grabbed his head gently and said O enemy of Allah! It embraces so many swords, but is not entirely done. Then Muhammad bin Muslimah (RA) put his pickaxe on his stomach until it crossed from his belly, and he died.

Immediately after his killing, they came to Rasul Allah (ﷺ) and gave the news about their successful mission. During the attack on Kaab, Harith bin Aws (RA) became injured. Rasul Allah (ﷺ) put his saliva in the wound, and he became well immediately without any pain. (Ibn Hisham)

3.45 - Killing of Abu Rafay

Jumada-al-Thani 3H, 624 AD

His real name was Abdullah bin Abi Al-Haqiq, and his surname was Abu Rafi '. He is also called Salam bin Abi Al-Haqiq. He was a very wealthy Jew. He was a fierce enemy of the Prophet (ﷺ). He did not miss any opportunity to harm him (ﷺ).

Muhammad ibn Muslimah (RA), who killed Ka'b ibn Ashraf and his companions, belonged to the tribe of Aws. Now, the people of the Khazraj tribe have asked permission from the Prophet (ﷺ) to allow us to kill this arrogant Prophet (ﷺ), Abu Rafi. The Prophet (ﷺ) gave them permission and instructed them so that no child or woman would be killed. Hazrat Abdullah ibn Atiq (RA) was made Amir, and with him Masood bin Sunan (RA), Abdullah ibn Anees (RA), Abu Qatadah Harith ibn Rabai (RA), and Hazai ibn Aswad (RA).

Abdullah bin Atik (RA) said we reached the Abu Rafay fortress with my colleagues after sunset. He stayed there for a bit. He hides his colleagues a little way from the fortress and tries to enter the fortress. Luckily, a donkey of Fort lost. A man came out with a light to find the donkey; he secretly sat on the ground as if he was doing necessary relief. The person who gave voice to the strong desire to enter is heeded. He enters in and hides in the donkeys' area. The guard closed the door and hung the keys on the pin.

Abu Rafi used to live in the upper story and have parties with friends. The people ate with him and went to their homes when part of the night had passed, and there was silence on all sides. The doorman was asleep, too. Abdullah bin Atik (RA)

secretly picked up the keys and opened the door. Whenever he opened a door, he would close it from the inside so that, if people found out, he would finish it before they arrived, then go upstairs to Abu Rafi's room. Abdullah bin Atik (RA) said!

He was sleeping with his family, and the house was completely dark. I did not know where Abu Rafi' was. I called "Abu Rafi" and struck him hard with the sword on the head, but it did not hit the right place, and I got a wound on my leg. Abu Rafi 'screamed. I stepped back and changed my voice. What happened? He said, "Your mother has been killed. Someone has just hit me with a sword." I then struck twice in the direction of the voice with the sword; this time, he got a severe wound. His wife also woke up and started screaming. I changed my voice and expressed my sympathy. At that time, he was lying down. I pressed my sword on his stomach so hard that it crossed his back. I understood that he could not survive now. So early in the morning, the one who announced the death climbed the wall of the fort and said that the famous Hijaz merchant Abu Rafi had been killed.

I was thrilled to hear the announcement, and I was injured during the attack. But I did not feel any pain because of the good news. I listened to the incident of the Prophet (ﷺ). He turned his blessed hand on my toe, and it happened to me as if nothing had happened. (Bukhari)

3.46 - Ghazwah Buhran

Rabi-al-Thani/Jumada-al-Awwal 3H, 624 AD

Three hundred companions took part in this significant military campaign. The Prophet (ﷺ) went to Buhran. It was in the

Hijaz near "Frue," a land of mines and quarries. Rasul Allah (ﷺ) camped there for two months from Rabi-al-Thani to Jumada-al-Awwal 3H. The army returned without encountering. The enemy could not dare to come for the encounter.
(Ibn Hisham)

3.47 – Battle of Zaid bin Haritha (RA)

Jumada-al-Awwal 3H, 624 AD

Since the Battle of Badr, the problems of the infidels in Makkah have been steadily increasing, and now their trade with Syria seems to be in jeopardy. The caravan was ready for the Syrian trade, and its head was Safwan ibn Umayyah. So, he said to the people, how should we deal with the Muslims who have made our traders unsafe? They constantly watch the roads, and the nearby tribes have cared for them; the ordinary people also support them. We need to figure out which way to go. If we do not do business and stay at home, we will eat up our wealth and business, and nothing will be left, because our life in Makkah is based on trade, trading to the east in summer and to (west) Abyssinia in winter.

At Safwan's word, the chiefs of Quraysh, after considering it, began to speak. Finally, Sood bin Abdul Muttalib told Safwan to leave the coastal area and travel through Iraq. This road is a bit longer. It passes through Najd to Syria, but it is safe and passes through the east of Madinah. The Quraysh were unaware of this path, so Aswad ibn 'Abd al-Muttalib advised Safwan that Farat ibn Hayyan, who belonged to the tribe of

Bakr ibn Wail, could guide him. He knows the way and will guide you on the journey. In this way, the caravan left for Syria.

On the other hand, it happened that Sulayt ibn Nu'man (RA), who had become Muslim, and his friend Naeem ibn Mas'ud used to drink alcohol together. This is an incident before the prohibition of alcohol. When Naeem became heavily intoxicated, he gave a complete account and information about the caravan and its journey. Hazrat Sulayt ibn Nu'man (RA) immediately came out from there and went to the Messenger of Allah (ﷺ) and told him the full details.

The Prophet (ﷺ) immediately prepared a group for the attack and sent a cavalry of a hundred horse riders under the command of Hazrat Zaid bin Harith (RA) Kalbi. Hazrat Zayd ibn Haritha (RA) made his way very fast, and now the caravan of Quraysh was descending to encamp at a spring named "Farwah" after him in complete ignorance. Safwan ibn Umayyah and the guard of the other caravan guards escaped and saved their lives.

The Muslims arrested Farat bin Hayyan, the leader of the caravan, and two men. The Prophet (ﷺ) withdrew Khums and distributed among the people a large quantity of silver and utensils, which we estimated to be one lakh Dirhams. Farat ibn Hayyan accepted Islam at the hands of the Prophet (ﷺ). (Ibn Hisham)

The condition of the Quraysh of Makkah was like that of a wounded snake due to successive injuries inflicted by the Muslims.

3.48 - Marriage of Ummul Mominin Hafsa bint Umar (RA) with Rasul Allah (ﷺ)

Sha'ban 3H, 624 AD

Ummul Mominin Hazrat Hafsa (RA) was the daughter of Hazrat Omar Faruq (RA). Her mother was Zainab bint Mazuon (RA), a very famous companion of Rasul Allah (ﷺ). Zainab bint Mazuon (RA) was married to Khènes bin Hudefah Sahmi (RA) in her first marriage. Khènes bin Hudefah Sahmi (RA) was injured in the Battle of Badr, and due to his wound, he died. After his death, Rasul Allah (ﷺ) married her. Seven of her household were honour participants in the Battle of Badr.

(1) His father, Hazrat Umar (RA)
(2) His uncle Zaid bin Khattab (RA)
(3) Former husband Khènes bin Hudefah Sahmi (RA)
(4) Maternal uncle – Usman bin Mazuon (RA)
(5) Maternal uncle – Abdullah bin Mazuon (RA)
(6) Maternal uncle – Qadamah bin Mazuon (RA)
(7) Saib bin Usman bin Mazuon (RA)

Ummul Mominin Hazrat Hafsa bint Umar Faruq (RA) was born five years before the revelation of Wahi on Rasul Allah (ﷺ). She migrated with her first husband, Khènes bin Hudefah Sahmi (RA), to Madina Munawara.

She died during the Hazrat Amir Muawiya (RA) Caliphate, in Shaban 45H, in Madinah, and was buried in the Jannat-ul-Baqi graveyard. The age at death was 60 years. She has no children of Rasul Allah (ﷺ).

3.49 - Birth of Hazrat Hasan bin Ali (RA)

15 Ramadan 3H, February 625 AD

Syedna Hasan (RA) is the son of Hazrat Ali Murtaza (RA) and the daughter of Prophet Syeda Fatima Al-Zahra (RA). Abu Muhammad is his title. Apart from this, other titles such as Syed, Shabbar, Mujtaba, Shabih-e-Rasool, etc. He was born in Madinah in the month of Ramadan.

The Prophet (ﷺ) said: On the seventh day, he made Aqeeqah and slaughtered two rams. He removed his hair and gave the same amount of silver as charity. Hazrat Hasan (RA) remained in this affection with Hazrat Rasool Ikram (ﷺ) for about eight years.

In Sahih Bukhari, it is narrated from Hazrat Abu Bakr Siddique (RA) that the Messenger of Allah (ﷺ) was on the pulpit, and Syedna Hasan (RA) was by his side. He (ﷺ) was sitting, once looking at the people and once at Hasan (RA). At that moment, he (ﷺ) said: This is my son Syed (Sardar), and I hope that Allah Almighty will reconcile the two Muslim groups through him. Hazrat Imam Hasan (RA) was very much in love with the Messenger of Allah (ﷺ).

Hazrat Umar Farooq (RA), during his time in the Khilafah, because of the honour and status of Hasan (RA) and Hussain (RA), kept the stipend equal to that of the companions of Badr. During the caliphate of Hazrat Uthman Ghani (RA), he joined the army of Hazrat Saeed bin Al-Aas (RA) for Jihad in Tabaristan and showed his bravery in many battles.

In the last days of Hazrat Uthman Ghani (RA), they served as the protectors of Hazrat Uthman (RA) against the rebels.

In Ramadan, 40AH, a Kharjee Ibn Maljam carried out a murderous attack on Hazrat Ali (RA), due to which he was martyred. He was selected as Amir (Khalifah); however, to unite the Ummah, he withdrew in favour of Hazrat Amir Mu'awiyah (RA).

Khilafah of Hazrat Syedna Hasan (RA) was from 20th Ramadan 40H to 15th Jumada al-Awwal 41H. Thus, he remained the Caliph of the Muslims for seven months and twenty-six (26) days. After resigning from the caliphate, he (RA) spent most of his time worshipping Allah.

As mentioned in some narrations, he has given a poison that causes death. He (RA) died in 49H or 50H and was buried in Jannat-ul-Baqi graveyard beside his mother, Hazrat Fatimah-tul-Zuhra (RA).

3.50 - Ghazwah Uhud

3.50.1 - Preparation of Quraysh

6 Shawwal 3H, 625 AD

Ikramah bin Abu Jahl, Safwan bin Umaiyah, Abu Sufyan bin Harb, Abdullah bin Rabiyah, and other Quraysh leaders were extremely restless to take revenge for the defeat of the Battle of Badr. They never left any chance against Muslims, causing loss or damage.

In the Battle of Badr, Abu Safyan escorted the caravan safely to Makkah and held all the merchandise for the preparation of war. Abu Sufyan said to Quraysh of Makkah that (Prophet) Muhammad (ﷺ) has given you a great shock; he killed your leaders. Help us, and we will take revenge. They all agreed with Abu Sufyan, so all goods costing fifty thousand dinars and one thousand camels were donated for war preparation. Allah said in the Quran,

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اِنَّ الَّذِيْنَ كَفَرُوْا يُنْفِقُوْنَ اَمْوَالَهُمْ لِيَصُدُّوْا عَنْ سَبِيْلِ اللّٰهِ ؕ فَسَيُنْفِقُوْنَهَا ثُمَّ تَكُوْنُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُوْنَ ؕ وَالَّذِيْنَ كَفَرُوْٓا اِلٰى جَهَنَّمَ يُحْشَرُوْنَ ﴿۳۶﴾

(Surah Al Anfal – 36)

Verily, those who disbelieve spend their wealth to hinder (men) from the Path of Allah, and so will they continue to pay it; but in the end, it will become an anguish for them. Then, they will be overcome. And those who disbelieve will be gathered unto Hell.

They also started involving the surrounding tribes in the war. Banu Kanana and Banu Tihamah participated in the war; the Abyssinian slaves of Makkah were also included in the Quraysh army. The disbelievers of Madinah also secretly helped them. There was a savage slave of Jubayr ibn Mutham, a master of running a small spear (harbah). He joined the war on the condition that if he martyred Hazrat Hamza (RA), he would be set free. Hind bint Utbah, the wife of Abu Sufyan, said that if you kill my father's killer, Hazrat Hamza (RA), then I will give you all my jewelry.

The Quraysh of Makkah mobilized an army of three thousand men and made a plan to take the women along with them so that the soldiers could fight against Muslims with boiling passion because of their pride. The number of women was fifteen, three thousand camels for riding and baggage, and two hundred horses in the cavalry, which they did not have to ride on the road to keep them safe and fresh. They were burning. The command of this brigade was given to Khalid bin Waleed, who had not yet converted to Islam, and was assisted by Ikramah bin Abu Jahl. According to their rules, the flag remained with the tribe of Bani Abdul Dar.

On the other hand, the Muslims and the Prophet (ﷺ) were fully aware of all the preparations of the infidels. Hazrat Abbas (RA) conveyed the news of the war preparations of the infidels and their intentions to the Prophet (ﷺ) through a messenger. Rasul Allah (ﷺ) was in Quba when the ambassador gave him the letter. Hazrat Abu Bakr (RA) read the letter secretly. Rasul Allah (ﷺ) took advice and opinions from Muhajireen and Ansar confidentially.

3.50.2 - Muslims' preparation to deal with the attack

6th Shawwal 3H, 625 AD

The Muslims in Madinah also became cautious and kept their weapons with them even during prayers. The Ansar was contingently assigned to guard the permanent Messenger of Allah (ﷺ), including Hazrat Saad bin Mu'adh (RA), Hazrat Aseed bin Khudair (RA), and Saad bin Abadah (RA). May Allah be pleased with them. These people were on guard all night with their weapons. At the same time, the roads leading to Madinah were being monitored.

The army of the infidels of Makkah passed through an open highway and reached the place "Abwa." Upon arriving here, Abu Sufyan's wife Hind bint Utbah suggested that the tomb of the Prophet's (ﷺ) mother be dug up here, but people were afraid of the consequences. She rejected this suggestion. The army of infidels traveled and passed through the Valley of Aqiq and then camped at Ainin near Mount Uhud on a barren land on the bank of Wadi Qanat in the north of Madinah. This is the event of 6 Shawwal 3 AH.

3.50.3 – Muslim's War Strategy and Departure

7th Shawwal 3H, 625 AD

The Prophet (ﷺ) was getting information from time to time, and even information about their whereabouts. The Prophet (ﷺ) convened a meeting of the Majlis-e-Shura of the Fuji High Command. He (ﷺ) told them about one of his dreams that I saw a good thing. I saw some cows being slaughtered,

and I saw that there was a fracture on the head of a sword, and I also saw that I had put my hand in the armor.

The Prophet (ﷺ) then explained the interpretation of the dream that some companions would be martyred. Damaging the sword means a person from my family would be martyred. Safe armor means the city of Madinah. Rasul Allah (ﷺ) has given his opinion to stay in the town and encounter the enemy. If Quraysh were waiting in their camp, they would be at a loss, and if they entered the city, we would fight with them in narrow streets and lanes. Abdullah bin Ubai (head of the hypocrites) agreed with this view; he was from the Banu Khazraj.

Some of the Companions of the Prophet (ﷺ) were not able to participate in the Battle of Badr. They said, O Messenger of Allah (ﷺ)! We used to wish for that day and pray to Allah for it. Now that Allah has allowed us to get out of the field, you (ﷺ) should go against the enemy so that they do not think that we are afraid to insist on them. Among them was Hazrat Hamzah (RA) as well. It was decided to compete in the open ground outside of Madinah.

However, Rasul Allah (ﷺ) departed from Madinah with one thousand people after Juma Prayer. Hazrat Ibn Umme-Maktoum (RA) was the head in the absence of Rasul Allah (ﷺ) in Madinah. Rasul Allah (ﷺ) performed the ASR prayer in the army camp and went into the tent. Hazrat Abu Bakr Siddique (RA) and Hazrat Umar Faruq (RA) were with him. Rasul Allah (ﷺ) puts the turban on his head and wears a wardress. He dressed two (Zarah) fighting shields, put the sword on his side, and approached his army men. Those companions who pressured Rasul Allah (ﷺ) on fighting

outside the Madinah have realized that they did wrong and against the will of Rasul Allah (ﷺ). They came to Rasul Allah (ﷺ) to apologize for their mistake and said that they were ready to fight within Madinah. Rasul Allah (ﷺ) noted that once a Prophet wore the dress of fighting and was equipped with weapons. He never backed out until the settlement. (Musnad Ahmad)

Rasul Allah (ﷺ) distributed the army in three parts.

(1) The crew of Muhajireen: The flag was given to Musab bin Umair Abdvi (RA).

(2) The crew of the tribe Aws (Ansar): The flag was given to Usaid bin Khudair (RA).

(3) The crew of the tribe Khazraj (Ansar): The flag was handed over to Khabab bin Mandhar (RA).

Hundreds of soldiers with shields (Zarah) and fifty cavalrymen were in the force. Saad bin Muaz (RA) and Saad bin Ibadah (RA) were wearing Zarah (shield) and walking in front of Rasul Allah (ﷺ). Rasul Allah (ﷺ) inspected the army on Sheikhain (a place). He returns to the youngest and weakest youth. Abdullah bin Umar (RA), Usamah bin Zaid, Usaid bin Zahir (RA, Zaid bin Sabith (RA), Zaid bin Arqam (RA), Arabah bin Aws (RA), Umro bin Hazam (RA), Abu Saeed Khudri (RA), Zaid bin Haritha (RA), and Saad bin Hiba (RA) got permission to go with the army. Rafey bin Khareej (RA), Sumrah bin Jundub (RA), and Baraa bin Aazib (RA) were allowed to participate in the war, even though they were minors.

The Prophet (ﷺ) and the Islamic militia spent the evening between Uhud and Madinah. The Maghrib and Isha prayers also preceded here. It decided to stay here overnight. Fifty

companions were prepared to serve as security guards under the command of Muhammad bin Muslimah Ansari (RA). Zakwan bin Abdullah bin Qais (RA) was the guard of Rasul Allah (ﷺ).

3.50.4. Hypocrites' Mischief

Saturday 7th Shawwal 3H, 625 AD

Before dawn, Rasul Allah (ﷺ) travelled to the "Shut" and prayed Salat ul-Fajr; they were closed to the enemy. Abdullah bin Ubai (head of hypocrites) had mutinied and taken his three hundred colleagues back to Madinah. He said you regret my opinion, so we would not fight outside the Madinah. Rasul Allah (ﷺ) established his camp on the back of the mountain Uhud.

Due to Abdullah bin Ubai's conspiracy, the other two tribes, Banu Haritha and Banu Salamah, were planning to back out, fearing they would lose. But Allah helped them and proved they were established.

Allah said in Quran,

اِذْ هَمَّتْ طَّآىِٕفَتٰنِ مِنْكُمْ اَنْ تَفْشَلَا ۙ وَاللّٰهُ وَلِيُّهُمَا ؕ وَعَلَى اللّٰهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُوْنَ ﴿۱۲۲﴾

(Surah Ale Imran -122)

When two parties from among you were about to lose heart, Allah was their Wali (Supporter and Protector). And in Allah should the believers put their trust. (122)

Rasul Allah (ﷺ) moved forward with seven hundred fighters; he avoided passing in front of the Makkahian army. Hazrat Khaysmah (RA) helps to guide the way. He adopted a short route, leaving the Makkahian army towards the west coast through Banu Haritha, passing through agricultural fields. On the way, there was a garden of Marba bin Qaizy. He was a hypocrite and blind. He began to throw dust on the faces of Muslims and said I did not allow Muhammad (ﷺ) and his companions to pass through my garden. People rushed to kill him, but Rasul Allah (ﷺ) stopped them and said, do not kill him. He is blind to the eyes as well as the heart.

Rasul Allah (ﷺ) camped at the end of Uhud Mountain facing Madinah, and Uhud was on the back. The makkahian army was between the Muslim army and Madinah.

3.50.5 - Arrangement and Organization of the Army

7th Shawwal 3H, 625 AD

The Messenger of Allah (ﷺ) reached the battlefield and divided the army from a military point of view. Selected a group of fifty well-acquainted archers under the command of Abdullah bin Jubayr (RA), deputed on the hill at the southern end of the valley of Qanath, renowned "Jabal-e-Ramah," was about one hundred and fifty meters from the Islamic army camp to the southeast. They have given strict instructions to keep the enemy away from the Muslim forces by their arrows at any cost. Either win or lose, in any case, must not leave the location and block them from attacking from this side. Rasul Allah (ﷺ) addressed the archers and said you have to protect us from the back side; if you see we are martyred, do

not come to help us. If you see we are collecting booty, do not leave your location. The order was based on the wisdom of Rasul Allah (ﷺ).

Mentioned in Sahih Bukhari that Rasul Allah (ﷺ) said, if you see even the birds are picking up our body parts with the beaks, do not leave you to entrench or you see we defeated and crushed them, do not go to your place until I call you down. (Ibn Hisham)

The strong ordinance underscores the importance of that entrenchment. From there, Muslims were most at risk of being harmed.

The rest of the army was organized so that Hazrat Munther ibn Umar (RA) was appointed in Maimana, Hazrat Zubair ibn Awam (RA) was stationed in Maysara, and Hazrat Muqdad ibn Aswad (RA) was made their helper. Hazrat Zubair bin Awam (RA) has been tasked with blocking the attack of Khalid bin Walid's group. The strategy has been made quick to apprehend, showing the war skills and capabilities of Rasul Allah (ﷺ). However, the Muslim army arrived on the battlefield after the enemy's army, which usually reached the best first-captured place to camp. The enemy's army camp was in a lowland; if they won the battle, they could not get too much advantage, and if the Muslim army won the war, they could capture or kill the escaping soldiers.

Rasul Allah (ﷺ) ordered the army, " Do not attack the enemy until I give you an order. Rasul Allah (ﷺ) was ready for war with all respect. Polytheists made the lane for the attack. Abu Sufyan was the commander and camped in the middle of the army. He distributed the army. The right-wing was under the command of Khalid bin Walid, the head of the

left-wing was Ikramah bin Abu Jehl, and the infantry was under Safwan bin Umaiyah. The Commander of the archer force was Abdullah bin Rabiya, and the flag was with the Banu Abdud-Dar. Their ancestors inherited this job. It is the most crucial root, so if the army were dislodged, it might neutralize them. Abu Sufyan elevates them to die of shame to guard the flag.

Abu Sufyan did the trick; he wrote a letter to the Ansar of Madinah that we do not have any enmity with you, so you keep away between Muhammad (ﷺ) and us. Ansar strongly rejected their advice. Abu Amir, who belongs to Banu Aws, left Madinah due to Rasul Allah's (ﷺ) enmity and came with the army of infidels of Makkah. He used to exploit the infidels of Makkah against Muslims. Abu Sufyan's wife, Hind bint Utbah, also came to encourage their soldiers.

3.50.6 - Beginning of Battle

Saturday, 7th Shawwal 3H, 625 AD

The first person to emerge from Mushrekeen was Talha ibn Abi Talha 'Abdi. He was valiant. Muslims used to call him "Kabash al-Katiba" (Ram of the Lashkar). He came out riding on a camel and challenged to fight. In comparison, Hazrat Zubair ibn Awam (RA) stepped forward. He jumped up like a lion to encounter him, sword down on the ground, and slaughtered. Rasul Allah (ﷺ) saw this scene, said the slogan "Allah-o-Akbar," praised him, and said, " Every Prophet has an (Hawari) apostolate. Zubair bin Awam (RA) is mine. After that, the open war started, and the standard-bearer of the infidel's army, Talha bin Abu Talha, was killed. After his brother Usman bin Abi

Talha held the flag, Hazrat Hamza (RA) killed him. After he and his brother Abu Saad bin Abi Talha took the flag, Saad bin Abi Waqas (RA) killed him by striking an arrow that went across his neck. Musafah bin Talha raised the flag, and Asim bin Sabith (RA) hit him with an arrow and killed him. After he and his brother, Kaleb bin Talha, held the flag, Zubair bin Awam (RA) jumped on him and cut him down. Then Jilas bin Talha had the flag, Talhah bin Ubaidah (RA) hit him with a spear and killed him, and Asim bin Sabith (RA) hit him with a spear. Six people of a family died to protect the flag. After Artah bin Sharjeel from the tribe Abdud-Dar raised the flag, Hazrat Ali (RA) and Hazrat Hamza (RA) killed him. After Sharih bin Faraz held the flag, Qazman killed him. Qazman was a hypocrite. He was fighting for the sake of Arab prejudice. After Sharih, Abu Zaid Umro bin Abd Manaf took the flag, he was also killed by Qazman. Then, the son of Sharjeel bin Hashim raised the flag, and Qazman killed him, too.

Ten people from the tribe Abdud-Dar were killed to protect the flag, and none were left in their families to raise the flag. An enslaved Ethiopian picked up the flag and fought bravely with the Muslims until death. The flag was on the ground, and one could pick it up.

War was at its peak. Abu Dajanah (RA) tied a red ribbon on his forehead, which means he would fight until his death. He fought with bravery and killed many polytheists; he was carrying the sword of Rasul Allah (ﷺ). Hazrat Zubair (RA) shows some very daring acts in the war.

An enslaved Ethiopian "Wahshi" who came in the temptation of freedom in the war, his only task was to kill Hazrat Hamza (RA). His eyes were searching for Hamza (RA). Finally, he saw Hazrat Hamza (RA) fighting on the battlefield and killing the

enemies who could not face him. Wahshi hid behind the tree. His eyes were covetously chasing Hazrat Hamza (RA) and pursuing to come close. Wahshi saw that Hamza (RA) was killing Sabah bin Abdul Uzza; he aimed at the target and threw his spear toward Hamza (RA). The spear was right on the target, hit Hamza (RA), and went through his body. He tried to move forward but could not and fell. Wahshi was gazing at him until he was martyred. Wahshi went close to him to confirm his death, pulled out his spear from Hazrat Hamza's (RA) body, and went away from the battlefield. He had no concern for others. He killed Hamza (RA) for his freedom. He came to Makkah and got independence. Hind came to Hazrat Hamza's (RA) dead body, cut his nose and ears, and took out his eyes. Then she cut his chest, brought out his liver, and chewed with her teeth; she could not swallow but vomited. She is renowned later as a "Liver eater."

The mother of Zubair bin Awam (RA) was the real sister of Hazrat Hamza (RA). She came to see the dead body, and Hazrat Zubair (RA) stopped to show her. Hazrat Safiya (RA) said I know my brother's body had clipped the ear and nose. I did not come for lamentation. I will have patience and pray for his forgiveness. Rasul Allah (ﷺ) permitted her to see her brother. She saw his brother's body parts were scattered, and pieces of his liver. She turned back and said,

"انا للّٰہ وانا الیہ راجعون"

She left after making Duaa for his forgiveness. Standard-bearer of the Muslim army, Musab bin Umair (RA), was martyred because he did not have enough clothes for the coffin; when they covered his head, his feet became uncovered while trying to protect them. He finally covered his

head with grass to hide his feet. All martyrs were buried without washing their bodies. Two martyrs were buried in one grave. Hazrat Hamza (RA) was buried with Abdullah bin Jahesh (RA), his nephew and foster brother.

Hanzalah (RA), a brave companion known as "Ghuseel-e-Malaikah," came to the battlefield with dignity. He was the son of the priest Abu Amir; he had recently married. When he heard the announcement of the war, he came out of his home and went to the battlefield; he reached close to Abu Sufyan and was about to kill him, but before his attack, Shadad bin Aswad saw him, he did a savior stroke with a sword; Hazrat Hanzalah (RA) fell, and was martyred. People were searching for his dead body, which had disappeared from the battlefield; after some time, they found water dripping from his body after the bath. Rasul Allah (ﷺ) told the Sahabah that angels had bathed him and asked his wife about the matter; she told the story. After that, Hazrat Hanzalah (RA) became famous with the title of "Ghuseel-e-Malaikah." (Zad ul-Muad)

According to Ibn Ishaq, Allah helped the Muslims. Muslims were killing their enemies, and they began to flee from their camp and were defeated. Abdullah bin Zubair (RA) narrated that I saw Hind bint Utbah running away from the battlefield with other women picking up their clothes above the calves of their legs. Nothing falls between them to capture.

3.50.7 – Blunder Mistake of Archers

Saturday 7th Shawwal 3H, 625 AD

The Prophet (ﷺ) posted a group of bowmen on Mount Ramah, and they played a significant role in the war. Makkahian army leader Khalid bin Walid, with the help of the hypocrite Abu Amir, broke the left wing and attacked thrice, but suffered a loss; these bowmen pushed them back with their arrows.

However, when the Muslim army defeated the Makkahian force in the second phase of the war, the archers made a blunder. They thought the war was finished; the battlefield would be empty, and Muslims were collecting booty. They left the place to manage the booty with others before Rasul Allah (ﷺ) called them to come down. That puts Muslims in danger as well as Rasul Allah's (ﷺ) life.

It so happened that when the Companions sitting on the hill saw that the infidels were fleeing for their lives, the battlefield was slowly being emptied, and the enemy's booty was being looted. Understand that the war is over, and now we must return the spoils to other Muslim brothers; even when they had some influence of greed on them, they will descend from the hill and run towards the field.

Their commander, Hazrat Abdullah bin Jubair (RA), reminded them of the commandments of the Messenger of Allah (ﷺ) and said: Have you forgotten what the Messenger of Allah (ﷺ) commanded you? But most people did not listen to him and said to Hazrat Abdullah ibn Jubayr (RA): We too will go to them and get some booty. This way, forty men left their front

and went to the general army to collect booty. Only ten people were left, including Abdullah bin Jubair (RA), on the hill. Khalid bin Waleed was constantly checking the movement of archers. When he saw a few archers on the mountain, he spun around very fast and reached the back of the Islamic army, and in a few moments, he attacked Hazrat Abdullah ibn Jubayr (RA) and his companions. They were crushed and martyred, and then with one voice, Umara bint Alqamah, a woman from the tribe of Banu Harith, clung to the ground and picked up the flag of Mushrekeen, and then they began to gather around her. Now, Muslims were laid siege from the back and front of the Makkahian army.

3.50.8 - Bold Step of the Prophet (ﷺ)

Saturday 7th Shawwal 3H, 625 AD

The Prophet (ﷺ) had only nine companions with him when he suddenly saw Khalid ibn Waleed riding on a horse nearby. At this critical time, go and seek refuge or risk your life to compete. He (ﷺ) decided to save the life of his Sahabah. Seeing Khalid ibn Waleed, he (ﷺ) called the Companions, and his voice reached the enemy too. Before they came and attacked, the Muslims were entirely in the grip of the enemy. Some people had lost their senses and were running around in the field. No one was aware of the other. Some people climbed the mountain and considered joining Raees-ul-Munafiqeen Abdullah bin Abi and seeking peace from Abu Sufyan. After a few moments, Hazrat Anas bin Nadr (RA) passed by him. He saw that people were losing their courage. He asked them, " Are you waiting for someone?

They replied that the Messenger of Allah (ﷺ) had been killed. Upon hearing this, Hazrat Anas ibn Nadr (RA) said: What will we do after him (ﷺ) alive now that the Messenger of Allah (ﷺ) let his life for the same thing we do too and then say! O Allah! I apologize for what these Muslims did, and I apologize for what the polytheists did. Saying this, he proceeded and entered the ranks of the enemy. Even when he was martyred while fighting, his body was so scarred that it could not be identified; his sister recognized him by his fingers.

There was a party for Rasul Allah (ﷺ), Abu Bakr (RA), Umar Faruq (RA), and Ali Murtaza (RA). They were on the front to save Rasul Allah (ﷺ). Nine companions were surrounding Rasul Allah (ﷺ); seven were from Ansar, and two were from Muhajireen. One by one, they were sacrificing their life. Seven companions have been martyred. The last one was Ammarah bin Zaid al-Sakan (RA). Two companions, Talhah bin Ubaidah (RA) and Saad bin Abi Waqas (RA) were the guards of Rasul Allah (ﷺ). Saad bin Abi Waqas (RA) threw the arrow to keep the enemy behind. Rasul Allah (ﷺ) told a historical sentence for Saad bin Abi Waqas (RA), "Saad, shoot the arrows my father and mother sacrificed on you." During this, Utbah bin Abi Waqas hit a stone at Rasul Allah (ﷺ); Rasul Allah (ﷺ) fell on his side, his lower tooth broken and his lip injured. Abdullah bin Shahab Zahri attacked Rasul Allah's (ﷺ) forehead, and Abdullah bin Qumaa hit a blunt sword on the shoulder. Rasul Allah (ﷺ) was wearing Zirah (Shield) for salvation, but it was hurting for one month. He attempted again to stab the bone under the eye and broke two chains of the helmet. Blood was sprinkled on the face. Hazrat Talhah (RA) was fighting in front

of Rasul Allah (ﷺ) as a shield until his fingers were cut off. After Hazrat Talha (RA) and Hazrat Saad (RA), the first companion who returned to the Messenger of Allah (ﷺ) was Hazrat Abu Bakr Sadiq (RA). Hazrat Abu Ubaid ibn Jarrah (RA) also arrived. Hazrat Abu Ubaid ibn Jarrah (RA) grabbed the chain link by the teeth and pulled it out of his (ﷺ) face; due to the toughness of the link, his two teeth broke.

In this unfavourable circumstance, the companions who remained with the Rasul Allah (ﷺ) were Umar bin Khattab (RA), Abu Dajanah (RA), Musab bin Umair (RA), Ali bin Abu Talib (RA), Sahel bin Hanif (RA), Malik bin Sanan (RA) (father of Abu Saeed Khudri RA), Umme Ammara Naseeba bint Kaab Mazniah (RA), Qatadah bin Nauman (RA), Hatib bin Abi Baltah (RA), and Abu Talhah (RA). Abu Dajanah (RA) stood in front of Rasul Allah (ﷺ) and made his back shield for Rasul Allah (ﷺ). The enemy's arrows were hitting his back, and he stood firmly. Hatib bin Abi Baltah (RA) followed Utbah bin Abi Waqas, but he escaped. Hatib (RA) got another chance, and he killed him. The Sahel ibn Hanif (RA) was a skilled archer; he pushed the enemy back.

Rasul Allah (ﷺ) also threw an arrow even though the bow broke. Qatadah bin Nauman (RA) has taken responsibility. One incident happened with Qatadah bin Nauman (RA), in which he got a wound and one eyeball rolled out on his face.

Abdul Rahman bin Awf (RA) had a wound to the face that broke his teeth. He got twenty stripped of wounds and injuries caused by being found lame.

Malik bin Sanan (RA) (father of Abi Saeed Khudri RA) sucks the blood of the wound from the face of Rasul Allah (ﷺ). Rasul

Allah (ﷺ) said to spit out, but he swallowed. Then he rushed to the lane of the enemy; Rasul Allah (ﷺ) said, " If anyone wants to see a heavenly man, see him. He fought bravely until death.

Umme Ammarah Naseeba bint Ka'ab (RA) stayed in front of Ibn Qamaa for the salvation of Rasul Allah (ﷺ). He hit the sword on her shoulder, and she became injured, but she survived due to Zirah (Shield). She got twelve wounds during the fighting.

Musab bin Umair (RA) is also desperately fighting in the war and blocking Ibn Qamaa's attacks. Ibn Qamaa was stabbed with the sword that cut his right hand. The Muslim flag was in his left hand. Ibn Qamaa also cut his left hand; he has the flag on his neck and chest. He raised the flag until it fell and was martyred.

Due to his resemblance to the Prophet (ﷺ), infidels went mad, saying that Mohammad (ﷺ) was killed. Listening to the voice, the morale of many companions was low, and there was a slight disappointment in the camp of the Muslims. The enemy began to attack Muslims with more power and began to have the right to mutilate.

After martyred Musab bin Umair (RA), Hazrat Ali (RA) took the flag; in the meantime, Rasul Allah (ﷺ) came out. Kaab bin Malik (RA) wanted to shout to inform other companions, but Rasul Allah (ﷺ) nodded to restrain from doing so. Gradually, thirty companions gathered with the Messenger of Allah (ﷺ).

One polytheist, Usman bin Abdullah bin Mughirah, moved forward towards Rasul Allah (ﷺ), saying that either he or I would stay. Unfortunately, the foot of his horse went into the pit, and he fell; Harith bin Sumaa (RA) rushed to him and killed him. A Makkahian cavalryman, Abdullah bin Jabir, attacked with a sword on the shoulder of Harith bin Sumaa (RA). He got a saviour injury. Abu Dajanah (RA) attacked Abdullah bin Jabir and cut off his neck. The red strap was on Abu Dajanah's (RA) forehead. Attacks from the enemy stopped, and Muslims were now in a safe place. Special square of Rasul Allah (ﷺ) reached. Stunned in dismay due to the sudden attack, Khalid bin Walid was now in control.

3.50.9 – Messenger of Allah (ﷺ) killed Ubai bin Khalaf

Saturday 7th Shawwal 3H, 625 AD

It is narrated on the authority of Ibn Ishaq (ra) that when the Messenger of Allah (ﷺ) came to the valley, Ubai ibn Khalaf came and said: Where is Muhammad (ﷺ)? The companions said to the Prophet (ﷺ): Let one of us attack him. Hazrat Mohammed (ﷺ) said! Let him come. When he approached, the Messenger of Allah (ﷺ) took a small spear from Hazrat Harith bin Sama (RA), and after taking it, he shook it. The people flew away as the camels winced, and the flies died. Then he (ﷺ) came in front of him and saw a small space between his throat. He (ﷺ) hit him with such a spear that he fell off his horse and ran to Quraysh. Although he was not seriously injured on the day of his fall and was not bleeding, he began to say! By Allah, Muhammad (ﷺ) killed me. People said! By God, you have broken your heart, and

you have not been hurt severely. He spoke! He had told me in Makkah that I would kill you, so I swear to God that if he spat on me, I would die.

After all, that enemy of Allah, on his way back to Makkah, reached the place "Sarf" and died. Abu al-Saud narrated from Hazrat Arwa (RA) that he used to make a sound like an ox and say: I swear by the one in whose hand is my soul, I think if it had happened to all the inhabitants of Dhe Al-Majaz, they would all have died.

(Short Biography of the Prophet (ﷺ) - Sheikh Abdullah)

3.50.10 - Final effort of Enemy

Saturday 7th Shawwal 3H, 625 AD

Rasul Allah (ﷺ) arrived at his camp in the valley, Abu Sufyan and Khalid bin Walid (they did not accept Islam yet) tried to harm Rasul Allah (ﷺ). They attacked Muslims with their colleagues. Hazrat Umar Farooq (RA) and some other Muslim companions had fought with them and pushed them back down from the mountain.

The Messenger of Allah (ﷺ) prayed to Allah not to let them go over us. When the disbelievers started climbing the mountain, the Messenger of Allah (ﷺ) said to Hazrat Saad bin Abi Waqas (RA) to lower their spirits and push them back. Hazrat Saad bin Abi Waqas (RA) drew an arrow from his quiver and killed one of the enemies. Then he hit another, and all this was dead. The third arrow was also targeted. Infidels were compelled to move down from the mountain. (Ibn Hisham)

Hazrat Ka'b bin Malik (RA) said: I saw that (Hazrat) Abu Dajana (RA) killed a polytheist who was twice as many as him in the body. He was struck on the head with the sword so hard that he was torn in two pieces.

In this war, Muslim women performed many services, including bringing water that Hazrat Ayesha Siddiqah (RA) and Hazrat Umme Saleema (RA) used to bring, and Muslims used to drink. Hazrat Umme Salit (RA) and Hazrat Umme Ayman (RA) were also helping the Muslims. Haban bin Urqah hit an arrow at Umme Ayman (RA), and she felt injured; Saad bin Abi Waqas (RA) took revenge on Umme Ayman (RA) by killing him.

When he (ﷺ) was standing in the gorge, Hazrat Ali (RA) filled his shield with water so that the Messenger of Allah (ﷺ) washed his wound. Or pour water on his head while he (ﷺ) was saying that the wrath of Allah be upon the person who made the face of his prophet (ﷺ) bloody - (Ibn Hisham)

While washing the wound of the Prophet (ﷺ), the bleeding would not stop, so Hazrat Bibi Fatima (RA) burned a piece of mat and placed it on the wound, which stopped the bleeding. - Hazrat Muhammad ibn Muslimah (RA) brought a delicious taste of water from a place which he (ﷺ) drank and prayed. Due to the effect of this wound, he (ﷺ) offered the Zuhr prayer while sitting.

As the leader of Makkah prepared to return, Abu Sufyan appeared on Mount Uhud and spoke aloud. Is Muhammad (ﷺ) among you? The people did not answer. He said, "Is there the son of Abu Qahafah?" The people did not respond because the Prophet (ﷺ) forbade them to respond. Then he said, "Is Umar bin Khattab (RA) with you?

He said, "Let us go." Hearing this, Hazrat Umar (RA) lost his temper and said, "O enemies of Allah whose name you have mentioned." All are alive, and yet your disgrace remains. After that, Abu Sufyan said, "The clipping of the nose and ear and mutilation of your martyrdom has happened, but I did not order it, nor did I condemn it." And then Hubble's slogan started. At the behest of the Prophet (ﷺ), the Companions chanted Allahu Akbar. Abu Sufyan spoke! We have "Uzza" you don't have, but the Companions who now say that we have "Mullah," yours are not, Abu Sufyan said! Today is a day of revenge for Badr.

Hazrat Umar (RA) said: Our dead are in Paradise and yours in Hell. Then Abu Sufyan came near and asked: Did we kill Muhammad (ﷺ)? Hazrat Umar (RA) said: Wallah not. Instead, he is listening to you. Abu Sufyan said, "I consider you more truthful than Ibn Qumea." Then Abu Sufyan said! Next year, there will be another contest in Badr. The Messenger of Allah (ﷺ) told the Sahabah that it is OK. Then, Abu Sufyan went back to Makkah. (Ibn Hisham)

Then Hazrat Rasool Ikram (ﷺ) sent Hazrat Ali (RA) after them to see what their intention was. If they are riding camels, they are going to Makkah; if they are riding horses, they intend to go to Madinah. If they go to Madinah, we will compete with them. Hazrat Ali (RA) returned and said their direction was towards Makkah.

3.50.11 - Rescue the injured and martyred

Saturday 7th Shawwal 3H, 625 AD

After the return of the Quraysh, Rasool Allah (ﷺ) turned towards the wounded and the martyrs' companions. He sent Hazrat Zayd Ibn Thabit (RA) to seek Saad Ibn Rabi'ah (RA) to pursue his good fortune. When Zayd (RA) arrived, he was breathing his last. He had about seventy wounds. Hazrat Zayd (RA) said, O Saad (RA), the Messenger of Allah (ﷺ), asking, how are you? He spoke! I am getting the fragrance of Paradise, and to tell my people Ansar that even if one of your eyes kept moving and the enemy reached the Messenger of Allah (ﷺ), then there will be no excuse for you, and that time passed over his soul.

Among the wounded, one of the companions was Hazrat Usaram (RA), whose name was Umar bin Sabith (RA). Just after he became Muslim, the order for the Battle of Uhud was issued. He participated in the war and was injured and martyred. When people informed Rasul Allah (ﷺ) about his death, he (ﷺ) said Usaram (RA) was among the people of paradise.

Hazrat Abu Hurairah (RA) says that even though he had not offered a single prayer after accepting Islam, it was not the time for any prayer after that he was martyred. Among the wounded was a man named Qazman, who fought bravely but was only involved in the war because of tribal affiliation. He had committed suicide due to the severity of his injuries. Rasool Allah (ﷺ) said that he is hellish.

Some of the Companions took their beloved martyrs to Madinah, and the Messenger of Allah (ﷺ) ordered them to

be brought back and buried here. The number of Muslim martyrs in the battle of Uhud was seventy, of whom forty-one (41) were from Banu Khazraj, twenty-four (24) from Banu Aws, four (4) from Muhajireen, and one was Jewish.

3.50.12 - Treatment of the injured eye of a Companion of the Prophet (ﷺ)

Saturday 7th Shawwal 3H, 625 AD

Hazrat Qatadah ibn Nu'man (RA) said: On the day of the battle of Uhud, to protect the Messenger of Allah (ﷺ), he stood in front of him and kept fighting with the enemy. An arrow of the enemy hit me in the eye, and the eyeball came out, which I took in my hand and took it to the service of the Holy Prophet (ﷺ). The Prophet (ﷺ) was overwhelmed by this and prayed for me: O Allah! Just as Qatadah has protected the face of your prophet, so also protected his face and made his eye look more beautiful and sharper than the other eye. The Prophet (ﷺ) inserted the loose eye inside the eyelid with his hand. After that, this eye seemed to be more beautiful in both eyes. His eyesight was very sharp.
(Reported by Al-Tibrani, Abu Naeem, and Al-Darqutni Bakho, Zarqani)

3.51. Ghazwah Hamra Al-Asad

Sunday 8th Shawwal 3H, 625 AD

The Prophet (ﷺ) guessed that the enemy had gained the upper hand at one time, but they could not take any action against the Muslims and returned to Makkah. If they think

about it, they will be remorseful, and they will attack again, but before they attack, the Muslims must follow their army.

On Sunday morning, Rasool Allah (ﷺ) announced that we had to go to pursue the enemy, and only the person who was in the battle of Uhud could go with us. That is, Abdullah bin Abi and his companions could not be partners. On the other hand, almost all the companions were injured and tired, but they were ready to walk without hesitation. Hazrat Jabir (RA) could not participate in the war because he (RA) had left to care for his father and children. He came for permission. Rasul Allah (ﷺ) allowed him to go with him. Rasul Allah (ﷺ) made his camp eight miles away from Madinah at Hamra Al-Asad.

During the same encamping, Ma'bad ibn Ma'bad Khazei appeared in the service of Rasulullah (ﷺ) and accepted Islam. He was not Muslim but a benefactor of the Prophet (ﷺ). Banu Khazaah and the Banu Hashim were allied with each other. On the other side, the infidels and the polytheists left Madinah and encamped at Ruha, thirty-six miles away, and began to accuse each other that they had done nothing while Muslims were being defeated; that is how we beat them thoroughly. We left them unmanaged; we just touched them; they can become a problem for us again, so go back and kill them all. But Safwan bin Umaiyah was afraid; he said the people who could not take part would come to join them, and they would be more robust. But most people's opinion was to go back and fight again. Clean it all up.

Ma'bad ibn Ma'bad Khazei (RA), who had recently accepted Islam, the Prophet (ﷺ) entrusted him with the responsibility of discouraging the disbelievers. So, he followed the army of infidels and joined them. Abu Sufyan did not know that he

had become a Muslim. He asked the Ma'bad what the news behind it was. The Ma'bad attacked them angrily, saying that the Muslims had come out to pursue them and that there were so many people with them that I had never seen such a large army. Because of their loss, they are furious. Abu Sufyan said, "What are you saying?" The Ma'bad said! By Allah, I think you will see the traces of horses before you leave. The first batch of his army is about to emerge from behind the mound. Abu Sufyan said, "By Allah, we will return and attack again and cut off their roots." Mabud said! Do not think about doing that. I am your well-wisher. Abu Sufyan's morale reached zero; he felt safe to depart for Makkah immediately.

Abu Sufyan also used a tactic: a caravan was passing by, and he knew a person named Abdul Qais. Abu Sufyan said to Abdul Qais, if you give my message to Muhammad (ﷺ) that we are coming back to cut their roots, I will provide you with a camel loaded with raisins. When his message reached them, the morale of the Muslim force rose, and they spoke.

حَسْبُنَاَاللّٰه وَنِعْمَ الْوَكِيلُ

Allah is enough for us, and He is the real doer.

The Prophet (ﷺ) stayed in Hamra al-Asad on Sunday, Monday, and Tuesday, i.e., 9, 10, 11 Shawwal, 3AH, and then returned to Madinah. The Battle of Hamra al-Asad was not a separate battle but part of the Battle of Uhud.

Momin has not been bitten twice by one hole:

When Rasul Allah (ﷺ) was coming back to Madinah on the way, Muslims arrested Abu Uzza Jehmi. He was captured in the Badr War, and he requested to be released without any ransom because of poverty. He said he had many daughters and did not have enough money to pay the ransom. Rasul Allah (ﷺ) freed him without ransom. He was a cunning man. He used to write couplets against Muslims and Rasul Allah (ﷺ). He breached the promise and played an important role in encouraging infidels against Muslims. Again, he began to pray for forgiveness, promising not to do so. In his action, Rasul Allah (ﷺ) said! Again, you will go to Makkah and will rub your hand on your face and tell the people that I cheated Muhammad (ﷺ) twice. **"Momin has not bitten twice from one hole."** Rasul Allah (ﷺ) has given the order to Zubair (RA) or Asim bin Sabith (RA) to cut off his neck. Same as Rasul Allah (ﷺ) ordered Zaid bin Harith (RA) and Ammar bin Yasir (RA) to cut off the neck of another spy, Muawiyah bin Mughirah bin Abi Alaas. (Ibn Hisham)

3.52 - Lamentation on death, beating the face, tearing of collars, and mourning are all prohibited

Shawwal 3H, 625 AD

Abdullah ibn Mas'ud (RA) narrated that the Prophet (ﷺ) said that those who lament about someone's death and beat their faces, tear off their collars, and do as they do in ignorance are not among us. (Sahih Bukhari)

Grief, sorrow, displeasure, and regret at the permanent separation of a relative or lover are natural. The closer the relationship was, the more grief there would be. It is tough to control tears at the death of a beloved person. Faces also become a sign of sadness. Rasul Allah (ﷺ) only commanded to hold imprudent and uneven on the occasion and gave fruitful advice to the nation.

(Mazahir-ul-Haq)

Mentioned in Ahadith that lamentation on death, the deceased's excellent character, describing loudly crying, beating the face, tearing off the collars, spreading hairs, tearing and shaving, putting dirt on his head, and crying aloud, all these acts that show impatience are strictly prohibited.

Abu Saeed Khudri (RA) narrated that Rasul Allah (ﷺ) cursed the women, lamenting death and listening.

(Abu Daud)

3.53 - Restriction to marry with polytheists

3H, 625 AD

Allah said in Quran,

وَلَا تَنْكِحُوا الْمُشْرِكٰتِ حَتّٰى يُؤْمِنَّ ؕ وَلَاَمَةٌ مُّؤْمِنَةٌ خَيْرٌ مِّنْ مُّشْرِكَةٍ وَّلَوْ اَعْجَبَتْكُمْ ۚ

وَلَا تُنْكِحُوا الْمُشْرِكِيْنَ حَتّٰى يُؤْمِنُوْا ؕ وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ وَّلَوْ

اَعْجَبَكُمْ ۗ اُولٰٓئِكَ يَدْعُوْنَ اِلَى النَّارِ ۖۚ وَاللّٰهُ يَدْعُوْٓا اِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِاِذْنِهٖ ۚ وَيُبَيِّنُ اٰيٰتِهٖ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُوْنَ ﴿٢٢١﴾

(Surah Al Baqarah – 221)

And do not marry Al-Mushrikat (idolatresses, etc.) till they believe (worship Allah Alone). And indeed, a slave woman who believes she is better than a (free) Mushrikat (idolatress), even though she pleases you. And give not (your daughters) in marriage to Al-Mushrekeen till they believe (in Allah Alone), and verily, a thinking enslaved person is better than a (free) Mushrik (idolater), even though he pleases you. Those (Al-Mushrekeen) invite you to the Fire. Still, Allah invites (you) to Paradise and Forgiveness by His Leave and makes His Ayat (proofs, evidence, verses, lessons, signs, revelations, etc.) clear to humankind that they may remember. (221)

Do not do the Nikah of a Muslim man with an infidel woman, and do not do the Nikah of a Muslim woman with an infidel man. Nikah of Muslim women with Christians and Jews is also prohibited. If there was a relationship between Nikah and the man became an infidel, her Nikah would have been broken. Nikah relates to morel, cordial, and social manners. If polytheists and Muslims married each other, effects would appear between them, or surely on the children. This is the reason to restrict these marriages. Christians and Jews these days are polytheists because they believe in power-sharing between Allah and the prophets or the gods. So, their rulings also fall into this category.

3.54 - Revealed inheritance Law

3H, 625 AD

Allah said in Quran,

يُوْصِيْكُمُ اللّٰهُ فِيْٓ اَوْلَادِكُمْ ۗ لِلذَّكَرِ مِثْلُ حَظِّ الْاُنْثَيَيْنِ ۚ فَاِنْ كُنَّ نِسَآءً فَوْقَ
اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ ۚ وَاِنْ كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ ۭ وَلِاَبَوَيْهِ لِكُلِّ وَاحِدٍ
مِّنْهُمَا السُّدُسُ مِمَّا تَرَكَ اِنْ كَانَ لَهٗ وَلَدٌ ۚ فَاِنْ لَّمْ يَكُنْ لَّهٗ وَلَدٌ وَّوَرِثَهٗٓ اَبَوٰهُ فَلِاُمِّهِ
الثُّلُثُ ۭ فَاِنْ كَانَ لَهٗٓ اِخْوَةٌ فَلِاُمِّهِ السُّدُسُ مِنْۢ بَعْدِ وَصِيَّةٍ يُّوْصِيْ بِهَآ اَوْ دَيْنٍ ۭ
اٰبَاۗؤُكُمْ وَاَبْنَاۗؤُكُمْ ۚ لَا تَدْرُوْنَ اَيُّهُمْ اَقْرَبُ لَكُمْ نَفْعًا ۭ فَرِيْضَةً مِّنَ اللّٰهِ ۭ اِنَّ اللّٰهَ
كَانَ عَلِيْمًا حَكِيْمًا ﴿۱۱﴾ وَلَكُمْ نِصْفُ مَا تَرَكَ اَزْوَاجُكُمْ اِنْ لَّمْ يَكُنْ لَّهُنَّ وَلَدٌ ۚ
فَاِنْ كَانَ لَهُنَّ وَلَدٌ فَلَكُمُ الرُّبُعُ مِمَّا تَرَكْنَ مِنْۢ بَعْدِ وَصِيَّةٍ يُّوْصِيْنَ بِهَآ اَوْ دَيْنٍ ۭ
وَلَهُنَّ الرُّبُعُ مِمَّا تَرَكْتُمْ اِنْ لَّمْ يَكُنْ لَّكُمْ وَلَدٌ ۚ فَاِنْ كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّمُنُ
مِمَّا تَرَكْتُمْ مِّنْۢ بَعْدِ وَصِيَّةٍ تُوْصُوْنَ بِهَآ اَوْ دَيْنٍ ۭ وَاِنْ كَانَ رَجُلٌ يُّوْرَثُ كَلٰلَةً اَوِ
امْرَاَةٌ وَّلَهٗٓ اَخٌ اَوْ اُخْتٌ فَلِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ ۚ فَاِنْ كَانُوْٓا اَكْثَرَ مِنْ ذٰلِكَ
فَهُمْ شُرَكَاۗءُ فِي الثُّلُثِ مِنْۢ بَعْدِ وَصِيَّةٍ يُّوْصٰى بِهَآ اَوْ دَيْنٍ ۙ غَيْرَ مُضَاۗرٍّ ۚ وَصِيَّةً مِّنَ
اللّٰهِ ۭ وَاللّٰهُ عَلِيْمٌ حَلِيْمٌ ﴿۱۲﴾

(Surah An-Nisa: 11-12)

Allah commands you as regard your children's (inheritance): to the male, a portion equal to that of two females; if (there are) only daughters, two or more, their share is two-thirds of the inheritance; if only one, her share is half. For parents, a sixth share of inheritance

to each if the deceased left children; if no children and the parents are the (only) heirs, the mother has a third; if the dead left brothers or (sisters), the mother has a sixth. (The distribution in all cases is) After the payment of legacies, he may have bequeathed or owed debts. You know not which of them, whether your parents or your children, are nearest to you in benefit (these fixed shares) are ordained by Allah. And Allah is Ever All-Knower, All-Wise. (11) In that which your wives leave, your share is a half if they have no child; but if they leave a child, you get a fourth of that which they leave after payment of legacies they may have bequeathed or debts. In that which you leave, their (your wives') share is a fourth if you leave no child, but if you leave a child, they get an eighth of that which you leave after payment of legacies you may have bequeathed or debts. If the man or woman whose inheritance is in question has left neither ascendants nor descendants but has left a brother or a sister, each one of the two gets a sixth, but if more than two, they share in a third; after payment of legacies he (or she) may have bequeathed or debts so that no loss is caused (to anyone). This is a Commandment from Allah, and Allah is Ever Knowing, Most Forbearing. (12)

If your wives leave some wealth and have no children, half of it is yours; if they have children, then a quarter of what they leave is for you after the payment of the will she has made or the loan. And what you leave behind is a quarter for them if you do not have children; if you have children, they will get one-eighth of what you have left. After the will, you have paid the debt, and the one to whom bequeathed is a man or a woman, that is, "Kalala" (who has neither parents nor children), has a brother or a sister. If there is a sister, each has one-sixth; if there is more, all are included in one-third, after this will and after the loan. When others have not been

harmed, it is ordained by Allah, and He is the Exalted in Might, the Wise.

It is narrated from Hazrat Jabir (RA) that the wife of Hazrat Saad bin Rabi (RA) came to the service of the Prophet (ﷺ) and asked that his daughters' father be martyred in the battle of Uhud. Still, his uncle took possession of his property and gave them nothing. How can I marry my daughters without money? He (ﷺ) said that wait, these verses were revealed while waiting for the revelation.

3.55 - Battle of Abdullah bin Anees (RA)

5th Muharram 4H, 625 AD

The Prophet (ﷺ) was informed that Khalid ibn Sufyaan Hazily was gathering an army to attack the Muslims. The Prophet (ﷺ) did send Hazrat Abdullah ibn Anees (RA) with his companions to take immediate action against him.

Hazrat Abdullah bin Anees (RA) stayed on the expedition for 18 days. He killed Khalid, also brought his head, and Presented in the service of the Messenger of Allah (ﷺ). Rasul Allah (ﷺ) presented a staff (عصا) to Abdullah bin Anees (RA) and said this is the souvenir for you, which remains you and me until the Day of Resurrection. However, when he died, this staff was buried with him. (Ibn Hisham)

3.56 - Battle of Abu Salamah (RA)

Muharram 4H, 625 AD

Some naughty youths from the tribe Banu Asad were gathering in the place "Qatan" to attack Muslims. Talehah bin Khaled and Muslimah bin Khaled were their leaders. Rasul Allah (ﷺ) sent Hazrat Abu Salamah (RA) with (150) one hundred and fifty Muslims to punish them. When they heard about the Muslim force, they fled before the Muslims arrived there. Muslims brought animals to Madinah as booty.

3.57 - The Tragedy of Raji

Safar 4H, 625 AD

Some people belonged to the tribe Azal and Qarah (brothers of Banu Asad) came to Rasul Allah (ﷺ) and spoke. Our nation has intended to accept Islam if you send some people to teach them the Quran and Islamic studies. Rasul Allah (ﷺ) sent six or ten of his companions. Hazrat Asim bin Sabith (RA) was the leader.

When they reached between Rabay and Jeddah on the Raji fountain, people of the tribe Azal and Qarah sent about a hundred archers from a branch of Banu Hazel and Banu Lahyan behind them. Companions of Rasul Allah (ﷺ) took refuge behind a hill. They besieged them and said we were taking a test. Now come down. We will not kill you. Hazrat Asim bin Sabith (RA) refused to come down. They arrested two of them, and the rest were dead.

3.58. Hazrat Khubaib (RA) hung on the Cross

4H, 625 AD

The Companions they had arrested were Hazrat Khubaib bin Adad (RA) and Hazrat Zaid bin Al-Dashna (RA). They stopped and took them to Makkah, where they were imprisoned. Hazrat Khubaib (RA) had killed the chiefs of Makkah in Badr. They intended to kill Hazrat Khubaib (RA) and took him to Taneem outside the Haram. When he wanted to crucify him, he said, "Let me pray two rak'ats." The polytheists gave permission, and when he returned the salutation, he said: By Allah! I would have made it a little longer if you guys hadn't said I was doing what I was doing out of nervousness. Then he said: O Allah! Count them one by one and scatter them. Please don't leave any of them behind.

After that, Abu Sufyan said to Hazrat Khubaib (RA)! You will like the fact that Muhammad (ﷺ) would have been with us instead of you, and we would have beheaded him, and you would have been among your family. He spoke! No. By Allah! I do not even wish that I were in my family and where Muhammad (ﷺ) is, a thorn will bite him, and he will be in pain.

After that, they hanged Hazrat Khubaib (RA). The killer of Hazrat Khubaib (RA) was Utbah bin Harith. His father was killed in the Battle of Badr. Another companion, Hazrat Zaid bin Dashna (RA), was bought by Safwan bin Umayyah, and he killed (martyred) him for his father.

3.59 - Protection of the body of Asim bin Thabit (RA)

4H, 625 AD

Hazrat Asim bin Thabit (RA) was the Ameer of the ten Companions whom the disbelievers had requested from the Messenger of Allah (ﷺ) for their education and training, and then they were martyred by deception. The Quraysh of Makkah sent a man to cut off the body of Hazrat Asim (RA) so that they could recognize him. When the people approached to search for him, flocks of wasps came upon him, and the people of Quraysh could not desecrate his body. Hazrat Asim (RA) prayed: O Allah! Don't let the idolaters touch me. When this news reached Hazrat Umar Faruq (RA), he said Allah protects His believing servant even after death as He does in life. (Ibn Hisham, Zad Al-Maad)

3.60 - The Tragedy of Bair Mauna

4H, 625 AD

Abu Baraa Amir bin Malik came to Rasul Allah (ﷺ) in Madinah. Rasul Allah (ﷺ) invited him to Islam; he did not accept, but he did not show hatred. He said I am worried about my nation. Can you send some of your companions to Najad with me to call my nation towards Islam and advise them? Rasul Allah (ﷺ) said, "I fear the people of Najad; they would harm my companions." He said not to be worried about the people of Najad. These people would be under my protection; he convinced Rasul Allah (ﷺ).

Rasul Allah (ﷺ) sent Mandhar bin Umro (RA) with seventy companions to Najad. All were Qari and Hafiz of the Quran. Mandhar bin Umro (RA) used to cut wood in the jungle during the day and sell it to arrange food for the people of Suffah. Read and teach the Quran, used for prayers and supplications, the whole night.

When the people reached the well of Mauna that was in between the tribe of Banu Amir and Harrah Banu Saleem, haram bin Maljan (RA), a messenger of Rasul Allah (ﷺ), reached Amir bin Tufail. Amir bin Tufail was the nephew of Abu Baraa, Amir bin Malik. He did not read the letter and hinted to his people to kill him. The man hit a spear from behind that pierced the body of Haram bin Maljan (RA). When Haram saw the bleeding, he said,

"Allahu-Akbar! By the Lord of the House!
I succeeded and martyred."

Then he called on Banu Amir to kill the Muslims. They do not do this because of Abu Baraa`s commitment to Rasul Allah (ﷺ). When Amir bin Tufail saw that Banu Amir was not ready to massacre then, he called Banu Saleem. Their three tribes, Asiyah, Raeul, and Zakwan, got prepared to kill Muslims without any crime. Only Zaid bin Najjar (RA) survived the wounded.

Two companions, Umro bin Umaiyah Zamari (RA) and Mandhar bin Uqbah bin Amir (RA), were grazing camels and saw the birds flying over the place of the massacre. They rushed there; the people of the tribes killed Mandhar bin Uqbah (RA) right away and arrested Umro bin Umaiyah Zamari (RA). When they know that he belongs to Banu Mazar, he cuts Umaru's hair from his forehead and releases him as a vow from his mother to release an enslaved person. Umro bin

Umaiyah Zamari (RA) reached out to Madinah with painful news and told the whole story. Rasul Allah (ﷺ) was very sad to hear how they killed the Muslims without reason. Rasul Allah (ﷺ) sent a curse for a whole month on them of their wilderness and read "Qunut-e-Nazilah." Within a week, Abu Braa Amir bin Malik died, and within a month, Amir bin Tufail died by enormous suffering of plague.

Rasul Allah (ﷺ) has revealed Wahi from Allah, giving the good news that Allah rewarded all those martyred, and they were happy with Allah's blessing. Then Rasul Allah (ﷺ) stopped to read the "Qunut-e-Nazilah."

"Qunut-e-Nazilah"

اَللّٰهُمَّ اهْدِنِيْ فِيْمَنْ هَدَيْتَ وَعَافِنِيْ فِيْمَنْ عَافَيْتَ وَتَوَلَّنِيْ فِيْمَنْ وَتَوَلَّيْتَ وَبَارِكْ
لِيْ فِيْمَآ اَعْطَيْتَ وَقِنِيْ شَرَّ مَا قَضَيْتَ فَاِنَّكَ تَقْضِيْ وَلَا يُقْضٰى عَلَيْكَ اِنَّهٗ لَا يَذِلُّ
مَنْ وَّالَيْتَ وَلَا يَعِزُّ مَنْ عَادَيْتَ تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ وَنَسْتَغْفِرُكَ وَنَتُوْبُ
اِلَيْكَ اَللّٰهُمَّ اغْفِرْ لَنَا وَلِلْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ وَالْمُسْلِمِيْنَ
وَالْمُسْلِمَاتِ وَاَلِّفْ بَيْنَ قُلُوْبِهِمْ وَاَصْلِحْ ذَاتَ بَيْنِهِمْ وَانْصُرْهُمْ عَلٰى عَدُوِّكَ
وَعَدُوِّهِمْ اَللّٰهُمَّ الْعَنِ الْكَفَرَةَ الَّذِيْنَ يَصُدُّوْنَ عَنْ سَبِيْلِكَ وَيُكَذِّبُوْنَ رُسُلَكَ
وَيُقَاتِلُوْنَ اَوْلِيَآءَكَ ط اَللّٰهُمَّ خَالِفْ بَيْنَ كَلِمَتِهِمْ وَزَلْزِلْ اَقْدَامَهُمْ وَشَتِّتْ
شَمْلَهُمْ وَفَرِّقْ جَمْعَهُمْ وَخَرِّبْ بُيُوْتَهُمْ وَدَمِّرْ دِيَارَهُمْ وَكَسِّرْ اَعْمَارَهُمْ وَقَرِّبْ
اٰجَالَهُمْ وَاَنْزِلْ بِهِمْ بَاْسَكَ الَّذِيْ لَا تَرُدُّهٗ عَنِ الْقَوْمِ الْمُجْرِمِيْنَ اَللّٰهُمَّ اِنَّا
نَجْعَلُكَ فِيْ نُحُوْرِهِمْ وَنَعُوْذُبِكَ مِنْ شُرُوْرِهِمْ اَللّٰهُمَّ لَا تُسَلِّطْ عَلَيْنَا مَنْ لَّمْ يَرْ

حَسْبُنَا اللّٰهُمَّ اَعِزَّ الْاِسْلَامَ وَالْمُسْلِمِيْنَ اَللّٰهُمَّ انْصُرِ الْاِسْلَامَ وَالْمُسْلِمِيْنَ اَللّٰهُمَّ اَنْصُرْ عَسَاكِرَ الْمُسْلِمِيْنَ اللّٰهُمَّ انْصُرْ جَمَاعَةَ الْمُوَحِّدِيْنَ وَاخْذُلِ الْكَفَّارَ وَالْمُشْرِكِيْنَ وَاَهْلِكِ الْكُفَّارَ وَالْمُشْرِكِيْنَ وَصَلِّ عَلَى النَّبِيِّ (ط)

3.61- The Jews plotted to assassinate the Messenger of Allah (ﷺ)

Rabi-al-Awwal 4H, 625 AD

While Hazrat Umro ibn Umayyah was returning after escaping from the incident of Bair Mauna, he met two men on the way whom he considered enemy men and killed them. When the Prophet (ﷺ) came to know that they belonged to the Banu 'Amr and that they were in the trust of the Muslims, he (ﷺ) said: It is necessary to give Deyat (shed blood money). The tribe of Judah, Banu Nudair, was an ally of Banu Amir. Rasool Allah (ﷺ) thought that help should be sought from them. He (ﷺ) himself went to Banu Nudair to consult them. Hazrat Abu Bakr Sadiq (RA) and Hazrat Ali Murtaza (RA) were also with him. The Banu Nudair gathered in solitude, and the devil thought in their heart that the Messenger of Allah (ﷺ) should be killed by deception here. For this reason, they quickly agreed to advise. When Rasul Allah (ﷺ) reached their tribe, they sat Rasul Allah (ﷺ) beside the wall and moved away, pretending to call other people. They have given a task to an evil-minded Jew, Umro bin Hajjash, to drop the millstone from the top of the wall of the fortress on Rasul Allah (ﷺ) to smash. Among them, a person, Salam bin Shikam, stopped them from doing this. He said, "Do not do this; this is a breach of promise,

and he is a prophet; he would know your intentions." However, they did not listen and became firm in their mission because of enmity.

So, they raised Umaru to the top. He had not yet fallen when Gabriel (peace be upon him) visited the Messenger of Allah (ﷺ) and informed him of the intentions of the Jews. He (ﷺ) got up quickly and set out for Madinah. Later, the Companions got up and came with him. When he asked, he (ﷺ) talked about the intentions of the Jews.

When the Jews wanted to call him (ﷺ), he (ﷺ) said that You had planned to kill us, and now we do not trust you. The Jews did not deny their plan and did not apologize. Arriving in Madinah, he (ﷺ) sent a message to them to write the covenant again. But they refused to do so. After their refusal, Rasul Allah (ﷺ) gave them an ultimatum to vacate Madinah within ten days and go somewhere else; otherwise, cut off their necks.

3.62 - Ghazwah Banu Nudair

Rabi-al-Awwal 4H, August 625 AD

After receiving the notice of the Prophet (ﷺ), the Jews started preparing for the deportation. In the meantime, the chief, Abdullah ibn Abi (Head of Munafiqeen), sent word to them, saying: Do not be afraid. Go, don't leave your house. I have two thousand fighting men. If you are taken out, we will go out with you. We will not oppress anyone who fights, but we will fight on your side. Your allies, the Banu Qurizah and the Banu Ghatfan, will also help you.

Hearing the message of Abdullah ibn Abi, the Jews became enthusiastic and decided to confront the enemy instead of going into exile. His chief, Hayy ibn Akhtab, was confident that Abdullah ibn Abi would fulfill what he had said. Therefore, they sent a reply to the Messenger of Allah (ﷺ) saying, "We will not leave here. Do what you have to do." The situation was very critical for the Muslims as well. In the recent past, Muslims had suffered heavy losses in the accident of Biar Mauna and Raji. The surrounding tribes were becoming increasingly enthusiastic about these two incidents. If Muslims show any weakness at that time, it could prove to be extremely dangerous for them.

The Muslims became very cautious due to the recent events. The vengeance of the Muslims against the perpetrators of these crimes was increasing day by day, so they thought that the people of Banu Nazair had conspired to kill the Prophet (ﷺ). There should be a lesson that must be taught to them.

The Messenger of Allah (ﷺ) entrusted Hazrat Ibn Umme Maktoum (RA) with the management of Madinah and left for Banu Nuzair with the group of Muslims. The flag of Muslims was in the hands of Hazrat Ali ibn Abu Talib (RA). When they reached the area of Banu Nudair, they besieged them. The people of Banu Nudair took refuge in their forts. The fort was closed, and they continued to throw arrows and stones from the rampart. In the meantime, the palm groves were working on their fence, so Rasool Allah (ﷺ) ordered that all these trees should be cut down. Allah Almighty said in this regard!

مَا قَطَعْتُمْ مِّنْ لِّيْنَةٍ اَوْ تَرَكْتُمُوْهَا قَآئِمَةً عَلٰٓى اُصُوْلِهَا فَبِاِذْنِ اللّٰهِ وَلِيُخْزِيَ الْفٰسِقِيْنَ ﴿۵﴾

(Surah Al Hasher – 5)

What you (O Muslims) cut down of the palm trees (of the enemy), or you left them standing on their stems, it was by Leave of Allah, and so that He might disgrace the Fasiqun (the rebellious, the disobedient to Allah).

When the Prophet (ﷺ) made the strict siege. Banu Qurizah became separate. Despite claiming help, Abdullah bin Ubai has not dared to come forward. Allied Banu Ghatfan also remained neutral. However, no one came to help them.

Allah gave the example.

كَمَثَلِ الشَّيْطٰنِ اِذْ قَالَ لِلْاِنْسَانِ اكْفُرْ ۚ فَلَمَّا كَفَرَ قَالَ اِنِّيْ بَرِيْٓءٌ مِّنْكَ اِنِّيْٓ اَخَافُ اللّٰهَ رَبَّ الْعٰلَمِيْنَ ﴿١٦﴾

(Surah Al Hasher – 16)

(Their allies deceived them) like Sheitan (Satan), when he says to man: "Disbelieve in Allah." But when (man) disbelieves in Allah, Shaitan (Satan) says: "I am free of you, I fear Allah, the Lord of the 'Aalamin (mankind, jinn and all that exists)!" (16)

When the siege went on for a long time, fear entered the hearts of Jews, morale went down, and they began to think about surrender. They sent a message to Rasul Allah (ﷺ) that they agreed to leave Madinah. Rasul Allah (ﷺ) accepted their plea and said they could take all their belongings with them, except weapons.

Banu Nudair has surrendered; they broke their houses and loaded doors and windows to take with them. They were about six hundred loaded camels with Hai bin Akhtab, who was exiled. Only two people accepted Islam: Yamin bin Umro

and Abu Saeed bin Wahb, and they were granted permission to live in Madinah.

Rasul Allah (ﷺ) had seized weapons, land, houses, and gardens. Fifty Zirah (Shields), fifty helmets, and three hundred and forty swords were received as firearms.

3.63 - Ghazwah Zat-ul-Raqqa or Ghazwah Najad

Rabi-al-Awwal 4H, 625 AD

After the glorious victory on the Banu Nudair, the thread of the Muslims again settled on the surrounding tribes, and the power of the Muslims in Madinah became more assertive and firmer. Infidels and hypocrites did not dare to do anything openly.

During this time, Rasool Allah (ﷺ) was informed that the two tribes of Banu Ghatfan, Banu Muharib and Banu Tha'labah, were gathering the wicked for battle. Upon hearing this, he (ﷺ) attacked Najd. In the desert of Najd, they chased the evil ones for a long time, but they fled in fear and hid in the tops of the mountains. The Muslims stayed there for a few days and then returned to Madinah.

This Ghazwah is called Zaat al-Raqqa because, at that time, the Muslims who went to the battlefield to participate in Ghazwah were barefoot, due to which their feet became injured and bleeding, nails were broken, so these mujahideen had wrapped their feet in "Raqqa" that is, rags. They became famous by the name "Ghazwah Zat-ul-Raqqa."
(Mazahir Haq)

3.64. Commands of Salat Al-Khouf (Fear)

Rabi-al-Awwal 4H, 625 AD

The prayer offered for fear of the disbelievers and for facing the enemy is called the prayer of fear (Salat Al-Khouf). The Qur'an and Sunnah prove the prayer of fear.

Hazrat Salem bin Abdullah (RA) narrates from his father, Hazrat Abdullah bin Umar (RA), that he said: We, accompanied by the Prophet (ﷺ), went to Najd for jihad. When the Prophet (ﷺ) stood up for us to pray, one group stood with him for prayer, and the other group stood against the enemy. The Prophet (ﷺ) performed one Rukku ' and two sajdah with the people who joined him in the congregation of prayer. Who was accompanied by the Prophet (ﷺ), went to the place of those who had not performed prayer. They came and joined the Prophet (ﷺ). So, the Prophet (ﷺ) bowed and prostrated with them once and then saluted, and then they stood up, and each of them turned and prostrated.

Hazrat Nafi '(ra) has also narrated the same narration, but he has told so much more that if he is in a state of war and his fear is more than that, it is ridiculous. If it is not possible to offer prayers with the Jamaat, then people should not be able to stand on their feet or stand on their ride. Hazrat Nafi says that he thinks that these words have been copied from Hazrat Rasool-e-Akram (ﷺ). (Sahih Bukhari)

Allah said in Quran,

وَاِذَا كُنْتَ فِيْهِمْ فَاَقَمْتَ لَهُمُ الصَّلٰوةَ فَلْتَقُمْ طَآئِفَةٌ مِّنْهُمْ مَّعَكَ وَلْيَاْخُذُوْٓا
اَسْلِحَتَهُمْ ۫ فَاِذَا سَجَدُوْا فَلْيَكُوْنُوْا مِنْ وَّرَآئِكُمْ ۪ وَلْتَاْتِ طَآئِفَةٌ اُخْرٰى لَمْ يُصَلُّوْا

فَلْيُصَلُّوْا مَعَكَ وَلْيَاْخُذُوْا حِذْرَهُمْ وَاَسْلِحَتَهُمْ ۚ وَدَّ الَّذِيْنَ كَفَرُوْا لَوْ تَغْفُلُوْنَ عَنْ اَسْلِحَتِكُمْ وَاَمْتِعَتِكُمْ فَيَمِيْلُوْنَ عَلَيْكُمْ مَّيْلَةً وَّاحِدَةً ۭ وَلَا جُنَاحَ عَلَيْكُمْ اِنْ كَانَ بِكُمْ اَذًى مِّنْ مَّطَرٍ اَوْ كُنْتُمْ مَّرْضٰٓى اَنْ تَضَعُوْٓا اَسْلِحَتَكُمْ ۚ وَخُذُوْا حِذْرَكُمْ ۭ اِنَّ اللّٰهَ اَعَدَّ لِلْكٰفِرِيْنَ عَذَابًا مُّهِيْنًا ﴿۱۰۲﴾

(Surah An-Nisa – 102)

When you (O Messenger Muhammad ﷺ) are among them and lead them in As-Salat (the prayer), let one party of them stand up [in Salat (prayer)] with you taking their arms with them; when they finish their prostrations, let them take their positions in the rear and let the other party come up which have not yet prayed, and let them pray with you taking all the precautions and bearing arms. Those who disbelieve wish, if you were negligent of your arms and your baggage, to attack you in a single rush, but there is no sin on you if you put away your arms because of the inconvenience of rain or because you are ill, but take every precaution for yourselves. Verily, Allah has prepared a humiliating torment for the disbelievers. (102)

3.65 - Death of Abdullah bin Usman (RA), Grandson of Rasul Allah (ﷺ)

Jumada-al-Awwal 4H, 625 AD

Hazrat Uthman ibn Affan (RA) and Hazrat Ruqaiyah bint Rasul Allah's (RA) son, Abdullah (RA), at the age of six, died from the disease. (Tabari)

According to some narrations, he passed away at age 80, and from him to your descendants, who are present in different parts of Africa under the name of Sadat Bani Ruqaiyah.

3.66 - Ghazwah Badr II

Sha'ban 4H, 625 AD

The Prophet (ﷺ) started preparing to confront the real enemy after dealing with the evil spirits around him. On the occasion of the Battle of Uhud, Abu Sufyan was told that there would be another contest in Badr next year. The Muslims needed to eliminate every Fitnah that arose from Abu Sufyan. The hypocrites of Madinah sent one of their emissaries, Naeem ibn Mas'ud, to Makkah and reminded Abu Sufyan that he had promised to attack Madinah this year, too. He said, "We are preparing for you. You go and tell them about our preparations so that the Muslims of Madinah may be overwhelmed by us, and they may not be able to compete." In return for this work, Naeem was given twenty camels.

Naeem ibn Mas'ud came to Madinah and preached about their preparations. Some Muslims were affected by this and became confused. Hazrat Umar (RA) mentioned this to the Messenger of Allah (ﷺ), and he (ﷺ) said: If not a single person is ready to go with me, I will go to Badr alone to meet them as promised. So, he (ﷺ) prepared for war, and an army of one and a half thousand Sahabah was trained.

Rasool Allah (ﷺ) appointed Hazrat Abdullah ibn Rawahah (RA) as the ruler of Madinah and gave the flag of the army to Hazrat Ali (RA). There was a total of ten horses in the military. Abu Sufyan was avoiding war but did not want to show his weakness to the people. He prepared an army of two thousand with complete equipment. Due to the drought, there was nothing but ground barley "Sattu" in the food supplies. That is why this army was named Jaish-ul-Sawiq in Makkah.

The Quraysh left Makkah with an army of 2,000, including 50 cavalrymen. When they reached Mehr-ul-Dhahran valley, they camped at a spring called Majna. The army was depressed. When they went to Badr, they discovered an army of 1,500 Muslims. So, Abu Sufyan lost his courage even though the Muslims were still fewer in number. But even one-third or less of the previous wars proved dangerous for them. He said to the army!

O people of Quraish! War is suitable when water is everywhere, and you can also graze and drink. It is dry, so it is better to go back. Let's go. Then he returned with the army. When they reached Makkah, the women there said, "You only went to drink 'Sattu' (grounded barley). Why did you return without encountering if you left intending to war?" The Muslims stayed in Badr for eight days, waiting for the enemy, and then returned to Madinah. Due to the enemy's escape, the Muslims' thread was settled.

There are other names for this war. These include Ghazwah Badr Moad, Badr Saniya, Badr Akhara, and Badr Sughra.
(Ibn Hisham)

3.67. Birth of Hussein bin Ali (RA), Grandson of Rasul Allah (ﷺ)

5th Sha'ban 4H, 625 AD

Syedna Hussain (RA) was the second son of Hazrat Ali Murtaza (RA) and Syeda Fatima Al-Zahra (RA). His surnames are Abdullah, Syed, Shaheed, Shabbir, Sibte-Asghar, and Rehana Al-Nabi. He was born in Madinah Munawara on the 5th of Sha'ban. Upon hearing of his birth, the Messenger of Allah

(ﷺ) visited the house of Hazrat Bibi Fatima (RA) and called for adhan in his ears. The Prophet (ﷺ) commanded Hazrat Fatima Zahra (RA) to make Aqeeqah of the child and to give silver alms equal to the weight of his hair.

The parents had given him the name Harb, but Rasool Allah (ﷺ) changed it to Hussain. Syedna Hussain (RA) lived in the shadow of Sarwar-e-Kainat (ﷺ) for about seven years. He (ﷺ) loved his two grandchildren very much. Even after the demise of the Prophet (ﷺ), Hazrat Abu Bakr Sadiq (RA) and Hazrat Umar Farooq loved and respected the Prophet's grandson very much.

During the reign of Syedna Hazrat Uthman Dhu Al-Noorain (RA), an army attack on Tabaristan took place (30 AH). Syedna Hussain (RA) and his elder brother Syedna Hasan (RA) participated in this army. When the rebels besieged Hazrat Uthman (RA), the Caliph of the Muslims, he guarded him. In the time of Hazrat Amir Mu'awiyah (RA), when an army was prepared for an attack on Constantinople in 49 AH, Hazrat Hussain (RA) participated.

On 10th Muharram 61AH, there was a sorrowful incident in which Syedna Hussain (RA), along with his friends, nephews, and dear relatives, was killed by the enemy of Islam. They were martyred while fighting. Syedna Hussain (RA) performed various marriages at different times, which resulted in many children. Ali bin Hussain Hazrat Zain-ul-Badin is the most famous among his sons. Two sons, Ali Akbar and Ali Asghar, were martyred in the incident of Karbala. Sakinah (ra), Fatimah (ra), and Zainab (ra) were his daughters.

The number of hadiths narrated from Hazrat Hussain (RA) is eight. He used to do much charity. Apart from this, he satiated the heads of scholars and poets.

3.68 - Marriage and death of Ummul Mominin Zainab bint Khaziymah (RA), Wife of Rasul Allah (ﷺ)

Ramadan 4H, 625 AD

The name of the father of Ummul-Mominin Hazrat Zainab bint Khaziymah (RA) was Khaziymah bin Harith Hilali. She was the most generous and liberal among Ummahat-ul-Mominin. Her title was "Ummul-Masakeen."

Her first Nikah was with Abdullah bin Jahesh (RA). He was martyred in the Battle of Uhud. Abdullah bin Jahesh (RA) was the son of Umamah bint Abdul Muttalib, the aunt of Rasul Allah (ﷺ). After completing Eddat (a specified period after the death of her husband), Rasul Allah (ﷺ) made Nikah with her and fixed five hundred Dirham as Mehar. She remained alive just three months after marriage to Rasul Allah (ﷺ) and died; Rasul Allah (ﷺ) led her prayer of Janazah. She was buried in Jannatul-Baqi, the graveyard of Madinah. At the time of her death, she was 30. (Zarqani)

3.69. Death of Hazrat Fatima bint Asad (RA), Mother of Hazrat Ali (RA)

4H, 625 AD

Fatimah bint Asad (RA) was counted as a great companion of Rasul Allah (ﷺ), who is the pride and the asset of the Muslim nation. She was the granddaughter of a leader of Quraysh, Hashim bin Abdul Manaf; the niece and daughter-in-law of Abdul Muttalib; and the wife of Hazrat Abu Talib. She was the mother-in-law of Hazrat Fatimah bint Rasul Allah (RA) and aunt of Rasul Allah (ﷺ). Her father, Asad bin Hashim, was the brother of Abdul Muttalib (the grandfather of Rasul Allah ﷺ). She had four sons and three daughters: Talib, Aqil (RA), Jafar (RA), and Ali (RA), and had three daughters: Hind (RA), Umme Hani, Jumanah, and Rubta.

Fatimah bint Asad (RA) became Muslim in the early period of Islam. She stood firm in every problematic circumstance with Rasul Allah (ﷺ). She remained besieged in "Shab Abi Talib" for three years with Rasul Allah (ﷺ). When Rasul Allah (ﷺ) heard the news of the death of Hazrat Fatimah bint Asad (RA), he (ﷺ) stood up quickly and went to her house, stood near the head, and said,

Oh, my mother! Allah, mercy on you; you were my mother after my birth mother; you have given me food and remained hungry herself. You used to make dresses for me, even if you needed them most. Rasul Allah (ﷺ) gave his shirt to her family and said, "Let the shroud be worn." Rasul Allah (ﷺ) said to Usama bin Zaid (RA) and Abu Ayub Ansari (RA) to dig the grave in Jannat-ul-Baqi. When the grave becomes ready. Rasul Allah (ﷺ) went down to the grave and removed the

sand, and then he lay down in the grave and prayed for her. After begging for Divine forgiveness for her and widening the grave, Rasul Allah (ﷺ) came out of the grave, full of grief, his rash hand on his beard, tears were on his face. As mentioned in a narration, Rasul Allah (ﷺ) said that Allah sent seventy thousand angels to bless her peace.

3.70 - Gambling and Alcohol forbidden

4H, 626 AD

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْاَنْصَابُ وَالْاَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطٰنِ فَاجْتَنِبُوْهُ لَعَلَّكُمْ تُفْلِحُوْنَ ﴿٩٠﴾ اِنَّمَا يُرِيْدُ الشَّيْطٰنُ اَنْ يُّوْقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَآءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللّٰهِ وَعَنِ الصَّلٰوةِ ۚ فَهَلْ اَنْتُمْ مُّنْتَهُوْنَ ﴿٩١﴾

(Surah Al Maida: 90-91)

O you who believe! Intoxicants (all kinds of alcoholic drinks), gambling, and Al-Ansab and Al-Azlam (arrows for seeking luck or decision) are an abomination of Shaitan's (Satan) handiwork. So, avoid (strictly all) that (abomination) so that you may succeed. (90) Sheitan (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling and hinder you from the remembrance of Allah and As-Salat (the prayer). So, will you not then abstain? (91)

Ahadith mention a curse on the people who drink liquor and keep and offer it to others. Liquor is the root of all evil and sins. Suppose any Muslim drink after the revelation of commandments would be ready for punishment. If anyone leaves drinking due to fear of Allah, they will be rewarded by Allah. Drinkers and gamblers would not be entering Jannah.

Business of Liquor, Pork, and Idols is forbidden:

Hazrat Anas bin Malik (RA) narrated that I was serving liquor at Abu Talhah's (RA) house when the commandments prohibiting liquor were revealed. I heard an announcement from Rasul Allah (ﷺ) about liquor. Abu Talhah (RA) told me to inquire about the voice. The announcer was saying beware! Liquor is prohibited now. Liquor is Haram. After listening to the announcement, Abu Talhah (RA) said to drop all the liquor outside. Therefore, in the lane of Madinah, liquor was floating. (Anwar-ul-Bayan)

Rasul Allah (ﷺ) said a curse on liquor drinkers, servers, sellers, buyers, and lifters who give orders to pick manufacturers who are paying manufacturing costs. (Musnad Ahmed)

Hazrat Abdullah ibn Umar (RA) narrated that Rasul Allah (ﷺ) said! The person who drinks for the first time, for forty Allah, does not accept his prayers. If they repent for their faults, Allah forgives them. If they drink a second time, Allah does not take their prayers; if they seek to apologize, Allah forgives them. However, if he makes a mistake for the fourth time, Allah does not accept his prayers or apology. He would drink pus of the wounds of hell and blood from the canal.
(Jamay-Tirmidhi)

3.70.1 - All kind of gambling is restricted

4H, 626 AD

Every profit-and-loss deal is called a gamble in Shariah. If two people make a bet on running, who wins gets one hundred dollars; or selling a closed container for one dollar each, and when buyers open the container, some find five dollars, some find empty, or some more; these are all called gambling. Any game or deal that intends to get more on win and lose on loss is prohibited if any gift with the condition to buy something is permissible.

Newspapers and magazines have puzzles that tempt people to fill out more forms and get more prizes, which is a gamble. Making bets on games, kite flying, pigeons, or horses is gambling. (Anwar-ul-Bayan)

3.71 - The Prophet (ﷺ) Just in case according to the Torah, stoning to death

4H, 626 AD

Ibn Ishaq (ra) narrated from Hazrat Abu Hurairah (RA) that when the Messenger of Allah (ﷺ) visited Madinah, the Jewish scholars would gather in their worship place. In the gathering, one of them, a married man, had committed adultery with a Jewish married woman. They sent a man to Rasool Allah (ﷺ) to ask him about the ruling on these two and to make a decision on both. And make the judge accountable for the decision. Then, if he did Tahhayah as you do, the meaning of Tahhayah is that these people used to

make a rope from palm bark, softened with oil. They used to beat them with it, then make them sit on the donkey with its tail toward their faces.

Their scholars said that if Muhammad (ﷺ) decides his case based on evidence according to Tahhayah, then you should believe him as the truth because he is only a king, and if he ordered stoning, be sure that he is the Prophet (ﷺ) and protect what is in your hands, lest he take it away from you. (That is, the prophecy will continue to go from your family)

Then they came to him and said: O Muhammad (ﷺ)! You decide about adultery with a married woman. We have made you the ruler over both of them for this decision. The Messenger of Allah (ﷺ) visited their place of worship with their scholars and said: O people of Judah, bring your scholars to me. So, they brought Abdullah bin Suri, Abu Yasir bin Akhtab, and Wahab bin Judah. Rasool Allah (ﷺ) spoke to them in private and said:

O son of Suri, I swear by Allah to you and remind you of His blessings which were upon the children of Israel, concerning the one who has committed adultery after marriage, who has been ordered stoning. That is the truth, he said. By Allah, O Abu Al-Qasim! These people certainly know that you are a prophet sent by Allah, but they are jealous of you.

Then the Messenger of Allah (ﷺ) came out from there and ordered about these two, either to place both at the door of this Masjid-e-Nabvi. Both were stoned to death in the neighbourhood of Banu Ghanem bin Malik bin Najar.
(Ibn Hisham)

After that, Abdullah ibn Suri went among his people and recanted his words, and then Allah Almighty said:

يَـٰٓأَيُّهَا الرَّسُوْلُ لَا يَحْزُنْكَ الَّذِيْنَ يُسَارِعُوْنَ فِي الْكُفْرِ مِنَ الَّذِيْنَ قَالُوْٓا اٰمَنَّا بِاَفْوَاهِهِمْ
وَلَمْ تُؤْمِنْ قُلُوْبُهُمْ ۛ وَمِنَ الَّذِيْنَ هَادُوْا ۛ سَمّٰعُوْنَ لِلْكَذِبِ سَمّٰعُوْنَ لِقَوْمٍ اٰخَرِيْنَ ۙ لَمْ
يَأْتُوْكَ ۭ يُحَرِّفُوْنَ الْكَلِمَ مِنْۢ بَعْدِ مَوَاضِعِهٖ ۚ يَقُوْلُوْنَ اِنْ اُوْتِيْتُمْ هٰذَا فَخُذُوْهُ وَاِنْ لَّمْ
تُؤْتَوْهُ فَاحْذَرُوْا ۭ وَمَنْ يُّرِدِ اللّٰهُ فِتْنَتَهٗ فَلَنْ تَمْلِكَ لَهٗ مِنَ اللّٰهِ شَيْـــًٔا ۭ اُولٰۗىِٕكَ الَّذِيْنَ لَمْ يُرِدِ
اللّٰهُ اَنْ يُّطَهِّرَ قُلُوْبَهُمْ ۭ لَهُمْ فِي الدُّنْيَا خِزْيٌ ۚ وَّلَهُمْ فِي الْاٰخِرَةِ عَذَابٌ عَظِيْمٌ ﴿۴۱﴾

(Surah al-Maida - 41)

O Messenger (Muhammad ﷺ)! Let not those who hurry to fall into disbelief grieve you, of such who say: "We believe" with their mouths, but their hearts have no faith. And of the Jews are men who listen much and eagerly to lies - listen to others who have not come to you. They change the words from their places; they say, "If you are given this, take it, but if you are not given this, then beware!" And whoever Allah wants to put in Al-Fitnah [error, because he rejects the Faith], you can do nothing for him against Allah. Those are the ones whose hearts Allah does not want to purify (from disbelief and hypocrisy); for them, there is a disgrace in this world and the Hereafter, a great torment. (41)

Those who have sent some of their people and have not come themselves have given them commands they have not carried out.

Ibn Ishaq (ra) narrated from Ibn Abbas (RA) that the Messenger of Allah (ﷺ) ordered them both to be stoned, and they were stoned at the entrance of the Masjid-e-Nabvi.

When the Jew saw them throwing stones, he crouched to the woman and bowed down to save her from the rocks until they were both killed.

Ibn Ishaq narrates from Hazrat Abdullah bin Umar (ﷺ) that when the Jews made the Messenger of Allah (ﷺ) their Amir, he either called them with Torah, one of the scholars sat down and recited it, and placed his hand on the stoned verse. Hazrat Abdullah ibn Salam (RA) was also present there. He slapped his hand and spoke!

O Messenger of Allah (ﷺ)! This is the verse of stoning. This person does not want to recite it to you. The Prophet (ﷺ) said: O people of Jews! It is a pity for you that what has caused you to abandon the command of Allah while it is in your hands.

They spoke! By God! This command was carried out among us until one of us, who was one of the royal family and of high status, committed adultery after his marriage. He refused to be stoned. After that, another person committed adultery, so he wanted to stone her. The people said, "By Allah, he cannot be stoned until such and such a person has been stoned." When he did so, the people gathered, chanted his order, and established a new amendment of "Tahhayah." Stonewalling and its practice made it a dead sunnah.

3.72 - Zayd ibn Thabit (RA) to learn Hebrew

4H, 626 AD

When Rasul Allah (ﷺ) understood that Jews were making anagrams in their book, like in the case of Rajam, he (ﷺ) ordered Zaid bin Thabit (RA) to learn Hebrew because Jews lost their trust due to the breach. Zaid bin Thabit (RA) learned Hebrew in fifteen days. (Tabari)

3.73 - Marriage of Ummul Mominin Umme-Salmah (RA) with Rasul Allah (ﷺ)

Shawwal 4H, 626 AD

The real name of Ummul-Mominin Hazrat Umme-Salahah (RA) was Hind. Her mother's name was Aatikah bint Umar bin Rabie bin Malik Kanania. The father's name was Abu Umaiyah bin Mughirah bin Abdullah bin Umro bin Makhzoom. Abu Umaiyah was one of the most famous cavalrymen and a generous person. The first Nikah of Hazrat Umme Salamah (RA) was with Abdullah bin Abdul-Asad Makhzoomi (RA). She was one of those people who accepted Islam at the very beginning with her husband and migrated to Abyssinia with him. After returning from Abyssinia, she relocated to Madinah. Abu Salamah (RA) participated in the Battles of Badr and Uhud. He became injured in the Battle of Uhud, and due to this wound, he died on 8th Jumada-ul-Ukhra 4H.

Umme-Salamah (RA) narrated that once my husband came home and said I heard a Hadith from Rasul Allah (ﷺ) that beloved me more than this world and all its belongings. " He

said when you have any misfortune, say (انا للّٰہ انا الیہ را جعو ن) and then pray to Allah. O Allah! I am seeking a reward for the misfortune. O Allah! Give me a better exchange for calamity; Allah will give you a better exchange. (Musnad Ahmad)

Umm Salamah (RA) said I remembered this Hadith when Abu Salamah (RA) died. I intend to read this data and to think that Abu Salamah (RA) was the best husband who would be better than him, but due to Rasul Allah's (ﷺ) command, I recited this dua.

Rasul Allah (ﷺ) has great respect and love for Abu Salamah (RA), and he showed that the security and stability of Islam were appreciated. He did two migrations for Islam. Rasul Allah (ﷺ) considered all these excellent; he sent his proposal to Hazrat Umme Salamah (RA) after completing the Eddat (Prescribed period). Hazrat Umme Salamah (RA) got a better exchange.

Hazrat Umme Salamah (RA) was beautiful, wise, intelligent, and knowledgeable; she possessed a great character, like that of Hazrat Ayesha Siddiqah (RA). Great companions and Tabayyin used to ask her for clarification and description of Shari'ah. Her intelligence and comprehension were evident in the incident of Hudaybiyah. After signing the peace treaty, Rasul Allah (ﷺ) ordered his companions to slaughter their animals and shave their heads. But they all did not move in response to fulfill the order. Rasul Allah (ﷺ) was very distressed, went inside the tent, and said to his wife, Ummul-Mominin Hazrat Umme-Salamah (RA), what happened with them? They are not obeying my orders. Hazrat Umme Salamah (RA) said to Rasul Allah (ﷺ), " Do not be distressed by them. They are sad because of certain conditions in the

peace treaty. Do not say anything to them; you go out, please, and slaughter your animal and shave your head. So Rasul Allah (ﷺ) did as advised. When the companions saw Rasul Allah (ﷺ) doing so, they understood that no changes would be possible in the treaty, so they all began to sacrifice their animals and shave their heads. (Zarqani)

There were different narrations regarding her death. Imam Bukhari (ra) wrote in Tarikh-e-Kabir is 58H, Waqidi and Ibn Asakar wrote 59H. Ibn Khaysmah said the actual year is 61H. At the time of her death, she was 84. Hazrat Abu Hurairah (RA) had her Janazah prayer and was buried in Jannat-ul-Baqi (the graveyard of Madinah).

3.74 - Marriage of Zaid bin Haritha (RA) and Zainab bint Jahesh (RA) and Divorce

5H, 626 AD

Hazrat Zaid bin Harith (RA) was the freed slave of Rasul Allah (ﷺ). Rasul Allah (ﷺ) made him his son. When he reached puberty, Rasul Allah (ﷺ) arranged to marry him to his cousin (daughter of his aunt), Hazrat Zainab bin Jahesh (RA). Her mother's name was Umaymah bint Abdul Muttalib. Hazrat Zaid (RA) was an enslaved person before independence; Hazrat Zainab (RA) knew that he was enslaved. She did not feel good and did not give him the respect he deserved. She agreed to this relationship because of Rasul Allah (ﷺ), but the relationship between husband and wife was not appropriate. Finally, Hazrat Zaid (RA) came to Rasul Allah (ﷺ) and complained that he wanted to divorce his wife,

Zainab (RA), because their relationship was not good. Rasul Allah (ﷺ) tried to reconcile among them and gave advice not to divorce.

Allah said in Quran,

وَاِذْ تَقُوْلُ لِلَّذِیْٓ اَنْعَمَ اللّٰهُ عَلَیْهِ وَاَنْعَمْتَ عَلَیْهِ اَمْسِكْ عَلَیْكَ زَوْجَكَ وَاتَّقِ اللّٰهَ
وَتُخْفِیْ فِیْ نَفْسِكَ مَا اللّٰهُ مُبْدِیْهِ وَتَخْشَى النَّاسَ ۚ وَاللّٰهُ اَحَقُّ اَنْ تَخْشٰىهُ ؕ فَلَمَّا
قَضٰى زَیْدٌ مِّنْهَا وَطَرًا زَوَّجْنٰكَهَا لِكَیْ لَا یَكُوْنَ عَلَى الْمُؤْمِنِیْنَ حَرَجٌ فِیْٓ اَزْوَاجِ
اَدْعِیَآىِٕهِمْ اِذَا قَضَوْا مِنْهُنَّ وَطَرًا ؕ وَكَانَ اَمْرُ اللّٰهِ مَفْعُوْلًا ﴿۳۷﴾

(Surah Al Ahzab – 37)

And (remember) when you said to him (Zaid bin Haritha (RA), the freed slave of the Prophet ﷺ) on whom Allah has bestowed Grace (by guiding him to Islam) and you (O Muhammad ﷺ too) have done a favour (by manumitting him) "Keep your wife to yourself, and fear Allah." But you did hide in yourself (i.e., what Allah has already made known to you that He will give her to you in marriage) that which Allah will make manifest, you did fear the people (i.e., their saying that Muhammad ﷺ married the divorced wife of his manumitted slave), whereas Allah had a better right that you should fear Him. So, when Zaid (RA) had accomplished his desire for her (i.e., divorced her), We gave her to you in marriage so that (in the future) there may be no difficulty to the believers in respect of (the marriage of) the wives of their adopted sons when the latter have no desire to keep them (i.e., they have divorced them). And Allah's Command must be fulfilled. (37)

3.75. Ghazwah Duma-tul-Jindal

25th Rabi al-Awwal 5H, 626 AD

After the Battle of Badr II, Muslims lived peacefully, and no noteworthy incidents occurred during the seven months. On Rabiul-Awwal 5H, Rasool Allah (ﷺ) got the information that the Christian King Akedar bin Malik of Duma-tul-Jindal was planning to attack Muslims. The caravans that go to Syria from Madinah have been robbed. This new enemy could become dangerous for Muslims. It would be possible that if he attacked Madinah, the hypocrites and Jews would help him.

Rasul Allah (ﷺ) gave the responsibility of Madinah to Saba bin Arfatah Ghaffari (RA), took an army of a thousand companions, and departed to Duma-tul-Jindal. Duma-tul-Jindal was five stations from Damascus and ten stations from Madinah, near Syria's border. A guide named Mazkur from Banu Azra was brought to show the way. In this campaign, they traveled at night and stayed during the day. Zuhair (RA) said their meadows were near when they reached the distance for one night; it was better to capture their animals. Rasul Allah (ﷺ) gave permission.

When Akedar bin Malik, the King of Duma-tul-Jindal, saw the Muslim army too close, he became confused and fled. The next day, the battlefield was empty when the Muslim army reached there. Muhammad bin Salamah (RA) arrested an infidel and asked about them. He said that when the king heard the news that the Islamic militia was attacking them, all fled. Rasul Allah (ﷺ) stayed there for a few days and sent a small contingent to find them. Muslims set their dignity up on the border of Syria and were brought back to Madinah.

On the way, a tribe leader, Aeynah bin Hasen from Banu Fazarah, made the peace pact with Rasul Allah (ﷺ). He said no fodder is available in his area due to drought. If you, Rasul Allah (ﷺ), allowed us to graze out in your grazing ground, it would be a great help to us. Because the meadows of Madinah were flourishing green due to rain, Rasul Allah (ﷺ) permitted him.

3.76 - Ghazwah Bani Al-Mustaliq or Marisa

Sha'ban 5H, 627 AD

Rasul Allah (ﷺ) got the news that Harith bin Dharar, the chief of Banu Al-Mustaliq, was preparing for war against Muslims and had allied with other tribes to attack Muslims. Rasul Allah (ﷺ) sent Barida bin Haseeb Aslami (RA), an ambassador, to their leaders to find the actual circumstances. He spoke with their leader, Harith bin Dharar. He returned to Madinah to inform Rasul Allah (ﷺ) that he was bending to eliminating Muslims and soon he would be attacking Madinah.

Rasul Allah (ﷺ) ordered to prepare the army in the hustle. Made Hazrat Zaid bin Harith (RA) responsible for Madinah and departed towards them. They had thirty cavalrymen, ten with Muhajireen and twenty with Ansar. There were two flags: one for the Muhajireen and one for the Ansar. The flag for Ansar was in the hand of Hazrat Saad bin Ibadah (RA), and Hazrat Abu Bakr Siddique (RA) was holding the Muhajireen flag. Hazrat Umar Farooq (RA) was the head of the infantry. From last year's past, Muslims were winning all battles, so for the greed of booty, Abdullah bin Ubai (head of Hypocrites) also

participated. Hypocrites counted among Muslims; it was not appropriate to restrict them. Enemy chief Harith bin Dharar sent a spy to the Muslims. The Muslim army caught him and appeared to Rasul Allah (ﷺ); after investigation, he was found guilty of spying and was beheaded. When Harith heard news about his spy, he became nervous; the Bedouins who had come to help him were gradually fleeing. Rasul Allah (ﷺ) ordered Hazrat Umar Faruq (RA) to go ahead and offer them Islam. Hazrat Umar (RA) invited them to Islam, but they refused.

When Rasul Allah (ﷺ) reached, the fountain of Marisa Banu Mustaliq became ready to fight. Muslims forced a powerful attack, and their standard-bearer was killed by Abu Qatadah (RA). After their flag fell, the enemy could not withstand the battlefield, so they began to flee. Muslims started to arrest their people and capture their animals. Only one Muslim was martyred and feels ignorant. He was killed by an Ansari, thinking he was an enemy. Among the captives, Hazrat Jawariyah (RA), the daughter of the Commander-in-Chief, was also arrested. Much booty came in handy.

3.77 - Matter of taking out the meanest person from Madinah

Sha'ban 5H, 627 AD

After the end of the war, Rasul Allah (ﷺ) reached his camp in the fountain of Marisa. Some people were taking water from the fountain. Jehjah Ghaffari, a labourer of Hazrat Umar (RA), and Sanan Jaheni are quarrelsome over taking water.

Then Sanan Jeheni called Ansar ''یامعشر الانصار''

And Jehjah called Muhajireen: ''یامعشر المهاجرین''

Rasul Allah (ﷺ) came there and said, " You are still calling the ignorant call that is stink.

When Abdullah bin Ubai heard about this incident, he got angry and asked if they had done it. They came to our asylum and became our enemy. I swear to God! This example is valid: Feed the dog to bite you. Listen To God! When we return to Madinah, the honourable among us will expel the mean person. Then turned towards the audience and spoke! This disaster is your own. You gave them asylum and distributed your stuff. Look! Whatever you have in your hand, they stop to provide; they leave the city themselves. At that time in the meeting, Hazrat Zaid bin Arqam (RA) was present; he told his uncle, and his uncle informed Rasul Allah (ﷺ).

Hazrat Umar Farooq (RA) was present with Rasul Allah (ﷺ). He said to Rasul Allah (ﷺ) to speak to Ebad bin Bashir (RA) to kill him. Rasul Allah (ﷺ) said how it was appropriate to kill him. People would say Rasul Allah (ﷺ) is killing their companions.

Rasul Allah (ﷺ) ordered to move the caravan. Usaid bin Khudair (RA) said you called to travel at an unusual time. Rasul Allah (ﷺ) said What did your parents know? He asked about it. Then Rasul Allah (ﷺ) told him the story. He said that if Rasul Allah (ﷺ) desired, we would have kicked him out of Madinah. I swear to Allah! He is an obnoxious person, and you are the most honourable person. Then he said to Rasul Allah (ﷺ), "Please be lenient with him, because by God!" When

you came to us, his nation was planning to make him king and was preparing a coral crown for him. He thinks that you have snatched his kingdom.

When Abdullah bin Ubai heard that whatever he said, Rasul Allah (ﷺ) became aware of that, he came to Rasul Allah (ﷺ) and said what you heard about me is not valid. Sitting nearby, some Ansari companions said Zaid bin Arqam's (RA) child might have been misunderstood, and he is not exactly remembered. Hence, Abdullah bin Ubai is right.

When Zaid bin Arqam (RA) found this argument, he became unfortunate and stayed home for days. Even here, his truth and Allah revealed the verses.

هُمُ الَّذِيْنَ يَقُوْلُوْنَ لَا تُنْفِقُوْا عَلٰى مَنْ عِنْدَ رَسُوْلِ اللّٰهِ حَتّٰى يَنْفَضُّوْا ؕ وَلِلّٰهِ خَزَآئِنُ السَّمٰوٰتِ وَالْاَرْضِ وَلٰكِنَّ الْمُنٰفِقِيْنَ لَا يَفْقَهُوْنَ ﴿۷﴾ يَقُوْلُوْنَ لَئِنْ رَّجَعْنَاۤ اِلَى الْمَدِيْنَةِ لَيُخْرِجَنَّ الْاَعَزُّ مِنْهَا الْاَذَلَّ ؕ وَلِلّٰهِ الْعِزَّةُ وَلِرَسُوْلِهٖ وَلِلْمُؤْمِنِيْنَ وَلٰكِنَّ الْمُنٰفِقِيْنَ لَا يَعْلَمُوْنَ ﴿۸﴾

(Surah Al Munafiqun: 7-8)

They are the ones who say: "Spend not on those who are with Allah's Messenger until they desert him." And to Allah belong the treasures of the heavens and the earth, but the hypocrites comprehend not. (7) They (hypocrites) say: "If we return to Al-Madinah, indeed the more honourable ('Abdullah bin Ubai bin Salol, the chief of hypocrites at Al Madinah) will expel from that place the meaner (i.e., Allah's Messenger ﷺ)." But honour, power, and glory belong to Allah, and His Messenger (Muhammad ﷺ), and the believers, but the hypocrites know not. (8)

Hazrat Zaid bin Arqam (RA) said that Rasul Allah (ﷺ) called me and recited these verses and said thy Allah Almighty, just the verification. (Bukhari)

Hypocrite Abdullah bin Ubai's son, Abdullah, was just the opposite of his father, very pious and good-natured. He declared acquittal to his father, took the sword, and said I would not let him move forward until the Messenger of Allah (ﷺ) would not allow him, and that he would confess to being humiliated and that Prophet Muhammad (ﷺ) is respected. When his father came forward, he would not let him until Rasul Allah (ﷺ) permitted it. Abdullah, the son of Abdullah bin Ubai, said to Rasul Allah (ﷺ) if you decide to kill him, tell me. By Allah! I would present his head to you. (Ibn Hisham)

3. 78 - Incident of Ufaq (slander)

Shaban 5'H, 627 AD

Rasul Allah (ﷺ) had the habit that whenever he made the travel, he drew within the honorable wives whose names would go with him. This Ghazwah draw goes to Umme Al-Mominin Hazrat Ayesha Siddiqah (RA). She went with Rasul Allah (ﷺ). On returning to Madinah, there was a stopover on the way. Ummul-Mominin Hazrat Ayesha Siddiqah (RA) went to relieve herself. The necklace that she borrowed from her sister was lost. She went back to her place of refuge to search. The people had a duty to put the litter (howdah) on the camel; they came and put the litter (howdah) on the camel, and they thought that Hazrat Ayesha Siddiqah (RA)

was inside. She was very light in weight. They could not feel, and the caravan left.

Hazrat Ayesha Siddiqah (RA) returned; she saw the caravan had been left. She sat there, thinking she would return if they could not find her. Hazrat Ayesha Siddiqah (RA) caught the eye of the suspended companion, Safwan bin Muattal (RA), who must check anything left after leaving the caravan. He looked surprised when go near and recognized Hazrat Ayesha (RA) and said, O wife of the Prophet (ﷺ) and recited,

انا للّٰه و انا اليه راجعون

In his voice, her eyes were open. Before giving the order to veil, Safwan ibn Muattal (RA) saw her for the first time. Safwan bin Muattal (RA) sat on the camel near her, and Hazrat Ayesha Siddiqah (RA) rode on the camel.

Safwan bin Muattal (RA) did not said anything except

انا للّٰه و انا اليه راجعون

Neither asked any questions. Holding the nose-string, he was walking in front of the camel. This afternoon, the time that the caravan was camped. Abdullah bin Ubai saw them coming; he took a chance on his ill will. His jealousy and hypocrisy wake up. He spread slander and engaged in propaganda. His fellows were also with him in this dirty campaign. Some weak believers are also depraved.

Rasul Allah (ﷺ) was quiet, waiting for Wahi. Different people began to give various pieces of advice. Rasul Allah (ﷺ) was waiting to know the truth. Rasul Allah (ﷺ) went to the pulpit

and asked for persecution to bring salvation to the argument from this wicked person, Abdullah bin Ubai. Saad bin Muaz (RA) and Usaid bin Jubair (RA) were advised to kill him. Bu Saad bin Ibadah (RA), who belonged to Banu Khazraj, did not support them.

Hazrat Ayesha Siddiqah (RA) accidentally became sick upon returning from Ghazwah. She remained ill for the whole month. She did not know about slander. One thing she realized was that the attention of Rasul Allah (ﷺ), which is usually in this condition, was not visible. One day, when she was cured of sickness, she went to relieve herself with Umme-Musta (RA).

The incidental foot of Umme-Musta (RA) slipped, and she cursed his son. Hazrat Ayesha Siddiqah (RA) objected, and Umme-Musta (RA) said her son was also with those who accused you. Hazrat Ayesha (RA) asked about the matter, then she told the whole story.

Hazrat Ayesha Siddiqah (RA) asked permission to go to her parents' home to know the actual circumstances. Rasul Allah (ﷺ) allowed her to go. When she knew the whole story, she wept and wept. Two days gone, she felt as if her heart would burst. In these circumstances, Rasul Allah (ﷺ) came, recited "Kalimah Shahadat," gave the sermon, and said, I heard so and so about you. If you are innocent, Allah will see your acquittal, and if you sin, ask for forgiveness and repentance when a servant requests forgiveness, and Allah has accepted.

Tears of Hazrat Ayesha Siddiqah (RA) ceased no drip; she asked her parents to answer. However, they did not understand what to say. Then Hazrat Ayesha (RA) said, By

Allah! I know the context you are continually listening to is to understand the truth. If I refused and Allah knows well, you would not believe in me, and if I accept, Allah knows I am acquitted, you understand, right? In these circumstances, only I can say that the Prophet Joseph's (AS) father, Prophet Jacob (AS), said,

فَصَبْرٌ جَمِيْلٌ وَاللّٰهُ الْمُسْتَعَانُ عَلٰي مَا تَصِفُوْنَ

So, patience is best. It is Allah whose help is sought against what you describe. ''

(Sarah Yousuf – 18)

Then Hazrat Ayesha (RA) went to sleep. Wahi started to reveal on Rasul Allah (ﷺ). When it finished, Rasul Allah (ﷺ) smiled, and the first words that he said were, Ayesha (RA) Allah acquitted you. Her mother said with delight, " Get up and be thankful for Rasul Allah (ﷺ). Due to her innocence, trust, and faith in Rasul Allah (ﷺ), she said I never give up; I only thank and praise Allah.

In this occasion Ayat revealed in Quran are as under,

اِنَّ الَّذِيْنَ جَآءُوْ بِالْاِفْكِ عُصْبَةٌ مِّنْكُمْ ؕ لَا تَحْسَبُوْهُ شَرًّا لَّكُمْ ؕ بَلْ هُوَ خَيْرٌ لَّكُمْ ؕ لِكُلِّ امْرِئٍ مِّنْهُمْ مَّا اكْتَسَبَ مِنَ الْاِثْمِ ۚ وَالَّذِيْ تَوَلّٰى كِبْرَهٗ مِنْهُمْ لَهٗ عَذَابٌ عَظِيْمٌ ﴿۱۱﴾ لَوْلَآ اِذْ سَمِعْتُمُوْهُ ظَنَّ الْمُؤْمِنُوْنَ وَالْمُؤْمِنٰتُ بِاَنْفُسِهِمْ خَيْرًا ۙ وَّقَالُوْا هٰذَآ اِفْكٌ مُّبِيْنٌ ﴿۱۲﴾ لَوْلَا جَآءُوْ عَلَيْهِ بِاَرْبَعَةِ شُهَدَآءَ ۚ فَاِذْ لَمْ يَاْتُوْا بِالشُّهَدَآءِ فَاُولٰٓئِكَ عِنْدَ اللّٰهِ هُمُ الْكٰذِبُوْنَ ﴿۱۳﴾ وَلَوْلَا فَضْلُ اللّٰهِ عَلَيْكُمْ وَرَحْمَتُهٗ فِي الدُّنْيَا وَالْاٰخِرَةِ

لَمَسَّكُمْ فِيْ مَآ اَفَضْتُمْ فِيْهِ عَذَابٌ عَظِيْمٌ ﴿١٤﴾ اِذْ تَلَقَّوْنَهٗ بِاَلْسِنَتِكُمْ وَتَقُوْلُوْنَ بِاَ
فْوَاهِكُمْ مَّا لَيْسَ لَكُمْ بِهٖ عِلْمٌ وَّتَحْسَبُوْنَهٗ هَيِّنًا ۖ وَّهُوَ عِنْدَ اللّٰهِ عَظِيْمٌ ﴿١٥﴾ وَ
لَوْلَآ اِذْ سَمِعْتُمُوْهُ قُلْتُمْ مَّا يَكُوْنُ لَنَآ اَنْ نَّتَكَلَّمَ بِهٰذَا ۖ سُبْحٰنَكَ هٰذَا بُهْتَانٌ
عَظِيْمٌ ﴿١٦﴾ يَعِظُكُمُ اللّٰهُ اَنْ تَعُوْدُوْا لِمِثْلِهٖٓ اَبَدًا اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ﴿١٧﴾ وَيُبَيِّنُ
اللّٰهُ لَكُمُ الْاٰيٰتِ ۗ وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ ﴿١٨﴾ اِنَّ الَّذِيْنَ يُحِبُّوْنَ اَنْ تَشِيْعَ الْفَاحِشَةُ
فِي الَّذِيْنَ اٰمَنُوْا لَهُمْ عَذَابٌ اَلِيْمٌ ۙ فِي الدُّنْيَا وَالْاٰخِرَةِ ۗ وَاللّٰهُ يَعْلَمُ وَاَنْتُمْ لَا تَعْلَمُوْنَ
﴿١٩﴾ وَلَوْلَا فَضْلُ اللّٰهِ عَلَيْكُمْ وَرَحْمَتُهٗ وَاَنَّ اللّٰهَ رَءُوْفٌ رَّحِيْمٌ ﴿٢٠﴾

(Surah An-Nur: 11 – 20)

Verily! Those who brought forth the slander (against 'Aishah (RA), the wife of the Prophet SAW) are a group among you. Consider it not a bad thing for you. Nay, it is good for you. Unto every man among them will be paid that which he had earned of the sin, and as for him among them who had the greater share therein, his will be a great torment. (11) Why, then, did not the believers, men, and women, when you heard it (the slander), think good of their people and say: "This (charge) is an obvious lie?" (12) Why did they not produce four witnesses? Since they (the slanderers) have not produced witnesses! Then, with Allah, they are the liars. (13) Had it not been for the Grace of Allah and His Mercy unto you in this world and in the Hereafter, a great torment would have touched you for that of which you had spoken. (14) When you were propagating it with your tongues and uttering with your mouths that of which you did not know, you counted it a little thing, while with Allah it was very great. (15) And why did you not, when you heard it, say, "It is not right for us to speak of this. Glory is to You (O Allah) this is a great lie." (16) Allah forbids you from it and warns

you not to repeat the like of it forever if you are believers. (17) Allah makes the Ayat (proofs, evidence, verses, lessons, signs, revelations, etc.) plain to you, and Allah is All-Knowing, All-Wise. (18) Verily, those who like that (the crime of) illegal sexual intercourse should be propagated among those who believe they will have a painful torment in this world and the Hereafter. And Allah knows, and you know not. (19) And had it not been for the Grace of Allah and His Mercy on you, (Allah would have hastened the punishment upon you). And that Allah is full of kindness, Most Merciful. (20)

After that, they were accused of slander against Ummul-Mominin Hazrat Ayesha Siddiqah (RA), and eighty lashes were given to Musta bin Asasa (RA), Hassan bin Sabith (RA), and Hamnah bint Jahesh (RA). (Rahiq-e-Makhtum)

3.79 - Marriage of Ummul-Mominin Jawariyah (RA) with Rasul Allah (ﷺ)

Sha'ban 5H or 6H, 627 AD

Ummul-Mominin Hazrat Jawariyah (RA) was the daughter of Harith bin Abi Dharar, the chief of Bani Mustaliq. Her first Nikah was with Safey bin Safwan, her husband killed in Ghazwah Mariseh. In this Ghazwah, the children and women captured Hazrat Jawariyah (RA) was one of them. She was given to Sabith bin Qais (RA), and Rasul Allah (ﷺ) made the "Makatib" agreement for independence with Sabith (RA).

Makatib called those slaves (men or women) who agreed to pay some amount to become free. Rasul Allah (ﷺ) paid the

amount on behalf of Hazrat Jawariyah (RA) and got married. After this marriage, the 100 families of Banu Al-Mustaliq who accepted Islam became free because the companions considered them in-laws of Rasul Allah (ﷺ). (Ibn Hisham)

Rasul Allah (ﷺ) fixed four hundred Dirham Mehar of Ummul-Mominin Hazrat Jawariyah (RA). At the time of marriage, she was 27. She died at the age of (65) sixty-five in 50H. According to another narration, the age at death was seventy (70). Marwan bin Hakam, Governor of Madinah, led her Janazah prayer, and she was buried in Jannat-ul-Baqi. (Mustadrak)

As mentioned in Sahih Muslim, one day, when Rasul Allah (ﷺ) was going for Fajr prayer, Hazrat Jawariyah (RA) was on the prayer mat for praying; when Rasool Allah (ﷺ) came back home after sunrise, she was still on the prayer mat. Rasool Allah (ﷺ) asked! You are still on the prayer mat without a break. She said yes. Rasul Allah (ﷺ) said I recited four sentences when I went. It would be heavier if weighed against the overwhelming worship you have shown from dawn until now. Those four sentences are as follows:

سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ عَدَدَ خَلْقِهٖ وَرِضٰى نَفْسِهٖ وَزِنَةَ عَرْشِهٖ وَمِدَادَ كَلِمَاتِهٖ

3. 80 - Ghazwah Ahzab (Battle of the Trench)

Shawwal-Dhul-Qadah 5H, 627 AD

When Banu Nuzair was brought forth, peace returned to Madinah. Banu Nuzair could not sit calmly in Khaybar, and they continued their wickedness. They were waiting for what the infidels of Makkah would do to Muslims. When they felt that they could not fight against Muslims, they began a conspiracy.

Twenty leaders from Banu Nuzair went to Makkah to declare war against them. They gave their assurance and the support of the surrounding tribes. Then, the delegation went to Banu Ghatfan to promote them to war against Muslims. With their extreme effort, they succeeded in gathering all enemies against Muslims. They planned to attack Muslims at the same time from all sides and sling from the roots.

According to their plans, from south Quraysh, Kanana, Tihamah, and their allies would attack; their chief was Abu Sufyan. He had an army of four thousand soldiers. When the military arrived at Marra-al Zahran, the people of Banu Saleem were included in the Lashkar. From the east, the Ghatfani tribespeople of Fazarah, Muhrah, and Ashjah came out to fight the Muslims. The Commander of Banu Fazarah was Ayeynia bin Hassan, the commander of Banu Muhrah was Harith bin Awf, and the commander of Ashjah was Masar bin Rakheela. Banu Asad and the surrounding tribes were also included in the army.

According to the plan, they all gathered in Madinah at the same time. Altogether, they were ten thousand. This was the largest army against Muslims. They were more than the whole population of Madinah, including women and children.

Disbelievers were preparing secretly; they wanted to attack Madinah in ignorance. But Rasul Allah (ﷺ) was well-informed and active. He (ﷺ) was continuously in touch to know their activities and was making his strategy accordingly. Rasul Allah (ﷺ) called an emergency meeting of the council and discussed how we encounter them. Different suggestions came forth.

The idea of Hazrat Salman Farsi (RA) was agreed unanimously. He said in Farris, when the enemy besieged us, we used to dig a trench around our area. It was a wise plan, and Quraysh was unaware of this maneuver. Rasul Allah (ﷺ) ordered to start the work immediately. Three sides of the Madinah were mountains; only one direction was open to the north, allowing the enemy to come. Other than this side, there were mountains, palm gardens, and lava rocks. Those sides were difficult for the aggressor. Muslims began digging a trench to open the side. Rasul Allah (ﷺ) motivated and raised the morale of the Muslims by taking part in digging the trench.

As mentioned in Sahih Bukhari, Braa bin Aazib (RA) narrated that I saw Rasul Allah (ﷺ) carrying the sand, and his stomach was covered with dust. Rasul Allah (ﷺ) recited "Rajz" while taking the dust. (**Rajz**: verses at the battlefield to arouse the martial spirit of soldiers). Muslims were working very cordially in starving conditions.

Abu Talhah (RA) said we complained about hunger to Rasul Allah (ﷺ) and showed the belly a stone tied; Rasul Allah (ﷺ) removed the fabric to open its belly, and there were two stones.
(Jamay-Tirmidhi)

As mentioned in Sahih Bukhari, Jabir bin Abdullah (RA) saw the effect of hunger, so he slaughtered a young sheep and one Saa barley (SAA = 2.5 KG) to cook food for Rasul Allah (ﷺ). He said to come eat. Rasul Allah (ﷺ) openly announced to invite everybody to food; those are about one thousand people came to eat. All the people ate satisfactorily; the saucepan was still full of meat and curry, and there was enough flour to make more bread. The Sister of Nauman bin Bashir (RA) brought a few dates for her brother and maternal uncle. Rasul Allah (ﷺ) took the dates, scattered on a cloth, and called all trench workers. The dates sufficed for all and did not end. (Ibn Hisham)

Jabir (RA) narrated another incident: when we dug the trench at a point, a burdensome stone appeared; we could not break it. Rasul Allah (ﷺ) said he came down; the stone was on his belly, and he had not eaten anything for the last three days. Rasul Allah (ﷺ) recited "Bismillah" and hit the stone. One portion broke, and Syria's key had been given to me. I saw the red palace; he hit the second stroke, and another piece broke. Rasul Allah (ﷺ) said, "I have given Persia; by Allah, I am seeing the white palace of Madain." Then he hit the third stroke, and the remaining rock was cut down. Rasul Allah (ﷺ) said I had given the keys to Yemen. By Allah! I am watching the main gate of Sana'a. (Sunan Nisai)

Due to working hard, Muslims prepared the trench before the arrival of the infidel forces. The Quraysh army of 4,000 soldiers camped at Mujna-ul-Asyal near Roma-Jerf and Zaghebah. The Army of Banu Ghatfan and Najad camped on Zanab-Naqmi, the east end of mountain Uhud, containing six thousand soldiers. The Muslim army, numbering 3,000 soldiers, was behind the mountain of Salaá as a fortress. Between both

armies was the trench. Rasul Allah (ﷺ) gave the responsibility of Madinah to Ibn Umme Maktoum (RA).

When the infidels came forward to attack Muslims, they were surprised to see a massive trench between them. They cannot even imagine their illusions; they are not mentally prepared for this situation. Neither can they cross the trench nor wait indefinitely. Muslim, energetic, and concentrated archers were ready to fire if anyone tried to cross the trench.

The young people of Quraysh were anxious and angry, walking through the trench in search of a narrow place to cross. Some youngsters, including Umro bin Abdul, Ikrimah bin Abu Jahl, and Dharar bin Khattab, crossed the trench. Hazrat Ali (RA) and some other companions came to the place of crossing and closed the way so they could not go back. Umro bin Abdul was challenged to fight, and Hazrat Ali (RA) came to meet him. He came down in wrath from the horse. He was mighty; both met face to face, and Hazrat Ali (RA) finally killed him. Other polytheists fled back. They were frightened, and even Ikrimah bin Abu Jahl left his spear. They tried one more time to cross the trench; they put some sand in the trench to make the way, but Muslim archers depressed them.

3. 80.1 - First time offered the missing prayer (قضاء نماز)

Shawwal 5H, 627 AD

The battle of Ahzab was in full swing. Rasul Allah (ﷺ) and his companions could not get a chance to pray their several prayers gone left.

As mentioned in Sahiheen, Hazrat Jabir (RA) narrated that Hazrat Umar (RA) said terrible words to infidels and said, O the Prophet (ﷺ), I could pray my ASR about sunset. Rasul Allah (ﷺ) said, By Allah! I have not prayed yet. Then we went to the valley of Buthan. Rasul Allah (ﷺ) made ablution for prayer, and then we made ablution for prayer. Rasul Allah (ﷺ) prayed ASR when the sun set, and then we prayed Maghrib. Mentioned in Sahih Bukhari, Hazrat Ali (RA) narrated that Rasul Allah (ﷺ) said on the day of Khandaq (trench fight), Allah filled their home and graves with fire, and they kept us away from middle-prayer (means Asr). Even the sun had set.

The war was between two large armies, but the casualties were very low. Six Muslims were martyred, and ten infidels were killed. The fire in the heart of Hai bin Akhtab was not extinguished. He approached the chief of Banu Qurizah, Kaab bin Asad, and tried to draw him into the war. But he refused because he had a pact of war with Rasul Allah (ﷺ). But he continues to try to elevate him on breach-of-promises. Finally, he convinces him to break the treaty. Hai said to Kaab if Muslims tried to do against you, I would be with you.

3. 80.2 - Bravery of Rasul Allah's (ﷺ) Aunt Hazrat Safiya bint Abdul Muttalib (RA)

Shawwal 5H, 627 AD

People of Banu Qurizah were conspiring with Hai bin Akhtab against Muslims.

Ibn Ishaq (ra) mentioned that Hazrat Safiya bint Abdul Muttalib (RA), the aunt of Rasul Allah (ﷺ), and Hassan bin Sabith (RA) were in the fortress named Farey. Rasul Allah (ﷺ) kept women and children with Hassan bin Sabith (RA). When Banu Qurizah changed their evil intentions, Muslims felt at risk from them.

Hazrat Safiya (RA) narrated that a Jewish spy came towards the Muslim force to find his Muslim army inside the fortress. Rasul Allah (ﷺ) and other companions were busy in the war. If they attacked the women and children, no army was available to rescue them. Hazrat Safiya (RA) told Hassan bin Sabith (RA) that this man was suspicious. If he comes close, kill him. Hassan bin Sabith (RA) refused to do this job. Hazrat Safiya (RA) said I gathered my courage, took a wood (used to tie the tent), slowly went near the Jewish spy, and suddenly began hitting the wood on his head until he died and came back to the fortress. Jews became frightened that the Muslim forces were in the fortress, too. They did not dare to cause loss to Muslim women and children. (Ibn Hisham)

3. 80.3 - Investigation of Breach of Promise of Banu Qurizah and the Condition of Hypocrites

Shawwal 5H, 627 AD

When Rasul Allah (ﷺ) heard that Banu Qurizah was backing out from the treaty, he sent Saad bin Muaz (RA), Saad bin Ibadah (RA), Abdullah bin Rawahah (RA), and Khuaat bin Jubair (RA) for investigation and confirmation of the news. Rasul Allah (ﷺ) advised them whatever they found, tell me secretly. If this bad news spreads in the army, it might be

disheartening. When this delegation meets them, they mistreat them and abuse Rasul Allah (ﷺ). They do not look ashamed or ready to compromise. The Muslim delegation returned and told the condition to Rasul Allah (ﷺ).

This news gradually spread among the Muslim forces, which was very dangerous. There was a big enemy, unsaved women and children, on the front and the back. Jews can harm them at any time. The anxiety of Muslims rose.

Allah mentioned the condition in this Ayat.

اِذْ جَآءُوْكُمْ مِّنْ فَوْقِكُمْ وَمِنْ اَسْفَلَ مِنْكُمْ وَاِذْ زَاغَتِ الْاَبْصَارُ وَبَلَغَتِ الْقُلُوْبُ
الْحَنَاجِرَ وَتَظُنُّوْنَ بِاللّٰهِ الظُّنُوْنَا ﴿۱۰﴾ هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُوْنَ وَزُلْزِلُوْا زِلْزَالًا شَدِيْدًا

(Surah Al Ahzab: 10-11)

When they came upon you from above you and from below you, and when the eyes grew wild, and the hearts reached to the throats, and you were harbouring doubts about Allah. (10) The believers were tried and shaken with a mighty shaking. (11)

Some hypocrites said to Rasul Allah (ﷺ)! O Muhammad (ﷺ)! You promised to give us the treasure of Rome and Iran, and here the condition is that we cannot relieve ourselves. Some hypocrites began to say that our houses were open, and the enemy could cause us loss, so please provide us with permission to go home. Banu Salamah (RA) was planning to surrender.

Allah mentioned the condition in this Ayat.

وَاِذْ يَقُوْلُ الْمُنٰفِقُوْنَ وَالَّذِيْنَ فِيْ قُلُوْبِهِمْ مَّرَضٌ مَّا وَعَدَنَا اللّٰهُ وَرَسُوْلُهٗٓ اِلَّا غُرُوْرًا ﴿۱۲﴾ وَاِذْ قَالَتْ طَّآئِفَةٌ مِّنْهُمْ يٰٓاَهْلَ يَثْرِبَ لَا مُقَامَ لَكُمْ فَارْجِعُوْا ۚ وَيَسْتَاْذِنُ فَرِيْقٌ مِّنْهُمُ النَّبِيَّ يَقُوْلُوْنَ اِنَّ بُيُوْتَنَا عَوْرَةٌ ۛ وَمَا هِيَ بِعَوْرَةٍ ۚ اِنْ يُّرِيْدُوْنَ اِلَّا فِرَارًا ﴿۱۳﴾

(Surah Al Ahzab: 12-13)

And when the hypocrites and those in whose hearts is a disease (of doubts) said: "Allah and His Messenger (ﷺ) promised us nothing but delusion!" (12) And when a party of them said: "O people of Yathrib (Al Madinah)! There is no stand (possible) for you (against the enemy attack!). Therefore, go back!" And a band of them ask for permission from the Prophet (ﷺ), saying: "Truly, our homes lie open (to the enemy)." And they lay not open. They but wished to flee. (13)

3.80.4 - Rasul Allah's (ﷺ) strategy of war

Shawwal 5H, 627 AD

On the one hand, the unrest and anxiety of the Muslim army; on the other, the breach of promise by Banu Qurizah. Rasul Allah (ﷺ) was extremely unhappy and distressed. Rasul Allah (ﷺ) put the cloth on his head and face and lay down quietly. Some people disquietly wait for orders. Rasul Allah (ﷺ) woke up and raised his voice, "Allah-o-Akbar." Rasul Allah (ﷺ) said, O Muslims! Listen to the help of Allah and the joy of victory.

Rasul Allah (ﷺ) made the war strategy. One crew was sent to protect women and children from the enemy attack. The second big task was to break the alliances of the polytheists

of Makkah. Rasul Allah (ﷺ) suggested to their companions that we offer one-third of the crop to both leaders of Banu Ghatfan, Ayeynia bin Hassan, and Harith bin Awf, to get back from war. Then only Quraysh would leave, and we would see them. On this suggestion, Saad bin Muaz (RA) and Saad bin Ibadah (RA) said, Yaa Rasul Allah (ﷺ), if this is your order, then OK; otherwise, if you are doing it for the sake, we have a sword for them, we never gave them a grain in compulsion. Rasul Allah (ﷺ) told you both are correct. When I saw all the Arabs come together against you, I tried to lighten the pressure. Then, "Al-Hamad-o-Lilah" circumstances are created in which the enemy is humiliated. Their strength broke, and they were defeated.

A person named Naeem bin Mas'ud (RA) from Banu Ghatfan came to Rasul Allah (ﷺ) and accepted Islam. He said my nation did not know that I became Muslim. If you give me any task, I am ready. Rasul Allah (ﷺ) said you are alone; do not do any strife that causes dispute. You can discourage them with depictions. Therefore, Naeem bin Mas'ud (RA) went to Banu Qurizah he had a very close relationship with them. He asked them, "Do you know how much I love you and am sincere with you?" They all admitted. He said the circumstances of Quraysh are different from yours. This area is yours; you dwell here. Your homes, children, wealth, and property are here. You cannot leave them and cannot go anywhere. But when Quraysh and Banu Ghatfan came to fight with Muslims, you became allied with them. They do not have their houses, children, wealth, and property here. If they got a chance to overcome Muslims, they would do otherwise. They would go to their homes. Then you and Muhammad (ﷺ) remained here; if they can see you, they will. The people of Banu Qurizah grew tense and distressed at the sound of

him. In this distraction, they asked Naeem to please tell them what we should do in this situation. Naeem said, look! You never participate in the war until you take some people as a security deposit. Banu Qurizah agreed with Naeem's advice.

Right from them, Naeem went to Quraysh and said, "You know how much I love you, and I am sincere with you." They admitted, then Naeem said, Listen! Jews breached the covenant of Muhammad (ﷺ), and now they regret that they were trying to rejoin. They agreed that they would hand over some people of Quraysh as hostages and would clean their deal. Do not give in to any man if they demand. It's the same kind of thing he said to Banu Ghatfan.

Quraysh sent a message to the Jews that we are camping in a place that is not suitable for our horses and camels. They are dying. However, you immediately attack from your side, and we will shoot from here simultaneously. But Jews said that today is Saturday; we know our elders made a mistake. They got saviour punishment, so we cannot attack. Secondly, you give us some of your people as hostages; otherwise, we will not take part in this war. When the messenger returned with the message, Quraysh and Banu Ghatfan said Naeem was right. They both sent a harsh message that we never provide you, hostages. You have to attack Muslims without any condition. When Jews got this message, they thought that Naeem was right. So, both allies were losing trust, divided, and discouraged. Muslims were praying.

اَللّٰهُمَّ اسْتُرْ عَوْرَاتِنَا وَاٰمِنْ رَوْعَاتِنَا

O Allah! Cover us and put the peace at risk.

Due to this prayer, Allah divided the enemy and distressed. At the same time, many winds were losing their tents, and food was destroyed; everything broke down. They have arisen within them apathy and disgust. Rasul Allah (ﷺ) sent Hudhayfah bin Yaman (RA) to know about them. When he saw that their scene had changed, everything was ruined.

Polytheists were planning to go back. The battlefield was clear; the enemy returned chagrined, having gained nothing. Allah fulfilled His promise; He helped His servant and defeated the Confederates alone. The Muslim army came back to Madinah.

Polytheists besieged Madinah for about a month. This was not a war of life, wealth, and belongings but of nerves. Pagans became severely beaten. After this war, they realized that it had become difficult for them to defeat Muslims, and they could not break the small estate of Madinah. Because in this war, they have collected an enormous army now, they couldn't gather such a big crowd in the Arab. Rasul Allah (ﷺ) said on returning from Ghazwah-e-Ahzab! We will attack them directly, our army will go to them, and they will never be able to shoot at us. (Sahih Bukhari)

3.81 - Adopted son has no capacity as a real son

Dhul-Qadah 5H, 627 AD

When the order came from Allah, the adopted son did not have the capacity of a natural son. People who called Zaid bin Muhammad (RA) began to call Zaid bin Haritha (RA). It is the same as he cannot be included in the heritage. The only remaining issue is whether a man can marry his adopted son, who has a divorced wife. Allah sent His commandment until the Day of Resurrection.

Allah said in Quran,

اُدْعُوْهُمْ لِاٰبَآىِٕهِمْ هُوَ اَقْسَطُ عِنْدَ اللّٰهِ ۚ فَاِنْ لَّمْ تَعْلَمُوْٓا اٰبَآءَهُمْ فَاِخْوَانُكُمْ فِى الدِّيْنِ
وَمَوَالِيْكُمْ ۭ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيْمَآ اَخْطَاْتُمْ بِهٖ ۙ وَلٰكِنْ مَّا تَعَمَّدَتْ قُلُوْبُكُمْ ۭ
وَكَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا ﴿۵﴾

(Surah Al Ahzab – 5)

Call them (adopted sons) by (the names of) their fathers, that is more just with Allah. But if you know not their father's (names, call them), your brothers in faith and Mawalikum (your freed slaves). And there is no sin on you concerning that in which you made a mistake, except regarding what your hearts deliberately intend. And Allah is Ever Oft-Forgiving, Most Merciful. (5)

Badawi mentioned that the adopted son in Fiqh Shafi (ra) is not credible. This order does not claim to be the son. But Imam Abu Hanifa (ra), if an enslaved person became an adopted son, the slave would be free. If a person says his son is of

unknown lineage and shows his son that the age difference between the father and son is possible, the plaintiff's son will be accepted.

Allah said in Quran,

وَاِذْ تَقُوْلُ لِلَّذِیْۤ اَنْعَمَ اللّٰهُ عَلَیْهِ وَاَنْعَمْتَ عَلَیْهِ اَمْسِكْ عَلَیْكَ زَوْجَكَ وَاتَّقِ اللّٰهَ وَتُخْفِیْ فِیْ نَفْسِكَ مَا اللّٰهُ مُبْدِیْهِ وَتَخْشَى النَّاسَ ۚ وَاللّٰهُ اَحَقُّ اَنْ تَخْشٰىهُ ؕ فَلَمَّا قَضٰى زَیْدٌ مِّنْهَا وَطَرًا زَوَّجْنٰكَهَا لِكَیْ لَا یَكُوْنَ عَلَى الْمُؤْمِنِیْنَ حَرَجٌ فِیْۤ اَزْوَاجِ اَدْعِیَآىِٕهِمْ اِذَا قَضَوْا مِنْهُنَّ وَطَرًا ؕ وَكَانَ اَمْرُ اللّٰهِ مَفْعُوْلًا ﴿۳۷﴾

(Surah Al Ahzab – 37)

And (remember) when you said to him (Zaid bin Haritha (RA), the freed slave of the Prophet ﷺ) on whom Allah has bestowed Grace (by guiding him to Islam) and you (O Muhammad ﷺ too) have done a favour (by manumitting him) "Keep your wife to yourself, and fear Allah." But you did hide in yourself (i.e., what Allah has already made known to you that He will give her to you in marriage) that which Allah will make manifest, you did fear the people (i.e., their saying that Muhammad ﷺ married the divorced wife of his manumitted slave) whereas Allah had a better right that you should fear Him. So, when Zaid had accomplished his desire from her (i.e., divorced her), We gave her to you in marriage, so that (in future) there may be no difficulty to the believers in respect of (the marriage of) the wives of their adopted sons when the latter have no desire to keep them (i.e., they have divorced them). And Allah's Command must be fulfilled. (37)

3. 82 - Ghazwah Banu Qurizah

Dhul-Qadah 5H, 627 AD

The Prophet (ﷺ) came back from Ghazwah-e-Ahzab and was taking a bath in the house of Umme Al-Mominin Hazrat Umme Salamah (RA). Gabriel (AS) revealed to the Wahi that you put the weapon away, but the Angels have not returned their gun yet. We are returning to following Quraysh. Get up and go to Banu Qurizah. I am going to give them a strong quake. I will cast fear and terror into their hearts. Then Jibril (AS) went forward, and the Prophet (ﷺ) announced that the person who hears the Asr prayers would be offered in Banu Qurizah.

The responsibility of Madinah was again handed over to Ibn Umme Maktoum (RA). The Standard-bearer was Hazrat Ali (RA). When Rasul Allah (ﷺ) reached the fortress of Banu Qurizah, they began to abuse him. Rasul Allah (ﷺ) has established his camp near a well, "Anna," in Banu Qurizah. Because of the open announcement, other people arrived in Banu Qurizah. Some people did not perform their ASR prayer and come to Banu Qurizah; they had prayed ASR at Asha. Some people understand that Rasul Allah (ﷺ) mentioned the Asr prayer because they want to reach Banu Qurizah as soon as possible, so they offered the Asr prayer and then came to Banu Qurizah. People were confused about their prayer; Rasul Allah (ﷺ) told you both are right.

Rasul Allah (ﷺ) besieged the fortresses; three thousand companions were with him, and thirty horses were in the cavalry. The siege was brutal.

The chief of Banu Qurizah presented three options to their people.

(1) All Jews accept Islam and save their life, families, and property. He is a true Messenger of Allah (ﷺ).
(2) Kill own women and children and strive against Muhammad (ﷺ) with full force to hit by the strength of victory or defeat.
(3) Attack on Muslims on Saturday in ignorance because they thought we would not attack them on Saturday.

All three options were not approved. He said in anger among you that no one had shown wisdom after his birth.

Now, we have only one option: to surrender and leave the decision to Muhammad (ﷺ). He wants to contact their allies to know the consequences. They sent a message to Rasul Allah (ﷺ) requesting that Abu Lubabah (RA) be sent for consultation. Abu Lubabah (RA) was their comrade; his gardens and children were in this area. When Abu Lubabah (RA) arrived, they all came to him for mercy. Their women and children were crying. When Abu Lubabah (RA) saw this scene, his eyes filled with tears. They told Abu Lubabah (RA) that we decided to surrender and accept whatever he considered appropriate. Abu Lubabah (RA) said yes and hinted at the throat by hand. This means that they will be killed. Just after he thought that he had opened the secret of Rasul Allah (ﷺ), and this is a breach of trust. However, despite going to Rasul Allah (ﷺ), he went to Masjid-e-Nabvi, tied himself to a pillar, and took an oath that I would not be accessible until Rasul Allah (ﷺ) unties me. I never enter the land of Banu Qurizah. When Rasul Allah (ﷺ) heard about him, he said! If Abu Lubabah (RA) came to me, I would forgive him, but

whatever he did now, I cannot do anything until commandments come down from Allah; I cannot untie him.

Even with the hint of Abu Lubabah (RA), they were increased and frightened but still decided to surrender. They had enough water and food in the fortress and were saved in solid fortresses. Muslims were sitting in the open sky in the winter, tired from the hardships of the month of the Battle of Khandaq. They lost their remaining spirit when Hazrat Ali (RA) and Hazrat Zubair (RA) approached the fort wall and challenged them to fight.

They saw the courage of Hazrat Ali (RA), and they handed over everything to Rasul Allah (ﷺ). Rasul Allah (ﷺ) ordered Muhammad bin Muslimah (RA) to tie their men, women, and children separately. Companions of Banu Aws said to Rasul Allah (ﷺ), " Do you remember what treatment you did with Banu Qainuqah, allies of Banu Khazraj? These people are our allies. Have mercy on them. Rasul Allah (ﷺ) said! Why not. Rasul Allah (ﷺ) left the decision to Hazrat Saad bin Muaz (RA), the chief of Banu Aws; people said they agreed.

Then Rasul Allah (ﷺ) called Saad bin Muaz (RA) to Madinah. He was injured in the Battle of Khandaq; his one arm was cut off. He brought Rasul Allah (ﷺ) by riding on a donkey. When he reached there, the people of his tribe encircled him, requesting courtesy. Rasul Allah (ﷺ) made you judge you do mercy on them. However, he gave no answer. When the crowd piled the answers, he said the time had come for Saad (RA) to stop caring about any reproach. People understood what he would be deciding; some people came to Madinah and spread rumours about their deaths.

When Saad bin Muaz (RA) arrived, Rasul Allah (ﷺ) said to stand up in respect of your leader. People took him off the ride. Rasul Allah (ﷺ) told him that people were waiting for his decision. Hazrat Saad bin Muaz (RA) asked if it would be implemented. People said yes. Saad (RA) said! On Muslims, too, people said yes. Saad said, and here he hinted towards Rasul Allah (ﷺ), and, out of glory and honour, kept his face to the other side. Rasul Allah (ﷺ) said, "Yes, me too."

Hazrat Saad bin Muaz (RA) said! My decision for them is to kill all their men and take captive their women, children, and their belongings distributed among Muslims. Rasul Allah (ﷺ) said, " You decide what the most rays above the seven heavens are, and Allah chooses. Hazrat Sa'ad (RA)'s decision was based on highly fair play. It takes the example of what punishment should be given to the treacherous. Banu Qurizah breached life and death circumstances, and they expected Muslims to have grasped at the time, but now cannot escape.

They collected five hundred swords, a thousand spears, a hundred safety jackets, and five hundred shields against the Muslims; the Muslims got all as booty. Three people from Banu Qurizah, Thalabah bin Saeed, Asad bin Ubaid, and Usaid bin Saeed, did not participate in the betrayal and were free to go. After the decision was made, the people of Banu Qurizah were brought to Madinah and imprisoned in the house of a woman from Banu Najjar, the daughter of Harith. Dig the trench near the bazaar in Madinah and bring group by group, cut off their necks, and throw them in the trench.

After holding the proceedings, the chief of Banu Qurizah asked his people if they had any idea what was happening with us. They could not say anything. Then he said you did not

understand what you said elsewhere. Look, the man continues calling out, and no one is coming back. By Allah! It is killing. However, all their men, about seven hundred, were cut off at the neck. Hai bin Akhtab was the main culprit in elevating Banu Qurizah against Muslims, and those prisoners had their necks cut off.

Booty that got from Banu Qurizah was (1500) Fifteen hundred swords, (300) three hundred safety Jackets, (2000) two thousand spears, (5) shields, and countless camels came to hand. The Prophet (ﷺ) takes out the fifth and then divides. Give three shares to the cavalryman, one for him and two for horses. Prisoners' women and children have been given to Hazrat Saad bin Zaid (RA) to take them to Najd for exchange with horses and weapons.

If only one woman were killed. Whose crime was that she was hiding down the millstone, Zalad bin Suwayd (RA) was killed. Ibn Hisham wrote her name `Bunanah`; she was the wife of Hakam Qarzi. (Ayun-alas)

3. 83 - Marriage of Ummul Mominin Hazrat Zainab bint Jahesh (RA) with Rasul Allah (ﷺ)

Dhul-Qadah 5H, 627 AD

Ummul-Mominin Hazrat Zainab bint Jahesh (RA) was the daughter of Rasul Allah's (ﷺ) aunt Umemah bint Abdul Muttalib. Her first Nikah was with Hazrat Zaid bin Haritha (RA), a freed slave of Rasul Allah (ﷺ). Their relationship was not good, so Zaid (RA) divorced her. The Quran says!

وَاِذْ تَقُوْلُ لِلَّذِیْۤ اَنْعَمَ اللّٰهُ عَلَیْهِ وَاَنْعَمْتَ عَلَیْهِ اَمْسِكْ عَلَیْكَ زَوْجَكَ وَاتَّقِ اللّٰهَ وَتُخْفِیْ فِیْ
نَفْسِكَ مَا اللّٰهُ مُبْدِیْهِ وَتَخْشَى النَّاسَ ۚ وَاللّٰهُ اَحَقُّ اَنْ تَخْشٰىهُ ؕ فَلَمَّا قَضٰى زَیْدٌ مِّنْهَا وَطَرًا
زَوَّجْنٰكَهَا لِكَیْ لَا یَكُوْنَ عَلَى الْمُؤْمِنِیْنَ حَرَجٌ فِیْۤ اَزْوَاجِ اَدْعِیَآىِٕهِمْ اِذَا قَضَوْا مِنْهُنَّ وَطَرًا ؕ وَكَانَ
اَمْرُ اللّٰهِ مَفْعُوْلًا ﴿۳۷﴾

(Surah Al Ahzab – 37)

And (remember) when you said to him (Zaid bin Haritha (RA), the freed slave of the Prophet ﷺ) on whom Allah has bestowed Grace (by guiding him to Islam) and you (O Muhammad ﷺ too) have done a favour (by manumitting him) "Keep your wife to yourself, and fear Allah." But you did hide in yourself (i.e., what Allah has already made known to you that He will give her to you in marriage) that which Allah will make manifest, you did fear the people (i.e., their saying that Muhammad SAW married the divorced wife of his manumitted slave), whereas Allah had a better right that you should fear Him. So, when Zaid had accomplished his desire from her (i.e., divorced her), We gave her to you in marriage, so that (in future) there may be no difficulty to the believers in respect of (the marriage of) the wives of their adopted sons when the latter have

no desire to keep them (i.e., they have divorced them). And Allah's Command must be fulfilled. (37)

As mentioned in Sahih Muslim, Hazrat Anas (RA) narrated that when Hazrat Zainab bint Jahesh (RA) completed the Eddat Rasul Allah (ﷺ) sent his proposal for Nikah by sending Hazrat Zaid bin Haritha (RA). He gave Rasul Allah's (ﷺ) message, facing back to the door. Mentioned in Sahih Bukhari, Zainab bint Jahesh (RA) says with pride that your guardians arrange your Nikah, but Almighty Allah placed my Nikah with Rasul Allah (ﷺ).

At the time of Nikan Ummul-Mominin Hazrat Zainab bint Jahesh (RA) was 35. Ibn Hisham wrote that Mehar was set (400) four hundred Dirhams after the Nikah Rasul Allah (ﷺ) arranged a special reception of Walima.

She died in 20H in the era of Caliph Hazrat Umar Faruq (RA). Hazrat Umar Faruq (RA) led her Janazah prayer and was buried in Jannat-ul-Baqi, Madinah's graveyard. She was 53 at her death. After the death of the Prophet (ﷺ), she was the first wife to die. After her death, Ummul-Mominin Hazrat Ayesha Siddiqah (RA) says a woman with favourable qualities was a worshipper and protector of orphans and widows. (Shami)

3. 84 - Martyrdom of Saad bin Muaz (RA)

Dhuel-Hijjah 5H, 627 AD

After finishing Banu Qurizah's work, it was time to accept the supplication of Hazrat Saad (RA). He was in the Prophet's Masjid at that time. The Prophet (ﷺ) had pitched a tent for

him there so that the people could visit him. There were also tents of Banu Ghaffar nearby. They saw that blood was coming from his tent. When they saw him, he was dead. (Sahih Bukhari)

In Sahih, it is narrated from Hazrat Jabir (RA) that the throne of Rehman was shaken upon the death of Hazrat Saad bin Mu'adh (RA). When the body of Hazrat Saad bin Mu'adh (RA) was taken away, it was very light. Seventy thousand angels who had never come to earth before attended the funeral of Hazrat Saad bin Mu'adh (RA). (Al-Badayah wa Al-Nihayah)

3. 85 - Acceptance of supplication of Abu Lubabah (RA)

Dhuel-Hijjah 5H, 627 AD

Hazrat Abu Lubabah (RA) made a mistake in revealing the secret of the Messenger of Allah (ﷺ). He tied himself to a pillar of Masjid-e-Nabvi. Allah's Messenger (ﷺ) said: Now that you have decided, Allah will judge you. He remained locked to the pillar for six consecutive nights. During prayer, his wife would open him with a pillar, which would be tied again after finishing it. After that, it was revealed in the morning, and at that time, he (ﷺ) was in the room of Umme Al-Mominin Hazrat Umm Salama (RA).

Hazrat Abu Lababah (RA) narrates that Hazrat Umme Al-Mominin, Hazrat Umme Salma (RA), stood at the door and called out and said: Behold, Allah has accepted your prayer. Hearing this, companions rushed to untie him, but he refrained and said I desired to undo only by Rasul Allah's (ﷺ) hand. Rasul Allah (ﷺ) came out for Fajr prayer and untied him.

3. 86 - Battle of Saif Al-Baher or Battle of Khabt

Dhuel-Hijjah 5H, 627 AD

Rasul Allah (ﷺ) sent an army of three hundred people under the command of Abu Ubaidah bin Jarrah (RA) towards Saif Al-Baher because Rasul Allah (ﷺ) was getting suspicious news from them. In this way, they were hard to eat, and their journey was arduous. Only two or three dates were consumed in a whole day. In this campaign, people were compelled to eat tree leaves out of hunger. They slaughtered the riding camels to eat.

This army was sent to the Tribe of Jehniah and to the participants of Hazrat Umar Faruq (RA). Fortunately, they caught a massive fish. The meat of the fish was enough for fifteen days for the whole army. They use its oil, too. Some flesh of dried meat they brought to Madinah and presented to Rasul Allah (ﷺ).

3. 87 - Delegation of tribe Mozena

5H, 627 AD

It was a big tribe that reached Mazar and met the Quraysh. Nauman bin Muqran (RA) was appointed standard-bearer of Tribe Mozena during the conquest of Makkah. He was responsible for beating Isfahan. In 5H, about 400 people from the tribe of Mozena came to honour Rasul Allah (ﷺ) and accepted Islam. This was the first delegation that came to Rasul Allah (ﷺ).

3. 88 - Order to cover female body parts (Hijab)

Dhuel-Hijjah 5H, 627 AD

A Quran verse for Hijab was revealed at Walima ceremony of Hazrat Zainab bint Jahesh (RA).

Allah said in Quran,

يٰنِسَآءَ النَّبِيِّ لَسْتُنَّ كَاَحَدٍ مِّنَ النِّسَآءِ اِنِ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِيْ فِيْ قَلْبِهٖ

مَرَضٌ وَّقُلْنَ قَوْلًا مَّعْرُوْفًا ﴿٣٢﴾

(Surah Al Ahzab – 32)

O wives of the Prophet! You are not like any other woman. If you keep your duty (to Allah), then be not soft in speech, lest he in whose heart is a disease (of hypocrisy, or evil desire for adultery) should be moved with desire, but speak in an honourable manner.

وَقَرْنَ فِيْ بُيُوْتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْاُوْلٰى وَاَقِمْنَ الصَّلٰوةَ وَاٰتِيْنَ الزَّكٰوةَ وَاَطِعْنَ اللّٰهَ

وَرَسُوْلَهٗ ؕ اِنَّمَا يُرِيْدُ اللّٰهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ اَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيْرًا ﴿٣٣﴾

(Surah Al Ahzab – 33)

And stay in your houses, and do not display yourselves like the times of ignorance, and perform As-Salat (Iqamat¬as¬Salat), and give Zakat and obey Allah and His Messenger. Allah wishes only to remove Ar-Rijs (evil deeds and sins) from you,

O members of the family (of the Prophet ﷺ), and to purify you with a thorough purification.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَدْخُلُوْا بُيُوْتَ النَّبِيِّ اِلَّآ اَنْ يُّؤْذَنَ لَكُمْ اِلٰى طَعَامٍ غَيْرَ نٰظِرِيْنَ اِنٰىهُ وَلٰكِنْ اِذَا دُعِيْتُمْ فَادْخُلُوْا فَاِذَا طَعِمْتُمْ فَانْتَشِرُوْا وَلَا مُسْتَاْنِسِيْنَ لِحَدِيْثٍ ؕ اِنَّ ذٰلِكُمْ كَانَ يُؤْذِى النَّبِيَّ فَيَسْتَحْيٖ مِنْكُمْ ۫ وَاللّٰهُ لَا يَسْتَحْيٖ مِنَ الْحَقِّ ؕ وَاِذَا سَاَلْتُمُوْهُنَّ مَتَاعًا فَسْـَٔلُوْهُنَّ مِنْ وَّرَآءِ حِجَابٍ ؕ ذٰلِكُمْ اَطْهَرُ لِقُلُوْبِكُمْ وَقُلُوْبِهِنَّ ؕ وَمَا كَانَ لَكُمْ اَنْ تُؤْذُوْا رَسُوْلَ اللّٰهِ وَلَآ اَنْ تَنْكِحُوْٓا اَزْوَاجَهٗ مِنْۢ بَعْدِهٖٓ اَبَدًا ؕ اِنَّ ذٰلِكُمْ كَانَ عِنْدَ اللّٰهِ عَظِيْمًا ﴿۵۳﴾

(Surah Al Ahzab – 53)

O you who believe! Enter not the Prophet's houses unless permission is given to you for a meal, (and then) not (so early as) to wait for its preparation. But when you are invited, enter, and when you have taken your meal, disperse without sitting for a talk. Verily, such (behaviour) annoys the Prophet, and he is shy of (asking) you (to go), but Allah is not scared of (telling you) the truth. And when you ask (his wives) for anything you want, ask them from behind a screen. That is purer for your hearts and their hearts. And it is not (right) for you that you should annoy Allah's Messenger, nor that you should ever marry his wives after him (his death). Verily! With Allah, that shall be an enormity.

يٰٓاَيُّهَا النَّبِيُّ قُلْ لِّاَزْوَاجِكَ وَبَنٰتِكَ وَنِسَآءِ الْمُؤْمِنِيْنَ يُدْنِيْنَ عَلَيْهِنَّ مِنْ جَلَابِيْبِهِنَّ ؕ ذٰلِكَ اَدْنٰٓى اَنْ يُّعْرَفْنَ فَلَا يُؤْذَيْنَ ؕ وَكَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا ﴿۵۹﴾

(Surah Al Ahzab – 59)

O Prophet! Tell your wives, daughters, and the believers' women to draw their cloaks (veils) all over their bodies (i.e., screen themselves thoroughly except the eyes or one eye to see the

way). It would be better if they were known (as free, respectable women) so as not to be annoyed. And Allah is Ever Oft-Forgiving, Most Merciful.

Allah addresses the Holy wives of Rasul Allah (ﷺ) in the Quran that they are not ordinary women. Do not show your beauty to others, but this order for all Muslim women is to stay at home and not go out without extreme need. And when she goes out, she keeps herself covered.

Ibn Mas'ud (RA) narrated that Rasul Allah (ﷺ) said women are hidden things when they come out of Satan's gaze.

The order came for Muslims that if they need anything from Rasul Allah's (ﷺ) home behind the veil, women should not come in front, and anything they want to give should be behind the veil. Allah also said to keep your hearts and their hearts good. (Anwar-ul-Bayan)

Ibn Abbas (RA) explains the meaning of the Ayat that women should cover their heads and faces with a large cloth. Open one eye to see the way. There is a little difference between the veil for free and slave girls. (Ruhl-Maani)

At that time, women did not wear veils; after the revelation, the Wahi Muslim women were used to covering their faces, and the defined parts of the body had to be covered. Allah commands not to bring sweetness in her voice when talking with the forbidden person.

In Surah Al-Noor, verses are revealed about women's veiling. Details of the part of the body that has to be covered and which part can open. For example, at home, women can open their faces and hands because they have to work. If the

opening to others were permissible, then the order to wear the hijab would become useless.
(Seerat Al-Mustafa ﷺ)

Allah said in the Quran,

وَقُلْ لِّلْمُؤْمِنٰتِ يَغْضُضْنَ مِنْ اَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوْجَهُنَّ وَلَا يُبْدِيْنَ
زِيْنَتَهُنَّ اِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلٰى جُيُوْبِهِنَّ ۖ وَلَا يُبْدِيْنَ
زِيْنَتَهُنَّ اِلَّا لِبُعُوْلَتِهِنَّ اَوْ اٰبَآئِهِنَّ اَوْ اٰبَآءِ بُعُوْلَتِهِنَّ اَوْ اَبْنَآئِهِنَّ اَوْ اَبْنَآءِ
بُعُوْلَتِهِنَّ اَوْ اِخْوَانِهِنَّ اَوْ بَنِيْٓ اِخْوَانِهِنَّ اَوْ بَنِيْٓ اَخَوٰتِهِنَّ اَوْ نِسَآئِهِنَّ اَوْ مَا مَلَكَتْ
اَيْمَانُهُنَّ اَوِ التّٰبِعِيْنَ غَيْرِ اُولِي الْاِرْبَةِ مِنَ الرِّجَالِ اَوِ الطِّفْلِ الَّذِيْنَ لَمْ يَظْهَرُوْا
عَلٰى عَوْرٰتِ النِّسَآءِ ۖ وَلَا يَضْرِبْنَ بِاَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِيْنَ مِنْ زِيْنَتِهِنَّ ۭ
وَتُوْبُوْٓا اِلَى اللّٰهِ جَمِيْعًا اَيُّهَ الْمُؤْمِنُوْنَ لَعَلَّكُمْ تُفْلِحُوْنَ ﴿٣١﴾

(Surah Al Noor – 31)

And tell the believing women to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts), and not to show off their adornment except only that which is apparent (like both eyes for the necessity to see the way or outer dress like veil, gloves, head-cover, apron, etc.), and to draw their veils all over Juyubihinna (i.e., their bodies, faces, necks and bosoms,) and not to reveal their adornment except to their husbands, or their fathers, or their husband's fathers, or their sons, or their husband's sons, or their brothers or their brother's sons, or their sister's sons, or their (Muslim) women (i.e., their sisters in Islam), or the (female) enslaved people whom their right hands possess, or old male servants who lack vigor, or small children who have no sense of the feminine sex. And let them not stamp their

feet to reveal what they hide of their adornment. And all of you beg Allah to forgive you all, O believers, that you may be successful.

3.89 - Commands of dry ablutions

5H, 627 AD

Allah said in Quran,

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا قُمْتُمْ اِلَى الصَّلٰوةِ فَاغْسِلُوْا وُجُوْهَكُمْ وَاَيْدِيَكُمْ اِلَى
الْمَرَافِقِ وَامْسَحُوْا بِرُءُوْسِكُمْ وَاَرْجُلَكُمْ اِلَى الْكَعْبَيْنِ ؕ وَاِنْ كُنْتُمْ جُنُبًا
فَاطَّهَّرُوْا ؕ وَاِنْ كُنْتُمْ مَّرْضٰٓى اَوْ عَلٰى سَفَرٍ اَوْ جَآءَ اَحَدٌ مِّنْكُمْ مِّنَ الْغَآئِطِ اَوْ
لٰمَسْتُمُ النِّسَآءَ فَلَمْ تَجِدُوْا مَآءً فَتَيَمَّمُوْا صَعِيْدًا طَيِّبًا فَامْسَحُوْا بِوُجُوْهِكُمْ
وَاَيْدِيْكُمْ مِّنْهُ ؕ مَا يُرِيْدُ اللّٰهُ لِيَجْعَلَ عَلَيْكُمْ مِّنْ حَرَجٍ وَّلٰكِنْ يُّرِيْدُ لِيُطَهِّرَكُمْ
وَلِيُتِمَّ نِعْمَتَهٗ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُوْنَ ﴿٦﴾

(Surah Al Maida – 6)

O you who believe! When you intend to offer As-Salat (the prayer), wash your face and your hands (forearms) up to the elbows, rub (by passing wet hands over) your head, and (wash) your feet up to the ankles. If you are in a state of Janabat (i.e., after a sexual discharge), purify yourself (bathe your whole body). But if you are ill or on a journey, or any of you comes after answering the call of nature, or you have been in contact with women (i.e., sexual intercourse) and you find no water, then perform Tayammum with clean earth and rub in addition to that your faces and hands. Allah

does not want to place you in difficulty, but He wants to purify you and complete His Favour so that you may be thankful.

Ummul-Mominin Hazrat Ayesha Siddiqah (RA) narrated that I was accompanied by Rasul Allah (ﷺ) on a journey. When we camped in Beda or Zat-ul-Habeesh, my necklace broke and fell. Rasul Allah (ﷺ) went to find, and some companions were with him. They reached where they did not get water to find the necklace. People began to ask Hazrat Abu Bakr (RA): "You do not see due to Ayesha (RA). She detained us here, and now we do not have water." When Hazrat Abu Bakr (RA) came into the tent of Rasul Allah (ﷺ), he was sleeping by putting his head on Ummul-Mominin Hazrat Ayesha Siddiqah's (RA) knees. Hazrat Abu Bakr (RA) was angry with her and said, "You stayed Rasul Allah (ﷺ) and us here, and now we do not find water here." In anger, he pinched Hazrat Ayesha's (RA) waist. She did not move because Rasul Allah (ﷺ) was sleeping on her knees. When Rasul Allah (ﷺ) wakes up, he recites this verse for Dry Ablution. All did the dry ablution. Usaid bin Khuzair (RA) said O generation of Abu Bakr (RA)! This is not the first blessing from your family for the Muslims. We got benefits before, too. The necklace was found under it when the camel stood up to move. (Sahih Bukhari)

3.90 - Eclipse and Khasuf and Kasuf prayers

5H, 627 AD

Ummul-Mominin Hazrat Ayesha Siddiqah (RA) narrated that when the eclipse happened, Rasul Allah (ﷺ) sent a man for the announcement to gather for prayer. Rasul Allah (ﷺ) led the prayer for the eclipse. It was two Rakat with four Rukku and four Sujud. Rukku and Sujud were too long in this prayer; she said we had never seen them take so long before.

(Bukhari and Muslim)

Four Rukku and four Sujud mean two Rukku and two Sujud in each Rakat. But Imam Abu Hanifah (ra) said that one Rukku is like the other prayers. (Mazahir-ul-Haq)

Ummul-Mominin Hazrat Ayesha Siddiqah (RA) narrated that Rasul Allah (ﷺ) recited the Qiraat loudly in Salat-ul-Khasuf.

(Bukhari and Muslim)

Rasul Allah (ﷺ) said the sun and moon are the signs of Allah; it does not happen by anyone's death or birth. When you see an eclipse, engage in memorizing Allah. (Bukhari and Muslim)

3.91- Punishment for Adultery and accuse to adultery

5H, 627 AD

Allah said in Quran,

اَلزَّانِيَةُ وَالزَّانِيْ فَاجْلِدُوْا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ ۖ وَّلَا تَاْخُذْكُمْ بِهِمَا رَاْفَةٌ فِيْ دِيْنِ اللّٰهِ اِنْ كُنْتُمْ تُؤْمِنُوْنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ ۚ وَلْيَشْهَدْ عَذَابَهُمَا طَآئِفَةٌ مِّنَ الْمُؤْمِنِيْنَ ﴿٢﴾ اَلزَّانِيْ لَا يَنْكِحُ اِلَّا زَانِيَةً اَوْ مُشْرِكَةً ۫ وَّالزَّانِيَةُ لَا يَنْكِحُهَآ اِلَّا زَانٍ اَوْ مُشْرِكٌ ۚ وَحُرِّمَ ذٰلِكَ عَلَى الْمُؤْمِنِيْنَ ﴿٣﴾

(Surah Al Noor: 2-3)

The woman and the man guilty of illegal sexual intercourse were flogged each with a hundred stripes. Let not pity withhold you in their case, in a punishment prescribed by Allah, if you believe in Allah and the Last Day. And let a party of the believers witness their punishment. (This punishment is for unmarried persons guilty of the above crime, but if married persons commit it, the punishment is to stone them to death, according to Allah's Law)(2) The adulterer marries not but an adulteress or a Mushrikah, and the adulteress none marries her except an adulterer or a Mushrik [and that means that the man who agrees to marry (have a sexual relation with) a Mushrikah (female polytheist, pagan or idolatress) or a prostitute, then indeed he is either an adulterer or a Mushrik (polytheist, pagan or idolater) And the woman who agrees to marry (have a sexual relation with) a Mushrik (polytheist, pagan or idolater) or an adulterer. She is either a prostitute or a Mushrikah (female polytheist, pagan, or idolatress). Such a thing is forbidden to the believers (of Islamic Monotheism).

Ibadah bin Samith (RA) narrated that Rasul Allah (ﷺ) said, Get it from me! Get it from me! Allah made way for women if a bachelor man and a maiden woman committed adultery with them for punishment was a hundred lashes each and exile for one year. If anyone commits adultery with a married woman, the punishment is a hundred lashes and Rajam (stoning to death).

Allah said about slander on innocent woman,

وَالَّذِيْنَ يَرْمُوْنَ الْمُحْصَنٰتِ ثُمَّ لَمْ يَأْتُوْا بِاَرْبَعَةِ شُهَدَآءَ فَاجْلِدُوْهُمْ ثَمٰنِيْنَ جَلْدَةً وَّلَا تَقْبَلُوْا لَهُمْ شَهَادَةً اَبَدًا ۚ وَاُولٰٓئِكَ هُمُ الْفٰسِقُوْنَ ﴿۴﴾

(Surah Al Noor – 4)

And those who accuse chaste women and produce not four witnesses, flog them with eighty stripes, and reject their testimony forever, they indeed are the Fasiqun (liars, rebellious, disobedient to Allah).

In Islam, honour and character are of great importance. If any man or woman slanders in clean words on a chaste woman, for example, O adulterer, O prostitute, O harlot. The woman had a slander complaint against the authorities. The judge would be given the punishment of eighty lashes to the accuser in Islamic terminology called "Had-e-Qazaf." These lashes will hit different parts of the body without removing the clothes. If the offender wears a thick layer preventing the stroke, it should be removed. It is physical punishment, and the other one, blameworthy, still cannot testify, even if forgiven.

3.92 - Famine in Madinah [Prayers for Rain (نماز استسقاء)]

6H, 627 AD

Abdullah bin Zaid (RA) said that we went to the prayer ground, accompanied by the Prophet (ﷺ), to ask Allah for rain. Rasul Allah (ﷺ) led the prayer of two Rakat, reciting the Qiraat loudly and asking for rain, facing the Qibla. During Duaa Rasul, Allah (ﷺ) raised both his hands for supplication and turned his chador towards the qibla. (Sahih Bukhari and Muslim)

According to Imam Shafi (ra) and Sahibeen (meaning Imam Abu Yousuf and Imam Muhammad), "Salat-e-Istasqah" is a prayer of Eid. Imam Malik (ra) said "Salat-e-Istasqah" would be the same as another prayer of two Rakat. (Mazahir-ul-Haq)

Hazrat Abu Hurairah (RA) narrated that Rasul Allah (ﷺ) said terrible famine is not that no shower happens. Severe famine is a situation in which, despite the rain, the land cannot grow.

(Muslim)

3.93 – Prophet's (ﷺ) Nikah with Ummul Mominin Hazrat Rehana (RA)

Muharram 6H, 627 AD

Ummul-Mominin Hazrat Rehana (RA) was the daughter of Zaid bin Umro bin Khannaqah. She belongs to Banu Qurizah. Her first Nikah was with Hakam. She was a captive of the prisoners of Banu Qurizah. Rasul Allah (ﷺ) freed her and married her. Mehar was (12) twelve Oqiyah silver.

Rasul Allah (ﷺ) made his Nikah with Ummul-Mominin Hazrat Rehana (RA) on Moharram 6th H, and she died on returning from Hajj-Al-Wida 10H in Madinah and was buried in Jannat-ul-Baqi. (Ayun-ul-Asr)

Some biographers said she was a slave girl.

3.94 - Battle of Muhammad bin Muslimah Ansari (RA)

10th Muharram 6H, 627 AD

After the Ghazwah-e-Ahzab and the incident of Banu Qurizah, Rasul Allah (ﷺ), a group of thirty short concurrently headed by Hazrat Muhammad bin Muslimah (RA).

This group has been sent to Qartaa, the area of Bakrat and Dharya in the Najd. The distance between Dharya and Madinah was for seven nights. This caravan departed on 10th Muharram 6H to punish Banu Bakr bin Kalab because their mischief had been raised. When Muslim forces attacked them, (10) 10 people were killed, and others fled. The Muslim force got the booty of one hundred fifty camels and three thousand goats. One day, Muharram left when they returned to Madinah. After taking out Khums (fifth), booty was distributed among the soldiers. Ten goats were likened to a camel.

(Tabqat Ibn Saad)

During this campaign, Muslims arrested Samamah bin Asaal Hanfi, the Chief of Banu Hanifah.

3.95 - Killing intention turns to love with Rasul Allah (ﷺ)

Muharram 6H, 627 AD

During the Battle of Muhammad bin Muslimah (RA), they arrested Samamah bin Asaal Hanfi, the Chief of the Banu Hanifah. He came to kill Rasul Allah (ﷺ) by the order of the disguised evil liar Masalmeh. Samamah was brought to Masjid Nabvi and tied to a pillar. Rasul Allah (ﷺ) came to him and spoke! How are you, Samamah? He spoke! I hope for good. If you kill me, you will kill a murderer; if you do well with me, you will do well with just an appreciator. If you need wealth, ask me. Rasul Allah (ﷺ) left him in the situation. Rasul Allah (ﷺ) again passed by Samamah and asked. What do you think? Samamah gives the same answer. The third time, Rasul Allah (ﷺ) passed by and asked the same question. He gave the same answer.

Rasul Allah (ﷺ) ordered his companions to release Samamah. They freed him. Samamah went to a garden near Masjid Nabvi, bathed, and returned to Rasul. Allah (ﷺ) accepted Islam and spoke!

By Allah! No one's face to me was more hateful than yours (ﷺ), but now your face is the most beloved face of all the faces. Rasul Allah (ﷺ) arrested me when I was going for Umrah. Rasul Allah (ﷺ) said! Be glad and tell him to perform Umrah. Quraysh met him when he arrived in Makkah for Umrah and said, "You have become a disbeliever." He spoke! No, I became Muslim at the hand of Muhammad Rasul Allah (ﷺ), and listen! You cannot get a grain unless Rasul Allah

(ﷺ) permits that. Yamamah was the agricultural field for Makkah. When Samamah (RA) went back after performing Umrah, he stopped the supply of grains to Makkah. Quraysh of Makkah was hard hit. Quraysh of Makkah wrote a letter to Rasul Allah (ﷺ) and requested, for the sake of the relationship, to ask Samamah (RA) not to stop the supply of grains. The Messenger of Allah (ﷺ) asked him to restore the seal, so he agreed. (Zad-ul-Maad)

3.96 - Ghazwah Banu Lahyan

Rabi-al-Awwal 6H, 627 AD

Banu Lahyan was the same who besieged ten companions at the place "Raji"; they brutally murdered eight companions in deception and sold two to Makkahian infidels. They were killed unjustly. Their area was within the limits of Hijaz and close to Makkah. When they killed their companions, Muslims were busy in conflict with the Quraysh and inflection; they did not consider it appropriate to put their hands on. Now, polytheists were divided into groups, and they were weak. They had bowed under the conditions and surrendered. Rasul Allah (ﷺ) thought the time had come to take revenge on the victims.

Therefore, Rabiul-Awwal, or Jumada al-Awal, 6H, and two hundred companions made a program to handle them. Rasul Allah (ﷺ) made his successor to Ibn Umme-Maktoum (RA) and showed plans for Syria. After the invasion arrived in the middle of Imaj and Usfan in the valley of Batn-Azan, a valley where the Prophet's companions were martyred, they prayed for their forgiveness and mercy. On the other side, Banu

Lahyan reported that the Prophet (ﷺ) was coming. They went to the hill and could not arrest anyone.

The Prophet (ﷺ) stayed at their place for two days. Then, a contingent was sent in search of them, but they could not catch them. Then the Prophet (ﷺ) intended to Usfan. He sent ten cavalrymen to Karag Al-ghamym so that the news of the arrival of the Prophet Muhammad (ﷺ) didn't reach Quraysh. He spent four days outside Madinah and back.

3.97 - Battle of Ghamr

Rabi-al-Awwal 6H, 627 AD

Rabiul-Awwal or Rabiul-Ukhra 6H Rasul Allah (ﷺ) sent Akasha bin Muhsin (RA) with forty companions towards Ghamr. It was a stream of Banu Asad. When they heard about the Muslim force, they fled. Muslims got booty of two hundred camels.

3.98 - Battle of Dhul-Qissa (I)

Rabi-al-Awwal 6H, 627 AD

In the same month, under the command of Hazrat Muhammad bin Muslimah (RA), ten people were sent toward the Dhul-Qissa contingent. This place is located near Tha'labah. An enemy that had about a hundred people hiding in secret places. When Muslim forces arrived, they attacked suddenly and killed all Muslims. Only Muhammad bin Muslimah (RA) was left alive.

3.99 - Battle of Dhul-Qissa (II)

Rabi-al- Thani 6H, 627 AD

After the death of the comrades of Mohammad bin Muslimah (RA) on Rabi Ut-Thani 6H, the Prophet (ﷺ) sent Hazrat Abu Ubaidah ibn Jarrah (RA) with forty companions to Dhul-Qissa. They went to the place where companions were martyred, and after travelling the whole night, they arrived in the area of Banu Thalabah. Right after arrival, they attacked the enemy; they fled to the mountains and couldn't capture—a person who was arrested became Muslim. Goats and animals got as booty.

3.100 - Battle of Jamum or Zaid bin Haritha (RA)

Rabi-al- Thani 6H, 627 AD

The Prophet (ﷺ) dispatched a campaign in the command of Zaid bin Haritha (RA) towards Jamum. Jamum is the name of a fountain of Banu Saleem on Marra-ul-Zuhran (now the valley of Fatimah). When Zaid bin Haritha (RA) reached there, a woman, Haleema of Banu Mazeena, was arrested. She told me where the Banu Saleem gathering was. The enemy did not come forward to encounter. Muslim forces captured lots of cattle, goats, and prisoners. Hazrat Zaid (RA) took everything back to the city. Rasul Allah (ﷺ) freed that Mazeenia woman and married her to someone.

3.101 - Battle of Eyess

Jumada-al-Awwal 6H, 628 AD

The Prophet (ﷺ) prepared a troop of seventy companions under the army commander Hazrat Zaid ibn Haritha (RA). They departed in Jumadi ul-Awal 6H towards Eyess. In this campaign, the materials of a Quraysh caravan fell into the hands of the Muslims. The head of the Quraysh caravan was the son-in-law of Rasul Allah Abul Aas. He was not yet Muslim; he could not be arrested. But he came to Madinah straight away and took the refuge of Hazrat Zainab (RA) bint Rasul Allah (ﷺ). Hazrat Zainab (RA) requested that their money be returned if the Prophet (ﷺ) recommended it, and all his companions indicated that a refund was to be made. They gladly honour all their property returned to them. Abu al-Aas came to Makkah with all the materials and their properties, returned them to their owners, immediately returned to Madinah, and became a Muslim. The Prophet (ﷺ) again renewed his marriage with Hazrat Zainab (RA). (Abu Dawud)

3.10 2 - Battle of Turf or Truq

Jumada-al-Awwal 6H, 628 AD

This battle was also headed by Hazrat Zaid ibn Haritha (RA), who was dispatched to Turf or Truq. This place was in the area of Bani Tha'labah. Fifteen companions accompanied Hazrat Zaid bin Haritha (RA); when the Bedouin heard the news that Muslims were coming, they fled. They had a risk that the Prophet (ﷺ) was coming by himself. Hazrat Zaid (RA) stayed there for four days. Four camels came into hand as booty.

3.103 - Battle of Al-Qura Valley (I)

Rajab 6H, 628 AD

The commander of the Battle was Hazrat Zaid bin Haritha (RA), with twelve persons who had departed. The campaign aims to look at the enemy's activities. But there, a host of people suddenly attacked them, and (9) nine companions were killed. Hazrat Zaid (RA) and three companions returned and survived.

3.104 - Battle of Diyar-e-Bani Kelb – Area Duma Al-Jindal

Sha'ban 6H, 628 AD

This Saryah has been sent under the command of Hazrat Abdur-Rahman ibn 'Awf (RA). Rasul Allah (ﷺ) sat down in front, put the turban on his head with his own hands, and asked to fight the good form. Rasul Allah (ﷺ) said that if they obeyed, they would enter into marriage with the daughter of the king. He invited them for three days, by the grace of Allah, and thanked all those who had embraced Islam. Hazrat `Abdur-Rahman ibn 'Awf (RA) married a daughter named Tamazar bint Asbakh, the head of the tribe. She was the mother of Abu Salama bin Abdur-Rahman bin Awf (RA).

3.105 - Battle of Diyar-e-Bani Saad – Area Fidak

Sha'ban 6H, 628 AD

This Saryah has been sent under the command of Hazrat Ali (RA). The reason was that Rasul Allah (ﷺ) came to know that Banu Saad was helping Jews against Muslims. Hazrat Ali (RA) departed from Madinah in Shaban 6H with two hundred companions. They travelled at night and hid during the daytime. They caught a man from that region; Muslims offered him dates and asked about the enemy. He told them a place of his battalion, Hazrat Ali (RA), where a sudden coup occurred. The leader of Banu Saad, Vabour bin Aleem, managed to escape with his people. Five hundred camels and two thousand goats were found in the booty.

3.106 - Battle of Al-Qura Valley (II)

Ramadan 6H, 628 AD

This Sariah was sent under the command of Hazrat Abu Bakr Siddique (RA) and Hazrat Zaid bin Haritha (RA) to punish a branch of the Banu Fazarah. They planned to kill Rasul Allah (ﷺ). Hazrat Salamah bin Akkue (RA) narrated that we raided them after Fajr prayer, killed the culprits, and stormed the springs, too. An evil woman was there named Umme-Qarfa; she prepared thirty cavalrymen to kill Rasul Allah (ﷺ) (Nauzubillah).

3.107 - Battle of Urnain

Shawwal 6H, 628 AD

This Sariah has been sent under the command of Hazrat Kurz bin Jabir Fahri (RA). The reason is that people from the tribes of Akal and Gharyna came to Madinah, stayed for a few days, and then accepted Islam. The climate of Madinah was not propitious to them. The Prophet (ﷺ) sent them by pasture with a few camels and ordered drink camel milk and urine. They did so and were cured. They brutally murdered the grazer and representative of Rasul Allah (ﷺ). Their hands and feet were cut and pricked by acacia thorns in their eyes. And their bare hands and feet chopped dead bodies hanging from the tree took all the camels. Then they reverted to Islam.

The Prophet (ﷺ) sent totalitarian Kurz bin Jabir Fahri (RA) with twenty companions in search of them and prayed, O Allah! Make them blind and narrow their way to a bracelet. Allah answered it. These people did not understand the way, and they were caught. Muslims are done with them as they did with Muslim grazers. Cut off their hands and feet, burst their eyes, and left writhing on the ground, where they reached the end of their suffering.

Hazrat Anas bin Makil (RA) narrated this incident in Sahih Bukhari.

3.108 - Peace Treaty (Sulah-Hudaybiyah)

Dhuwal-Qadah 6H, 628 AD

3.108.1 - The Prophet's (ﷺ) dream

It had been six years since the Messenger of Allah (ﷺ) was living in Madinah, and the Companions of the Prophet (ﷺ) could not go to Makkah or perform Hajj or Umrah. Despite the heartfelt desire, it was not possible due to the dire conditions that the Messenger of Allah (ﷺ) dreamed that he and his companions were entering the Sacred Masjid. He (ﷺ) took the keys of the Kaaba and performed Tawaf and Umrah along with the Companions. Then, some people shaved their heads and cut their hair. He (ﷺ) reported the dream to the companions because it was the dream of the Prophet, so everyone was pleased. They understood we would be blessed this year, so the Companions also started preparations for Umrah. Allah also indicated the truth of this dream. Allah said in the Quran,

لَقَدْ صَدَقَ اللّٰهُ رَسُوْلَهُ الرُّءْيَا بِالْحَقِّ ۚ لَتَدْخُلُنَّ الْمَسْجِدَ الْحَرَامَ اِنْ شَآءَ اللّٰهُ اٰمِنِيْنَ ۙ مُحَلِّقِيْنَ

رُءُوْسَكُمْ وَمُقَصِّرِيْنَ ۙ لَا تَخَافُوْنَ ؕ فَعَلِمَ مَا لَمْ تَعْلَمُوْا فَجَعَلَ مِنْ دُوْنِ ذٰلِكَ فَتْحًا قَرِيْبًا ﴿۲۷﴾

(Surah Al Fateh – 27)

Indeed, Allah shall fulfill the true vision which He showed to His Messenger (SAW) [i.e., the Prophet ﷺ saw a dream that he had entered Makkah along with his companions, having their (head) hair shaved and cut short] in very truth. Indeed, you shall enter Al-Masjid-al-Haram, if Allah wills, secure, (some) having their heads shaved, and (some) having their head hair cut short, having no fear. He knew what you did not know, and He granted, besides that, a near victory. (27)

3.108.2 - Preparation for Umrah trip and departure

1st Dhuwal-Qadah 6H, 628 AD

The Messenger of Allah (ﷺ) started preparations for the journey. The Companions also began preparing to perform Umrah with enthusiasm. In the surrounding tribes, Rasool Allah (ﷺ) announced that those who wanted to go to Umrah could come with them. These people felt that they were going to die because the situation was similar, but the Companions had complete faith in Rasool Allah's (ﷺ) dream. Therefore, a few people from around came with him (ﷺ).

Hazrat Muhammad bin Umar (RA) and Ibn Sa'd say that he (ﷺ) made Hazrat Ibn Umme Maktoum (RA) his deputy in Madinah and appointed him to lead the prayer, and Hazrat Abu Raham Kulsoom bin Hussain (RA) was established to protect Madinah to help Hazrat Ibn Umme Maktoum (RA).

The Messenger of Allah (ﷺ) left Madinah on Monday, 1st Dhul-Qadah 6/Hijri. Before leaving, the Messenger of Allah (ﷺ) took a bath inside his house, then put on two clothes (a cloak and a loincloth) and rode his camel near the door, which had the name "Qaswa." Umme Al-Mominin Hazrat Umme Salamah (RA) was with Rasool Allah (ﷺ). Nearby people were also in the caravan. He (ﷺ) did not take weapons; only his swords were for protection, and there were sacrificial animals with them. On reaching Dhul-Halifa, he (ﷺ) dressed Hadi (unique mark for the animal of sacrifice)

The camels' hoofs were torn and marked with the unique mark of the sacrificial animal. He (ﷺ) offered the Zuhr prayer in Dhul-Halifa. There were (1400) fourteen hundred

companions in the caravan, including two hundred horses. The Messenger of Allah (ﷺ) sent a companion, Basar bin Sufyan, ahead of him to take the news of the Quraysh and sent Hazrat Ebad bin Bashir (RA) with twenty horse riders as the vanguard. He (ﷺ) prays two rakat and rides on a camel facing the Qibla direction at the gate of Dhul-Halifa Masjid. He (ﷺ) wears "Ihram" for Umrah and recites Talbiyah so that people know that he is not going to war but to visit the Kaaba. After him (ﷺ), all the Companions of the Prophet and Hazrat Umme Salamah (RA) also put on the Ihram for Umrah and some of the Companions put on the Ihram after reaching Juhfa.

The Holy Prophet (ﷺ) passed by the villages of Banu Bakr, Muzaina, and Jahniyya, reached Juhfa and stayed under a tree. There he (ﷺ) said that I will leave two things between you: one is the Book of Allah, and the other is my Sunnah; if you hold on to them, you will never go astray.
(Ref: Bukhari and Muslim)

3.108.3 – Quraysh's Reaction

Dhuwal-Qadah 6H, 628 AD

When the people of Quraysh were informed of the intentions of the Prophet (ﷺ), they became agitated because the Prophet (ﷺ) was not coming to fight, and the people of Quraysh wanted to stop them from coming in the sacred months. But it has been the custom of the Arabs for years that they cannot stop those who perform Umrah and Hajj, nor can they ban anyone during the sacred months. They thought that if we attacked the Muslims, all the other tribes would become our enemies because it would be against tradition.

Suppose Muhammad (ﷺ) enters Makkah with all his companions and performs' Umrah. In that case, it will be considered as a weakness of the infidels of Makkah, and their ego was also obstructing them.

On the other hand, when the Muslims reached Asfan, the Muslim informant informed them that the tribe of Ka'b bin Lui had gathered the allied tribes and wanted to stop them from going to Baitullah in any case, and that they had encamped at Maqam Di-Tuwa. A detachment of 200 young men, led by Khalid bin Waleed (who had not yet converted to Islam), has been sent to Karag al-Ghamym.

Khalid bin Waleed encamped in a place where he could see the Muslims. He saw Muslims praying, bowing, and prostrating. He thought it was an excellent opportunity for Muslims to be unaware that they could be attacked. But the Muslims had performed the prayers, and now he felt that when they offered the Asr prayers, he would shoot at them in a state of negligence, but at the time of Asr, the Muslims offered Salat-ul-Khouf, due to which he could not succeed in his intention.

3.108.4 - Rasul Allah (ﷺ) tried to avoid a conflict

Dhuwal-Qadah 6H, 628 AD

Quraysh deputed a detective to track down the distant Muslim caravan transported on the mountain. When one sees some movement, he calls others to the third such report, Quraysh. (Mazhari)

The Prophet (ﷺ) gave the responsibility to Basar bin Sufyan (RA). He is operating his duty properly, and Rasul Allah (ﷺ)

was moving accordingly with the consultation of his companions. Masur bin Mukhramah (RA) and Marwan (RA) said that when Rasul Allah (ﷺ) departed to Hudaybiyah, he said Khalid bin Walid was in Ghamym, navigating the way to the right from "Sanyah Al-Marar" that Khalid would be unaware that the convoy was fired upon, but because of the dust, Quraysh was informed immediately. (Bukhari)

3.108.5 - Female Camel Qaswa sat down unusually

Dhuwal-Qadah 6H, 628 AD

Masrur (RA) reported that Rasul Allah (ﷺ) came to the top of the mountain when he entered Makkah, and his female camel "Qaswa" became out of control. The Prophet (ﷺ) said it was not bad. It is not her habit; she was stopped by the one who stopped Abrahah. Rasul Allah (ﷺ) said if Quraysh wants me to respect those whom Allah restricted, I will agree with them. He (ﷺ) rebuked the she-camel, which stood immediately, leaped up, and turned to the other side. At the end of Hudaybiyah, on the edge, a fountain of water was initiated, and she drank a little bit. This Prophet (ﷺ) was also established there. (Bukhari)

3.108.6 - Springwater grows up

Dhuwal-Qadah 6H, 628 AD

The fountain from which the she-camel drank had very little water. Companions were drinking a little bit. They complain to Rasul Allah (ﷺ) for their thirst. The Prophet (ﷺ) pulled an

arrow from the quiver that pit water. The water hit the zeal of Allah, and all the people drank to rinse themselves. (Bukhari)

3.108.7- Contact of Badiel bin Warqa

Dhuwal-Qadah 6H, 628 AD

Badiel bin Warqa Khazei came to Rasul Allah (ﷺ) with his clan. From the people of Tahamah, only his tribe keeps a soft corner for Muslims. Badiel said I saw Kaab bin Lui and Amir bin Lui near the stream of Hudaybiyah. They are with the camels and intend to stay for a long time. They plan to block Rasul Allah (ﷺ) and fight. Rasul Allah (ﷺ) said, 'We have come with the intention of Umrah, not to come to fight. Living in a state of constant war, the Quraysh were weak, and they had suffered casualties. If they do, I will agree with them. They will keep aside, between other Arab tribes and me; if I succeed, they will have the option to accept Islam, or if I lose, it will be what they want. I even left alone, and if I will work until Allah imposes my religion, indeed.

After listening, Rasul Allah (ﷺ) Baddiel said I would convey your message to Quraysh. Badiel went to Quraysh and said we are coming from Muhammad (ﷺ). We have heard some of them if you want, I can tell you. Some foolish youth said we do not need it, but sensible people said yes. They relayed the conversation when he told them all that the Prophet (ﷺ) was in front of them. (Bukhari)

After listening to Badiel, a person named Halees bin Alqamah from Banu Kanana wakes up and comes to know the reality of the Prophet (ﷺ). When Rasul Allah (ﷺ) saw him coming toward him, he (ﷺ) said that he respected the offering

(Hudi). Let stand for your animal. When he came closer and saw the animal, Hudi said Subhan-Allah! The people of Allah should never stop. He went back to his people and said that the animals I have witnessed Hudi sign their throats and that their incisions are humps. It is not a proper way to prevent them from Bait-Ullah. But some people did not like this conversation. Urwah bin Mas'ud stood and spoke. A man gave you a good suggestion, accept it. People said to Urwah ibn Mas'ud to go and talk to Muhammad (ﷺ).

3.108.8 - Urwah ibn Mas'ud's conversation

Dhuwal-Qadah 6H, 628 AD

When Urwah bin Masud came to the Prophet (ﷺ), he told him that he had talked to Badiel. He said you want to kill your people. Has anyone done it before you in Arabia? I'm watching those who will leave you deserted in the second such case. Hazrat Abu Bakr (RA) became angry. Urwah said he had done me some good; otherwise, I answered him.

Masur bin Mukhramah (RA) narrated that when Urwah began the conversation, he repeatedly touched the beard of the Prophet (ﷺ). Mughirah bin Sheeba (RA) was standing beside Rasul Allah (ﷺ), wearing a Helmet and bearing a sword. When Urwah touches their beard, his hand on the sword, they are angry and said I ought to put your hand behind that talk. The polytheist does not have the right to touch the beloved Prophet (ﷺ). Urwah asked who he was. People said that Mughirah bin Sheeba (RA) is. Urwah has their grievance before.

Masur bin Mukhramah (RA) narrated that Urwah, seen by his eye, honours the Holy Prophet (ﷺ). Even he saw the Prophet (ﷺ) spit on his companions and rub on their faces and his own hands. When the Prophet (ﷺ) had an order to do it, they immediately ran to accomplish it. The Prophet (ﷺ) would perform his ablutions with water before falling asleep; his companions would take it into their hands, and no one would look at him.

When Urwah went to his people, he said to his people, 'By God! I am in the court of kings Cesar, Kisra, and Negus's court, but I saw the devotion, love, honour, and obedience that the scene of Prophet Mohammad (ﷺ) did not show. He, Mohammad (ﷺ), has given you a good idea; accept it. (Bukhari)

3.108.9 - Hazrat Uthman Ghani's (RA) messaging

Dhuwal-Qadah 6H, 628 AD

The Prophet (ﷺ) has sent Hazrat Uthman (RA) with the message to the Quraysh of Makkah that we have come to the pilgrimage not for fighting and said to give them an offer to Islam and give the Muslims good news that Islam will soon overcome in Makkah. Then they will not need to hide their beliefs or live in hiding. (Ibn Hisham)

Hazrat Uthman (RA) arrived at the location of "Balah" those people stood to stop the Prophet (ﷺ). People of Balah asked Hazrat Uthman (RA) where he intended to go. Hazrat Uthman (RA) said Prophet Muhammad (ﷺ) sent the

invitation to you to come into the religion of Allah because they are predominant and will surely bestow honour to His Messenger (ﷺ). The other thing that the Prophet (ﷺ) did not come to fight; he went on the pilgrimage with cattle whose necks had signs of offering, and then they went back after their sacrifice. They said we have heard you, but we will not let them do it. Hearing that Hazrat Uthman (RA) then walked to Makkah, Aban bin Saeed (who later became Muslim) welcomed him and said to enter Makkah in my safety. Hazrat Uthman (RA) sat on his she-camel.

Hazrat Uthman (RA) talked to all the chiefs of Makkah, but none of them were in favour of permitting the Prophet (ﷺ) to enter Makkah. Then Hazrat Uthman (RA) came to the Muslim men and women and told them the good news of Islam's victory in Makkah. Quraysh permitted Hazrat Uthman Ghani (RA) to perform Tawaf. He said he could not perform Tawaf until Rasul Allah (ﷺ) did it. Hazrat Uthman (RA) stayed in Makkah for three days.

The Prophet (ﷺ) was appointed as the night guard to Awas bin Khauli (RA), Ebad bin Bashir (RA), and Mohammad bin Muslimah (RA). They were performing their duties turn by turn. One night, when they were watching alternately, Hazrat Uthman (RA) was in Makkah. Fifty men of the Quraysh, led by Mukaraz bin Hafs, sent to check the Muslims, were unaware that they had run around or were missing. Then Mohammad bin Muslimah (RA) was observed; he grabbed them and put them into the service of the Prophet (ﷺ). The Prophet (ﷺ) had said about Mukaraz bin Hafs that he was wicked and treacherous. That proved to be true. When Quraysh heard the news of the arrest of Mukaraz bin Hafs and his colleagues, they captured Hazrat Uthman (RA) and the Muslim party.

3.108.10 - Rumour of the martyrdom of Uthman (RA) and Bait-e-Ridwan

Dhuwal-Qadah 6H, 628 AD

The Prophet (ﷺ) got the news (rumour) that Hazrat Uthman (RA) was killed in Makkah, and those who heard it became unfortunate. Rasul Allah (ﷺ) said, 'As long as I do not take revenge on them, I will not move. ' Then he (ﷺ) took the pledge to honour his companions.

The Prophet (ﷺ) heard the news of Hazrat Uthman (RA). He was sitting in the shade of a tree, and his companions were honoured by a jihad pledge. It was not ordinary to pledge allegiance to keep companions who rushed him to not flee to the field that would not leave. That party's allegiance on death will not escape from the field and shall die. Hazrat Abu Sanan bin Assady (RA) became the first allegiance, and Abu Salamah ibn al-Akwa (RA) became allegiance three times. This allegiance to the number of Muslims in the fourteenth century (1400) was. They also had no munitions and were three hundred miles away from their homes. On the other side, polytheists were in the house in the city and, with all their strength, could attack Muslims. The surrounding tribes have made their allies bring war. But the sincerity of their faith and lives was eliminated to pave the way for no other example of this—the allegiance of all people except a hypocrite, Jad bin Qais. Rasool Allah (ﷺ) put his hand on his right hand and said the pledge is from Uthman (RA). In this pledge, which was under a tree, Hazrat Umar (RA) was holding the hand of the Messenger of Allah (ﷺ). Maaqal Ibn Yasar (RA) was holding a branch of the tree that the Prophet (ﷺ) had removed from

the top of the pledge of allegiance, which is called Bait-e-Ridwan.

Allah says in the Quran!

لَقَدْ رَضِيَ اللّٰهُ عَنِ الْمُؤْمِنِيْنَ اِذْ يُبَايِعُوْنَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِيْ قُلُوْبِهِمْ فَاَنْزَلَ السَّكِيْنَةَ عَلَيْهِمْ وَاَثَابَهُمْ فَتْحًا قَرِيْبًا ۙ ﴿۱۸﴾ وَّمَغَانِمَ كَثِيْرَةً يَّاْخُذُوْنَهَا ۗ وَكَانَ اللّٰهُ عَزِيْزًا حَكِيْمًا ﴿۱۹﴾

(Surah Al Fateh: 18 -19)

Indeed, Allah was pleased with the believers when they gave the Bai'ah (pledge) to you (O Muhammad ﷺ) under the tree. He knew what was in their hearts. He sent down As-Sakinah (calmness and tranquillity) upon them and rewarded them with a near victory (18) and abundant spoils they would capture. And Allah is Ever All-Mighty, All-Wise. (19)

After allegiance, Hazrat Uthman (RA) returned safely. He has asked that you go around the Kaaba. Hazrat Uthman (RA) said about me, you thought wrong. By Allah, if I get a chance to even one year there and the Prophet (ﷺ) initiates the stop, the Prophet (ﷺ) does not perform Tawaf. I never do that. He said polytheists of Quraysh offered me, but I refused to enter. (Zad al-Maad)

3.108.11- Peace talks with Quraysh

Dhuwal-Qadah 6H, 628 AD

When the Quraysh learned of the Muslims' allegiance, they realized the urgency of the matter. They thought that before the situation worsened, they sent Suhail bin Amr as a representative to talk to the Prophet (ﷺ), who was very sensible, wise, and eloquent. They stressed that in terms of peace; it must be decided that you should go back without performing Umrah this year. The Quraysh did not want to impress the tribes around Makkah that the Messenger of Allah (ﷺ) had forcibly entered Makkah with his companions. The Prophet (ﷺ) saw Suhail bin Amr coming and said that the purpose of sending this man was that the Quraysh wanted peace. Then, the peace terms were discussed for a long time, and finally, the issue of reconciliation was settled with some conditions. Rasool Allah (ﷺ) called Hazrat Ali (RA) and asked him to write a treaty. The Prophet (ﷺ) wanted to write "Bismillah-ur-Rahman-ur-Rahim" (بسم الله الرحمن الرحيم), but he objected to it being written "Bismika-Allahhuma" (باسمک اللّٰھم) because this was the old custom of the Arabs. He (ﷺ) said: It is right to register with the help of Allah. This is the agreement that the Prophet Muhammad (ﷺ) agreed upon. Sohail also objected to this, saying that if we had accepted you as the Messenger of Allah, why would we have stopped you from coming to the Ka'bah and would not have fought with you?

Suhail bin Umar said that you should write Muhammad bin Abdullah. The Prophet (ﷺ) said: swear to Allah! Undoubtedly, I am the Messenger of Allah, but you deny me. Then he told Hazrat Ali (RA): Write Muhammad bin Abdullah

and erase the word, Rasool Ullah. Hazrat Ali (RA) did not want to delete this word, so the Prophet (ﷺ) asked for the place and deleted the word himself, then Muhammad bin Abdullah was written in its place.

On the condition that you clear the way between the Ka'bah and us so that we can circumambulate the Ka'bah. Sohail said, "By God, you cannot circumambulate the Ka'bah this year because the Arabs will say that we are compelled to circumambulate next year." This is what he (ﷺ) agrees to write. Sohail wrote a condition that if any of our men go to you, you (ﷺ) will return him to us, even if he is following your religion. On this, the Companions said, "How can a person who has become a Muslim and comes to us be taken as an idolater?" Meanwhile, Abu Jundal, the son of Suhail bin Umar, came out of the slopes of Makkah in chains and fell before the Muslims. Sohail said: Muhammad, this is the first thing I have reconciled with you that you return him (i.e., Abu Jundal) to me. Rasool Allah (ﷺ) said: We have not yet completed the writing. Sohail said, "By God, we will never reconcile with you." He (ﷺ) said: Give it to me as my guarantee. He said, "I cannot guarantee it to you." He (ﷺ) repeated it, and he forbade it again.

Abu Jundal said: O Muslims! Will I be returned to the polytheists while I am a Muslim? Have you not seen what I have endured? They carried a heavy load in the way of Allah. The Prophet (ﷺ) said: Abu Jundal, be patient; Allah will soon create a way for you. (Ibn Hisham)

3.108.12 - Peace Treaty Terms

Dhuwal-Qadah 6H, 628 AD

(1) The war between the two sides will cease for ten years; during this time, no one will take up arms against each other, and no one will betray.
(2) Muslims will return this year without performing Umrah. They will come next year and not bring any weapons except the sword. They will stay in Makkah for only three days and will return after performing 'Umrah.
(3) A person of Quraysh who runs away and goes to Madinah without permission from his guardian or master will be returned, even if he becomes a Muslim.
(4) One of the companions of Muhammad (ﷺ) who came to Makkah with the Quraysh will not be returned.
(5) The Arab tribes can agree with whichever party they wish.
(6) The Muslims who are already residing in Makkah will not take any of them with them, and if any one of the Muslims wants to stay in Makkah, he can dwell here.

The following people are among those who signed the treaty on behalf of polytheists and Muslims.

1. Abu Bakr Siddique (RA)
2. Hazrat Umar Faruq (RA)
3. Abdur-Rahman ibn 'Awf (RA)
4. Abdullah bin Suhail bin Amr (RA)
5. Sa'd ibn Abi Waqqas (RA)
6. Mohammad bin Muslimah (RA)
7. Makraz bin Hafs
8. Ali Al-Murtaza (RA) (peace letter writer)

(Seerat Ibn Kathir)

3.108.13 – Hazrat Umar (RA) anxiety on agreement

Dhuwal-Qadah 6H, 628 AD

Hazrat Umar Farooq (RA) says: I came to the Holy Prophet (ﷺ) and asked him, O the Messenger of Allah (ﷺ), are you not a true prophet of Allah? Hazrat Mohammed (ﷺ) said! Indeed, I am a true prophet of Allah. Then I asked, "Is not the Messenger of Allah (ﷺ) on the right side and the enemy on the wrong side?" Hazrat Mohammed (ﷺ) said! Yes. Hazrat Umar (RA) said again that we should not be oppressed by religion. Hazrat Mohammed (ﷺ) said! Verified: I am the Messenger of Allah, and I cannot disobey Allah. He is my helper. Then Hazrat Umar (RA) asked you (ﷺ) not to tell us that we would soon circumambulate the House of Allah. Hazrat Mohammed (ﷺ) said! Yes, why not? But did I tell you that we will do it this year? Hazrat Umar Farooq (RA) said: No. Then he (ﷺ) said to Hazrat Umar (RA): Surely you will go there and circumambulate the House of Allah. (Bukhari, Muslim)

Hazrat Umar (RA) said, then I went to Hazrat Abu Bakr (RA) and said to him. O Abu Bakr (RA)! He (the Messenger of Allah (ﷺ) is not a true prophet of Allah. Hazrat Abu Bakr (RA) said: Yes. (He is the true prophet of Allah). Then I said! Aren't we right and the enemy on the wrong side? Hazrat Abu Bakr (RA) said! Yes. Then I said, why should we be depressed in the matter of our religion? Hazrat Abu Bakr (RA) said: Surely, he is the Messenger of Allah. He cannot disobey his Lord Allah, his helper, so obey him. Swear to Allah! Of course, he is right. I said, "Didn't he tell us we would go to Baitullah and perform Tawaf?" Hazrat Abu Bakr (RA) said: Yes. But did he also say that you will go to Baitullah this year? I spoke! No. Hazrat Abu Bakr Siddiq (RA) replied: Then you will surely go to Baitullah

and circumambulate it. Hazrat Umar Farooq (RA) says that I performed many acts of worship as an expiation to compensate for this action of mine. (Shami)

3.108.14 - Offering sacrifice and shaving head to discontinue Ihram

Dhuwal-Qadah 6H, 628 AD

Hazrat Masur (RA) reported that after the treaty of peace had been made, the Prophet (ﷺ) said to his companions to give up, sacrifice, and shave their heads. Rasul Allah (ﷺ) repeated it three times, but collectively, they do not make up a person. When he (ﷺ) saw not a single man picking up. The Prophet (ﷺ) went inside the tent and said to Ummul-Mominin Hazrat Umme-Salamah (RA) that I had told them to do it, but no one has done. The Hazrat Umme-Salamah (RA) said, 'O Prophet of Allah (ﷺ)! Do you like to go out, and do you sacrifice and call the person to shave your head without asking others? He (ﷺ) came out and did not talk to anybody; he had slaughtered the animal for the sacrifice and called for shaving the head. When his companions saw it, they all began to sacrifice and shave one another's heads. (Bukhari)

In Hudaybiyah, some people shaved their heads, while others cut their hair. Rasul Allah (ﷺ) said Allah had mercy on those who shaved their heads three times, and Allah had mercy on those who missed the hairs.

3.108.15 - The Revelation of Surah Fatah

Dhuwal-Qadah 6H, 628 AD

The Prophet (ﷺ) and his companions were being honoured by the city back on the way, reached Dhabhanan, which is twenty-five (25) miles, then Makkah. Allah revealed Surah Al-Fateh.

Some commentators have written about the location of Karagh-Al Ghamym. That Muslims were going to make a return trip was in great joy, much more than the gospel preached to them, that they are not defeated; it is a great victory. Rasul Allah (ﷺ) gathered his companions to honour him and recite the chapter, and especially Hazrat Umar (RA) was heard because he was the most distressed. Companions listened to their hearts, which were satisfied. Soon, the benefits of peace began to take hold. Even though the victory of peace was great, there was no doubt. (Zaad Al-Maad)

3.108.16 - Far-reaching advantages of the peace treaty

Dhuwal-Qadah 6H, 628 AD

The primary victory of the Muslims was to recognize them as a political identity and to allow the Arab tribes to make allies among them; all would accept this pact.

After ten years without a war pact, the Muslims had achieved peace and gained territory at the ends of the Arab land. Islamic work was going faster. In just two years, the number of Muslims has increased more than four times. Fourteen hundred Muslims signed a peace treaty at Hudaybiyah, and

just two years after conquering Makkah, the Islamic army numbered 10,000 soldiers. Muslims who make a pilgrimage to Islam acknowledge that Islam has no ungodly people, but they also, like other Arabs, have the right to Hajj and Umrah. Another significant achievement was the Muslims' influence on the settlement and strengthening themselves within Madinah. Muslims began implementing Islamic law in Madinah.

After this treaty, Muslims gained the ability to control other tribes, so their influence reached as far as Tabuk. Because of the victories of Muslims, the balance of power changed; the Quraysh was weak, and the Muslims cans were becoming increasingly powerful.

3.108.17 - The problem of weak Muslims to Makkah

Dhuwal-Qadah 6H, 628 AD

Muslims of Madinah were at peace after the treaty, but Muslims of Makkah were victims of torture. A companion named Abu Basir (RA) belongs to Banu Saqeef, who were allies of Quraysh. Abu Basir (RA) fled from Makkah and came to Rasul Allah (ﷺ) in Madinah. Quraysh sent two people to Rasul Allah (ﷺ) in Madinah to bring him back. Rasul Allah (ﷺ) handed over Abu Basir (RA) to them. They took him back to Dual-Halifa, where they stayed and ate dates. Abu Basir (RA), whose real name was Utbah bin Asad (RA), said to one of them. By Allah! Your sword is the best one. Hearing this, he took the sword out of the case and said! Off course! It is the best one I have experienced frequently.

Hazrat Abu Basir (RA) said it gives me. I see how it is. The man handed over the sword to Abu Basir (RA). Hazrat Abu Basir (RA) killed that person with a sword. The second was to flee to Madinah and enter Masjid Nabvi in the running. Rasul Allah (ﷺ) saw him, and he felt frightened. Then he came to Rasul Allah (ﷺ) and said that my partner had been killed. He also destroys me. Then Abu Basir (RA) also came to the Prophet (ﷺ) and said O Prophet of Allah (ﷺ), by Allah, you (ﷺ) had fulfilled your obligation to return and deliver me to them. Allah blesses my independence from them. Rasul Allah (ﷺ) said this is the fire of war. Has anyone brought him to Makkah? When Abu Basir (RA) understood that Rasul Allah (ﷺ) would hand him over to the pagans, he came out, went to the beach, and just stayed there.

Abu Jundal (RA) to be rid of, and on the way to Madinah, he learned about Abu Basir (RA). Despite going to Madinah, he went to Abu Basir (RA). In Makkah, any Muslim can join the Abu Basir (RA) group.

They lie in wait for the caravans of the Quraysh who had been going to Syria, then having their property snatched and killed them. Even Quraysh was so narrow that they sent a delegation to the Messenger of Allah (ﷺ) that if a man fled from Makkah, you (ﷺ) could keep him in Madinah. We withdraw from this article.

3.109 - Letters to the kings and princes

Muharram 7H, 629 AD

3.109.1 - Seal of the Prophet (ﷺ)

After the Peace Treaty, Rasul Allah (ﷺ) was satisfied with Quraysh. He (ﷺ) began work to send letters to various kings and princes inviting them to Islam.

The king accepted the sealed letter. The Prophet (ﷺ) also made their mark. It was a silver ring. Engraved {محمد رسول الله} was written in three lines. (Sahih Bukhari)
Hazrat Yallah bin Umaiyah (RA) has prepared the seal. He was also called Yallah bin Munya (RA). He (ﷺ) has chosen his companions as messengers who knew the area.

3.109.2 - Letter to Negus – King of Abyssinia

Muharram 7H, 629 AD

Abyssinia (Ethiopia) is in the south of the Arab and the East of Africa. Habshah is called Ethiopia in Greek. The current maps refer to Abyssinia. People of Habshah and Arabs have relations with their ancestors. Negus is a word used in the Abyssinian language. Therefore, the king of the time was called Negus (Najashi). The king's name was Ashamah bin Aljabr. This letter was sent by Umro bin Umaiyah Zamari (RA). Here is the translation of the words.

This letter is from Mohammad (ﷺ) to the King of Abyssinia, Negus Ashamah:

Peace be upon him who follows the guidance of Allah and His Messenger (ﷺ). I give evidence to believe that no god other than Allah can be worshipped. He does not have a wife and son, and I bear witness that Mohammad (ﷺ) is His servant and messenger, and I invite you to Islam because I am the Prophet (ﷺ). They would bring Islam and will do well.

O People of the Book! Come towards the thing shared between you and us: we do not worship anyone other than Allah. No one among us makes God except Allah. If they turn, bear witness to say we are Muslims. If you do not accept the invitation, the Christian people's sins will be on you.

When Umro bin Umaiyah (RA) delivered a letter to the Negus, he took it, his eyes landed on the ground from the throne, and he accepted Islam on the hand of Hazrat Jafar bin Abu Talib (RA).

(In the books, the letter also mentioned that it is)

بسم اللّٰہ الرحمٰن الرحیم ۔

مِن محمدٍ رسول اللّٰہ الی النجَّاشی عظیم الحبشہ ۔ سلام علی من اتَّبع الھُدی ۔

اما بعد! فانی احمد الیک اللّٰہ الذی لا الٰہ الا ھو المِلک القُدوس السَّلام المؤمن المُھیمن ، واشھد ان عیسیٰ بن مریم روح اللّٰہ و کلمتہ القاھا الی مریم البتول الطیّبہ الحصینہ فحملت بعیسیٰ مِن روحہ و نفخہ کما خلق اٰدم بیدہ ۔ وانی ادعوک الی اللّٰہ وحدہ لا شریک لہ و المَوالاۃ علی طاعتہ و ان تتبِعنی و توقن بالذی جاء نی فانّی رسول اللّٰہ ، وانِّی ادعوک و جنودک الی اللّٰہ عزَّ و جلَّ و قد بلَّغتُ و نصحتُ فاقبلوا نصیحتی و

السَّلام علیٰ من اتَّبع الھُدیٰO

In the Name of Allah, the Most Compassionate, Ever-Merciful
From Prophet Mohammad (ﷺ) to the Ethiopian Negus
Peace be upon him who follows Islam
Blessed!

I am blessed by Allah, besides whom there is no god except Allah. He is the holy and The Source of peace and Safety. Protectors of peace are the caretakers. And I testify that Jesus, the son of Mary (AS), is the Spirit of Allah and His Word. He cast in pure and chaste Virgin Maryam (AS) and breathed His Spirit (the Prophet) as the Prophet Adam (AS) had created by His own hands. I, the Messenger of Allah, call upon you and your host to preach and exhortation. So, keep in mind and greet the person who follows the guidance.

[The Prophet (ﷺ)'s political life. Dr. Mohammad Hamidullah]

Negus replied to the letter of the Prophet Muhammad (ﷺ)

In the Name of Allah, the Most Compassionate, Ever-Merciful

In honour of Prophet Mohammad (ﷺ) by Negus Ashamah. O Prophet of Allah (ﷺ), peace from Allah's mercy and blessing of Allah. There is no god but Allah.

After that!

O Prophet (Muhammad ﷺ)! I received your letter in which Jesus (AS) was mentioned. I swear by the Lord of heaven and earth! You (ﷺ) have said about the Prophet Jesus (AS) that he is equal to a straw, which is not different from what was mentioned above, as the Prophet (ﷺ) that you sent me, your cousin (RA), and his companions in hospitality. I testify that

you, Prophet, upright Messenger of Allah (ﷺ), and I pledge allegiance to the cousin of the Prophet and accept Islam on his hand for the Lord of all the worlds.

The Prophet (ﷺ) said to the Negus for Jafar (RA) and other refugees sent back from Ethiopia to Madinah. So, his departure was arranged with Umro bin Umaiyah Zamari on the two boats. In one boat, Jafar RA, Abu Musa Al-Ashari (RA), and some companions in a boat were riding directly at Khyber and came to the Prophet (ﷺ). Right after Madinah arrived, the second boat was primarily women and children. (Ibn Hisham)

After the Battle of Tabuk, Negus died in Rajab 9AH. The Prophet (ﷺ) informed that on the day of his death, he prayed his funeral prayer in his absence. After his death, another Negus, King Rasul Allah (ﷺ), sent him a letter, but it is unclear whether he became Muslim.

3.109.3 - Muqawqis - letter to the King of Egypt

Muharram 7H, 629 AD

Egypt has been the master of civilization, culture, political greatness, and history since its early days in North Africa. The king's title was Pharaoh. In the era of the Holy Prophet (ﷺ) in Egypt, there were two nations inhabited. There was a Coptic native, second, the Roman or Byzantine Egypt, who had made the colony. Muqawqis was the ruler of Egypt under the Byzantine Empire. He was a scholar of religion, and Alexandria, Egypt, was its capital city.

The Prophet (ﷺ) was dispatched the letter by Hatib bin Abi Balta (RA). Real name of Muqawqis was Jureh bin Matthew. Rasul Allah (ﷺ) ordered to Hazrat Abu Bakr Siddique (RA) to write the letter. (Maktobat-e-Nabvi 141)

بسم اللّٰہ الرحمٰن الرحیم ۔

من محمدٍ عبدِ اللّٰہ و رسولہ ، الی المُقَوْقِسْ عظیم القِبط ۔ سلام علیٰ من اتَّبع الھُدی ۔

اما بعد ! فانی ادعوک بدِ عایۃ الاسلام ، اسلِم تَسلَم ، یؤتِک اللّٰہ اجرک مرتین فان تولَّیت ، فعلیت اثم القبط ۔ یا اھلَ الکتاب تعالَوا الیٰ کلمۃٍ سواءٍ بیننا و بیبَکم ان لا نعبُد الا اللّٰہ ولا نُشرک بہ شیءًا ، ولا یتَّخِذ بعضنا بعضًا اربابًا من دون اللّٰہ ، فان تولوا فقولوا اشھَدوا بأَنا مُسلِمونO

Article of the letter

In the Name of Allah, Most Compassionate, Ever-Merciful

From the slave of Allah and His Messenger Mohammad (ﷺ) to the Muqawqis The great Coptic.

Peace be upon him who follows guidance

After that!

I invite you to Islam. Believers will be saved and will get a double reward. But if you turn away, you will be entitled to the sin of the Coptic nation.

O Coptic! Come to a word equal between you and us that we will worship none but Allah. And some of us were not certain of the Lord God, but if they turn away, then say, Bear witness that we are Muslims. (Zaad Al-Maad)

Take this letter: Hazrat Hatib bin Abi Balta (RA) came to court, and he said to Muqawqis! A man has gone before you on this ground, knowing that he is a high Lord. He finally made a sign to the front by Allah. First, they took revenge on the people; then he was victimized to take heed, lest it be so, so that he would learn a lesson. Muqawqis said he has a religion, which we can only leave once we find a better way.

Hazrat Hatib (RA) said, "We invite you to Islam; Allah has made it enough, except for others." Look! He, the Prophet (ﷺ), asked people to Islam; the Quraysh were the most severe of all. Jews became the enemy, and the Christians were the closest. I swear by my life! Just as Moses (AS) saluted good news, the Prophet Jesus (AS) was greeted, as Jesus (AS) gave good news to welcome Prophet Mohammad (ﷺ). We announced the Quran call to you, as you do, along with the Torah, to invite the Gospel. The prophet gets a nation called his nation, and you have to obey. You found the period of Rasul Allah (ﷺ). You are not leaving Christianity, even if you command us. Muqawqis said! In the Prophet, I considered the matter and found that he does not leave anything unwanted or forbidden. Neither is he a misleading and false priest nor a sorcerer. But he had the prophet's sign and clarified that the news would be considered more.

Muqawqis took the letter of the Prophet (ﷺ) concerning the ivory placed and sealed in a box diluting handed to an enslaved person. He called a scribe to write in Arabic to the Prophet (ﷺ) in the following letter.

In the Name of Allah, the Most Compassionate, Ever-Merciful

For Mohammad bin Abdullah (ﷺ) by Muqawqis, the great Coptic. (Peace be upon him)

(امابعد) But later!

I read the letter of Muhammad (ﷺ) and understand remarkable things. I know that a Prophet is to become. I thought that he had emerged from Syria. I respected and honoured your message. Sometimes, I send in your service of two female servants; the Copts have a great time, and I send clothes for riding a mule and greeting you.

Muqawqis did not increase anything because he did not accept Islam. The name of the mule was Duldul. It remained in existence until the era of the Caliph Amir Muawiyah (RA). Rasul Allah (ﷺ) entered Maria Qubtiyah (RA) into his (ﷺ) harem, and she became Muslim. She was the mother of Ibrahim (RA), son of Rasul Allah (ﷺ). Another slave girl was handed over to Hassan bin Thabit Ansari (RA).

3.109.4 - Letter for King of Persia (Kisra) Khosrow Pervez

Muharram 7H, 629 AD

Persia was the historical estate of central Asia and the greatest empire of that time. The state's boundaries on one side spread to the Gulf of Persia, Afghanistan, and Sind. On the other side of Iraq, some areas of Arabia, Yemen, Bahrain, and Oman were under their control. In splendour and dignity was on top. Most people were Zoroastrians. Gradually, evil was introduced into the leaders of the estate. Worldly comfort was everything—respect was left only for wealthy people. New inventions have been created to make life enjoyable.

Dignity was dependent on the abundance of capital. Luxury has invented new ways of pleasure. Mainland officials and

military officers struggle for axis, and the means to outstrip each other in luxury and pride leads to new and unique style options. So, the moral condition was deplorable. Powerful to oppress the weak, and the poor were the most powerful of all suppressed. Even real daughters were included in mahram for marriage, but marriage to mother, sister, and daughter was considered a reward. Khosrow Pervez had built a magnificent palace around 60 miles from Madain, on the river's side, where he had collected the treasures of the conquered countries. Historians report that the house was so vast that it required 4,000 pillars to support its roof. It had hung a thousand golden chandeliers. The exterior of the palace gardens was scattered for miles. Gold, silver, and jewelry were typical of hundreds of basements.

(Khutut Hadi-e-Azam by Syed Fazal Ur Rahman, pg54)

The Prophet (ﷺ) sent a letter by Abdullah bin Huzaifa Sahmi (RA) to the king of Persia, Khosrow Pervez. Then, Khosrow Pervez was 39 and dwelt in Nineveh.

The text of the letter is as follows:

بسم اللّٰہ الرحمن الرحیم ۔

مِن محمدٍ رسولِ اللّٰہ الیٰ کِسریٰ عظیم فارس ۔ سلام علیٰ من اتَّبع الھُدیٰ ۔ و أمن باللّٰہ و رسولہِ ، و اشھد ان لا الٰہ الا اللّٰہ وحدہ لا شریک لہ و انَّ محمداً عبدہ و رسولہ ۔ و ادعوک بدِعایہ اللّٰہ فانِّی انا رسول اللّٰہ الیٰ النَّاس کافۃً ، لاُنذر مَن کان حیَّا و یحقَّ القولُ علیٰ الکٰفرین ۔ اسلمِ تَسلَم ، فان ابیت فان اثم المجوس علیک O

In the Name of Allah, the Most Compassionate, Ever-Merciful

From Mohammad Rasul Allah (ﷺ) to Kisra, the great Persian King

Peace be upon him who follows the guidance. Believe in Allah and His Messenger (ﷺ), and testify that there is no god but Allah. He is alone and has no partner, and Mohammad (ﷺ) is His servant and Messenger. I call you to Allah because I am the Messenger of Allah for all humankind. Whoever is alive warned the evil and all will (i.e., evidence proving the truth of the unbelievers), so you will bring peace if you reject it and bear the sin of the other Zoroastrians.

Take this letter. Abdullah bin Huzaifa (RA) went to his court; the King read the letter. He became wrathful; he tore off the letter in pieces, crushed it under his feet, and spoke. A contemptible enslaved person from my empire wrote his name before me. When Rasul Allah (ﷺ) reported the incident, he said, as he tears off my letter, Allah will tear his kingdom, then it happened as Rasul Allah (ﷺ) said.

Khosrow Pervez wrote to the Governor of Madain Bazan, bringing this man forth from Hijaz. Bazan, to comply with the order, sent two vigorous men to arrest the Prophet (ﷺ). When they arrived in Madinah, they appeared before the Prophet (ﷺ) and said we had given the order from the Governor to Bazan to bring Muhammad (ﷺ) and present him to the King, so come with us. They spoke with intimidation. Rasul Allah (ﷺ) ordered his companions to be treated with respect and dignity for the night. We will talk in the morning.

On the other side, Shyruyah, the son of Khosrow Pervez, rebelled against his father and, by killing the king, seated

himself on the night of Tuesday, 10th Jumada-Awwal 7H. (Fateh Al-Bari)

The Prophet (ﷺ) revealed knowledge of the incident. In the morning, the Persian representative brought to Rasul Allah (ﷺ). He said he had reported the incident and was no longer under his order. They noted with surprise, "Do you know what you're saying?" So, what do we have to send to the king? He (ﷺ) said. Yes, send the news. And tell my religion and my government will reach there. I will give him power. I will get there where his horses and camels could not get. Tell him to be Muslim. Whatever he has, I will remain with him. I will make you king of your people. Then they both set out from Madinah to Bazan, and they knew all the details.

Bazan received a letter from Shyruyah shortly after his father was killed. Shyruyah sent a letter about the person who wrote it. My father is not to be disturbed until further orders.

After this incident, Bazan and their colleagues became Muslims. (Fateh Al-Bari)

3.109.5 - Letter for King Caesar - Heraclius

Muharram 7H, 629 AD

In the sixth century, after Jesus (AS), two major political forces were taking center stage among the major powers and governments. The Iranian Island is on the Persian Gulf coast of the Persian kingdom. The second Empire stretched from the Black Sea to the shores of the Red Sea in the south. In history, it is known as Rome or Byzantium. Iran borders Rome, and the empires flow out of Iraq's famous Tigris and Euphrates rivers

into northern Arabia. The Roman Empire was the most powerful empire of its time, magnificent in its majesty, power, and strength.

Almost all historians agree that the Holy Prophet of Allah (ﷺ) sent two letters to Heraclius (king of Rome), once on returning from Hudaybiyah and the second time before Ghazwah-e-Tabuk. Hazrat Wahiyah bin Khalifa al-Kalbi (RA) both delivered the letter.

The text of the letter follows.

بسم اللّٰہ الرحمٰن الرحیم ۔

مِن محمدٍ عبدِاللّٰہ و رسولہٖ، الیٰ ھِرَقْلَ عظیم الروم ۔ سلامٌ علیٰ مَنِ اتَّبع الھُدیٰ ۔

اما بعد :

فاِنِّیْ ادعوک بدِ عایۃ الاسلام ، اسلِم تَسلَم ، یؤتِکَ اللّٰہ اجرک مرَّتین ، فان تولیتَ فعلیک اثم الاریسیین ۔ ویا اھل الکتٰب تعالَوا الیٰ کلمۃٍ سواء بیننا و بینَکم اَلاَّ نعبُد الَّا نعبُد الَّا اللّٰہ و لا نُشرک بہٖ شیءًا و لا یتَّخِذ بعضُنا بعضًا اربابًا من دون اللّٰہِ ، فان تو لَّوا فقولوا اشھَدوا بِاَّنا مُسلِمون ۔

In the Name of Allah, the Most Compassionate, Ever-Merciful

From the slave of Allah and His Messenger, Mohammad (ﷺ), to Hercules, the great Roman empire.

Peace be upon him who follows the guidance. If you accept Islam, you will find peace. Believe in Allah, and your reward will be doubled. If you turn away, you will be responsible for your subjects' sins.

O People of the Book! Come to a word common between you and us, and we do not worship except Allah. Do not associate anything with Him and make Him Lord of the others, so if you turn your back, then say you Bear witness that we are Muslims. (Sahih Bukhari)

Take this letter of the Prophet (ﷺ) appointed Abu Wahiyah bin Khalifa al-Kalbi (RA). Rasul Allah (ﷺ) ordered him to hand over the letter to the Governor of Basra, Harith bin Abi Shemar Ghassani. He will take this letter to Caesar.

When the letter was presented to Caesar, he asked the court to bring any trader from their territory who came to Syria to know him. If there are, be presented in my court.

Mentioned in Bukhari, Hazrat Ibn Abbas (RA) narrated that Abu Sufyan ibn Harb said to him that Harakal invited him to his court along with a group of Quraysh. This trade caravan went to Syria after the peace treaty of Hudaybiyah. This group appears in Alya Temple (Bait Al-Maqdus) before the court. When they went around, the big people were present when Caesar said he called and started talking it through.

Caesar said the man himself called the Messenger of Allah (ﷺ), who was the nearest relation to him. Abu Sufyan said I am the closest relative.

Hercules said! Bring him close to me, and his associates were seated with their backs to me.

Then Caesar told his representative he would ask something. If he lies to you, deny him.

Abu Sufyan said I would undoubtedly lie if I lied and feared dishonour.

Hercules asked Abu Sufyan a series of questions.

Hercules: How is it in you people that's lineage?

Abu Sufyan: He is the highest lineage.

Hercules: He says what he had said before any of you

Abu Sufyan: No.

Hercules: his father has had no king.

Abu Sufyan: No.

Hercules: Well, the big people follow him, or the weak

Abu Sufyan: the weak

Hercules: their followers are increasing or decreasing

Abu Sufyan: Increasing

Hercules: After entering this religion, does a person turn away from this religion and become an apostate?

Abu Sufyan: No.

Hercules: Did you hear him lying before he said what he claimed?

Abu Sufyan: No.

Hercules: He is also treacherous.

Abu Sufyan: No. However, we now have a peace agreement with them, and I do not know if they will stand by. (Abu Sufyan says nothing except that I had no opportunity to add)

Hercules: Have you guys fought him?

Abu Sufyan: Yes

Hercules: How was your fight with them?

Abu Sufyan: War is our equal injury. Sometimes, they win, and sometimes, we do.

Hercules: What does he command you to do?

Abu Sufyan: They say they worship Allah only and do not associate anything with Him. Leave what your fathers say. He commands us to be kind in prayer, truthfulness, purity, virtue, and kinship.

Hercules said to his interpreter: Tell this man (Abu Sufyan) that I asked you the lineage of this person (the Messenger of Allah (ﷺ); you said that he is of high lineage, and that is the rule. Prophets are sent from the highest lineage of their nation.

I asked him if you had said such a thing before him (the Messenger of Allah), and you said no. If you say so, I think they are imitating it.

I asked if there was a king among their forefathers, and you said no. If he said yes, I would think he wanted to take back the kingdom of their ancestors.

I discovered that you had heard a lie from him before, so you said no. I know he who does not lie to people cannot lie to Allah and Him.

I asked if most of those who believe in him are old or weak. You said that most of the vulnerable people believe in him. And the truth is that the followers of every prophet are weak people in the beginning.

I asked, "Once someone has entered their religion and turned back, you said no. And the fact is that this is what happens when the glad tidings of faith enter the heart."

I asked him if he was misbehaving, and you said no, and the prophets are like that; they do not misbehave.

I asked him what he commanded, so you mentioned all the good qualities he commands.

After that, Hercules said, "If you say what you have said." If they are correct, this person will soon be the space owner between my two feet. I knew a prophet had to come, but I did not think he would be one of you. If I believed I would reach him, I would meet him and wash his feet.

After that, Hercules asked for the letter of the Prophet (ﷺ), read it to the court, and got the opinion of the people about it.

Meanwhile, Abu Sufyan and his companions were sent out. Abu Sufyan said, "I began to think very seriously that the matter has gained momentum." The king of the Romans is also afraid of him (from the Prophet ﷺ). After that, I became convinced that the religion of the Prophet (ﷺ) would prevail. Allah even introduced Islam to me.

Hazrat Abu Sufyan had seen with his own eyes the effect of the letter of the Prophet (ﷺ) on Caesar Rome (Hercules). Hercules awarded valuable gifts to the man Hazrat Wahiyah Kalbi (RA), who brought the letter.

3.109.6 – Letter for Ruler of Yamamah – Hauza bin Ali

Muharram 7H, 629 AD

In the Name of Allah, the Most Compassionate, Ever-Merciful

From Prophet Mohammad (ﷺ) to Huza bin Ali.

Peace be upon him who follows the guidance. You should know that my religion would overwhelm the last access of camels and horses. Therefore, except for Islam, the security shall be brought to you, and whatever is under you will be carried up.

Hazrat Sulyt bin Amiri (RA) went to the governor of Yamamah and delivered the letter of Rasul Allah (ﷺ). He had hospitality and congratulated him. Hazrat Sulyt (RA) read the letter, which he answered, and wrote to the Messenger of Allah (ﷺ).

You invite the whole screen to its improvement and excellence. I am a poet and leader of my people, and the entire Arab world is impressed by my position. It is appropriate for me to take over some responsibilities. He awarded some gifts and knitted fabric made of Oman to Sulyt (RA). Hazrat Sulyt (RA) came to honour the Prophet (ﷺ) with gifts and shared the details. Rasul Allah (ﷺ) read the letter and said that he would ask for a piece of land, so I would not give him. He will be destroyed, and whatever is in his hand will ruin everything. When the Prophet (ﷺ) came back from conquering Makkah, he is reported to have died. Rasul Allah (ﷺ) said that the manuscript appeared as a liar in Yamama who would be killed after me. Companions asked the Prophet (ﷺ) who would kill him. Rasul Allah (ﷺ) said! You and your

partner, and then it happened. When the Prophet (ﷺ) returned from the conquest of Makkah, Hazrat Jibril Amin (as) informed him that Hoza had died and had gone to hell.

(Zaad Al-Maad) (Al-Wafaa)

3.109.7 - Letter to Ruler of Damascus – Harith bin Abi-Shimer Ghassani

Rabi-al-Awwal 7H, 629 AD

In the Name of Allah, the Most Compassionate, Ever-Merciful

From Prophet Mohammad (ﷺ) to Harith bin Abi-Shimer

Peace be upon him who follows the guidance and is acknowledged. I invite you to believe in Allah. He is alone and has no partner, and Mohammad (ﷺ) is His servant and Messenger. For you, your kingdom will remain.

Hazrat Shuja bin Wahab (RA) has this letter to send. He belongs to the Asad bin Khaziymah tribe. When he delivered the letter to Damascus's governor, he asked who could snatch my kingdom. I am going to attack him. He did not convert to Islam.

Hazrat Shuja Bin Wahab (RA) also took the letter of Rasul Allah (ﷺ) to Jablah bin Amiham. He replied to the letter and mentioned his acceptance of Islam. He remained Muslim until the caliphate of Caliph Hazrat Umar Faruq (RA). He came for Hajj, and during the circumambulation, a man of Bani Fazarah put his foot on his chador by mistake, and his chador was opened. He slapped the man so hard that his nose bone

was broken. A complaint was lodged in Hazrat Umar Farooq's (RA) court. He told him: Please, this person, or I will take revenge on you. He said there is no difference between a king and an ordinary man in Islam, so I became a Christian. Hazrat Umar (RA) said that this is apostasy, and in case of apostasy, you will be killed. "Let me meditate tonight," he said. He and his companions set out for Constantinople overnight with their baggage. He converted to Christianity and died in that state. (Al-Wafaa)

Hazrat Muhajir ibn Abi Umayyah Makhzoomi (RA) took the letter of the Messenger of Allah (ﷺ) for Harith ibn 'Abd al-Qalam al-Humairi (King of Yamen).

3.110 - Marriage of Ummul Mominin Umme-Habiba bint Abu Sufyan (RA) with Rasul Allah (ﷺ)

7H, 629 AD

Umme Al-Mominin's real name is Ramla (RA), and her surname is Umme Habiba (RA). She is the daughter of Hazrat Abu Sufyan (RA). Her mother's name was Safia bint Abu Al-Aas, who was the aunt of Hazrat Uthman Ghani (RA). Her first marriage was with Hazrat Obaidullah bin Jahsh. Hazrat Umme Habiba (RA) and her husband, Obaidullah ibn Jahsh, had converted to Islam from the very beginning. They had migrated to Abyssinia. A daughter, Habibah, was born; she took the surname Umme-Habibah (RA). Obaidullah ibn Jahsh converted to Christianity, but Hazrat Umme Habiba (RA) remained steadfast in Islam. (Mustadrak)

When the Prophet (ﷺ) found out about her condition, he (ﷺ) sent Hazrat Amr ibn Umayyah Zamri (RA) to Najashi and wrote the message to make Nikah of Rasul Allah (ﷺ) with Hazrat Umme-Habibah (RA). When this message reached Najashi, he informed Hazrat Umme Habiba (RA) of his (ﷺ) message through a special Kaneez (slave-girl), Abrahah. Hazrat Umme Habiba (RA) was pleased to hear this. Happily, she took off her ornaments and gave them to Abrahah as a reward, and Hazrat Khalid bin Saeed bin Abu al-'As (RA), her mother's cousin, was sent to Najashi as a lawyer.

Negus called Hazrat Jafar (RA) and other companions of Rasul Allah (ﷺ) and gave the sermon of Nikah and set Mehar (400), four hundred Dinar. Najashi told the members of the Majlis that the Sunnah of the Prophets invited them to eat after marriage. After the Nikah ceremony, Negus hosts a dinner for the invited guests. Negus sent Ummul-Mominin Hazrat Umme-Habibah (RA) to Madinah with Hazrat Sharjeel bin Hasnah (RA).

Hazrat Umme-Habiba (RA) was born 17 years before the revelation of Wahi. At the time of Nikah, she was 37. She died in 44H, the era of her brother's caliphate, Caliph Amir Muawiyah (RA). At the time of her death, she was 74 and buried in Jannat-ul-Baqi.

3.111 - Ten Signs of the Last Day

7H, 629 AD

Hazrat Hudefah bin Usaid (RA) narrated that the Prophet (ﷺ) was in the upper story of the house, and we were sitting

down. Rasul Allah (ﷺ) sat down and asked what you were talking about. We said we mentioned the resurrection day. Rasul Allah (ﷺ) said the Hour would not be established until the sign is offered.

(1) Khasaf, in the east (Khasaf is called a landslide)

(2) Khasaf, second in the west end

(3) Khasaf, third in the Arab Peninsula

(4) Smoke (it means either that the famine was in offering Quraysh, or they will smoke choking the pagans, Muslims will feel the cold, it will be near the Hour)

(5) The Great Deceiver (Dajjal) Antichrist

(6) Daaba-tul-Arz: Beast of the earth (An animal brought from the earth, has various signs mentioned in the books)

(7) Yajooj and Majooj (Gog and Magog)

(8) The sun's rising from the west signifies that the door of repentance will be closed.

(9) Fire is a fire that will go out from the shores of Eden and drive to the ground of Judgment.

(10) The revelation of Jesus (AS), the tenth sign, is not mentioned in this narration.

In other narrations, Jesus' (AS) greeting and the wind will send the crowd into the sea.

(Muslim, Tirmidhi, Abu Daud, Ibn Majah)

3.112 - Ghazwah Ghabah or Zee-Qurd

7H, 629 AD

The hero of this Ghazwah was Hazrat Salamah bin Akue (RA). He narrated that Rasul Allah (ﷺ) sent his camels for grazing with Rabah (RA) and other shepherds. I was with them on the horse of Abu Talhah (RA). Suddenly, Abdur Rahman Fazari from Banu Fazarah attacked the shepherd, killed the grazer, and took all the camels with him.

I said to Rabah (RA), take this horse, give it to Abu Talhah (RA), and inform Rasul Allah (ﷺ) about the incident.

Then I went forward, sought help from the people of Madinah's traditional ways, and attacked the attacker with arrows. If their head comes towards me, I hide in the mountains. When they had come into a narrow passage, I went up on the hill; the abundance of stone was throwing. Even the Prophet (ﷺ)'s camels were seized; they left all and threw their equipment to lighten the weight of the cast. I was sitting on a mountain when the Prophet (ﷺ) and his rider saw me coming.

Akhram (RA), Abu Qatadah (RA), and Miqdad bin Aswad (RA) were on the advance troop. Akhram (RA) came forward and injured Abdur Rahman Fazari's horse. He hit a spear at Akhram (RA), and he was martyred. Meanwhile, Abu Qatadah (RA) came close and killed him. Then we drove back his fellows. Before sunset, they reached the valley of Zee-Curd, the fountain's name. They were thirsty for water, but I constantly chased them and could not let them drink.

The Prophet (ﷺ) with his cavalrymen arrived at me before sunset. I said to the Prophet (ﷺ)! They were thirsty. If you (Prophet) give a hundred horse riders, I take them all in the saddle, hold down their necks, and put them forth to your hand.

Rasul Allah (ﷺ) said! O son of Akue! Now that you have overcome them, take it mildly. Rasul Allah (ﷺ) narrated that in the tribe of Ghatfan, they were being entertained.

The Prophet (ﷺ) said about this Ghazwah. The best rider in the Ghazwah is Abu Qatadah (RA), and the best foot soldier is Salamah bin Akue (RA). Salamah bin Akue (RA) narrated that the Prophet (ﷺ) was also glad to go back to Madinah at the time; I sat behind him on his camel "Adhbaa." When they went into Ghazwah, the Prophet (ﷺ) gave the administration of Madinah to Ibn Umme Maktoum (RA), and the flag in Ghazwah was in the hand of Meqdad bin Umro (RA).

(Fateh-Al-Bari)

3.113 - Ghazwah Khyber

Muharram 7H, 629 AD

3.113.1. Khyber

Khyber: About a hundred miles north of Madinah, Munawara was a small town with forts. There were also farms, and people lived in settlements. In Madinah, when the Jews became more and more hostile, the Prophet (ﷺ) expelled the Banu Nudair and Banu Qurizah from there, and they settled here in Khyber, which made the city bigger, and its importance also increased.

The Jews did not leave their schemes and were expelled because of their actions. They did not give up their actions even after coming here. Constantly conspiring against the Muslims, inciting the surrounding tribes against the Muslims, and harming the Muslims, they did not allow any opportunity to pass, and now, the surrounding areas have become a stronghold against the Muslims.

The Muslims could not carry out any formalities against them because they were entangled with the main enemy infidels of Makkah. Now that the Muslims were satisfied with the peace treaty, they needed to eliminate the conspirators first.

Allah said in Quran,

وَعَدَكُمُ اللّٰهُ مَغَانِمَ كَثِيْرَةً تَاْخُذُوْنَهَا فَعَجَّلَ لَكُمْ هٰذِهٖ وَكَفَّ اَيْدِيَ النَّاسِ عَنْكُمْ ۚ
وَلِتَكُوْنَ اٰيَةً لِّلْمُؤْمِنِيْنَ وَيَهْدِيَكُمْ صِرَاطًا مُّسْتَقِيْمًا ﴿٢٠﴾

(Surah Al Fateh – 20)

Allah has promised abundant spoils that you will capture, and He has hastened for you this, and He has restrained the hands of

men from you, that it may be a sign for the believers, and that He may guide you to a Straight Path.

3.113.2 - Khyber campaign

Muharram 7H, 629 AD

The Prophet (ﷺ) came back from a peace treaty. First, he sent letters of invitation to Islam to different Kings and Rulers. Then, he began to prepare for a second extensive campaign to the Khyber. Rasul Allah (ﷺ) took only those companions who participated in the peace treaty of Hudaybiyah. Those were (1400) fourteen hundred.

Rasul Allah (ﷺ) handed over the administration of Madinah to Saba bin Arfatah Ghaffari (RA). As Ibn Ishaq mentioned, Rasul Allah (ﷺ) had given the responsibility to Nameela bin Abdullah Lacy (RA).

When Abdullah bin Ubai knew about the plan of Rasul Allah (ﷺ) that he was going to attack Khaybar, he sent a message to them, encouraging them and said prepared fully, do not be frightened. You have enough weapons and war equipment; Muslims are fewer and have fewer weapons.

When the Polytheists and Jews of Khaybar reported immediately, they sent Kanana bin Abi Haqiq and Huza bin Qais to Banu Ghatfan for help. Because they were allied with the Jews of Khaybar and enemies of the Muslims. Moreover, Jews offered to give them half of their Khaybar crop upon victory.

Rasul Allah (ﷺ) chose the way from the mountain of Asr, passing through the valley of Sahba and Raji. Raji is the valley where, due to the betrayal of Azal and Qarah Banu Lahyan, eight companions of Rasul Allah (ﷺ) were brutally killed. Two companions, Zaid (RA) and Khubaib (RA), were handed over to the Makkahian polytheists, and they killed them. Raji and Banu Ghatfan were apart for one day and night. Banu Ghatfan was coming out to help the Jews of Khaybar. On the way, they heard the news that Muslims had attacked their homes, and they returned. Rasul Allah (ﷺ) instructed the guide named Hassel, who told the Muslims that, despite entering Khaybar from Madinah, they should take the way which was the entrance for the Syrian caravan that restricted escaping Jews to Syria.

Rasul Allah (ﷺ) had kept his army between the Jews and the Banu Ghatfan to cut off their supply line. The guide explained the different ways Rasul Allah (ﷺ) entered the city. One way of having named Marhab (openness) was considered appropriate to walk on. Rasul Allah (ﷺ) offered his Asr prayer in the valley of Sahba. Rasul Allah (ﷺ) and companions took dinner in the valley and performed Maghrib and Isha prayers. Rasul Allah (ﷺ) camped there the whole night. (Maghazi Al-Waqidi)

Jews were unaware of Rasul Allah (ﷺ) arriving. Rasul Allah (ﷺ) and his companions offered Fajr prayer and departed for Khaybar. The former came out in the morning for work. They saw that the Muslim army had been attacked at Khaybar. They were scared, cried, and fled back to inform other people. When Rasul Allah (ﷺ) saw the scene, he said! Allah-o-Akbar, Khaybar is destroyed, Allah-o-Akbar, Khaybar

is destroyed. When we landed in a nation, they feared the multitude's morning would be wrong. (Bukhari)

Rasul Allah (ﷺ) decided to camp at a place, and a companion, Habbab bin Manzar (RA), came and said to Rasul Allah (ﷺ)! You chose to stay here. Is this the order of Allah, or is it a war strategy? Rasul Allah (ﷺ) said! This is only a war strategy. Hazrat Habbab (RA) said this place is not appropriate. This location is near the Khyber fort Nataat. Their fighters are above board, and they will be aware of our activities, and we could not get complete knowledge of the circumstances. Their arrow shall reach us and ours not. We will not be safe from their quiet attack. This is the place, between palms and the unevenness, where the ground is epidemic. It would be appropriate if we had somewhere else to go. The Prophet (ﷺ) said to his ways and moved.

3.113.3 - Preparation for battle and Khyber forts

Muharram 7H, 629 AD

When the Prophet (ﷺ) reached near Khyber at night, he encamped at a place on the advice of Hazrat Habbab bin Munzer (RA). He (ﷺ) said: In the morning, I will give the flag to a man who loves Allah and His Messenger (ﷺ) and whom Allah and His Messenger love. In the morning, when the Companions came to the service of the Holy Prophet (ﷺ), everyone wished that he would receive the blessings of the flag.

Rasool Allah (ﷺ) said: Where is Ali bin Abi Talib (RA)? The Companions said his eyes were hurting. Rasul Allah (ﷺ) said, "Call him!" People brought him. Rasul Allah (ﷺ) put his saliva

in his eyes and prayed for health. The eyes heal up immediately as there is nothing. Rasul Allah (ﷺ) then gave the flag. Hazrat Ali (RA) said to Rasul Allah (ﷺ) that I will fight until they become like us. Rasul Allah (ﷺ) said to go in peace until they get to the field. Invite them to Islam and make them aware of Allah Almighty's rights in Islam. By Allah! If Allah Almighty has guided a man from you, it is better for you than red camels. (Sahih Bukhari)

3.113.4 - Khyber forts Map

Muharram 7H, 629 AD

The Khyber's ancestors were divided into two parts at a fraction of the five castles.

(1) Fortress Naim
(2) Fortress Saab bin Muaz
(3) Fortress Fort Zubair
(4) Fortress Abbey
(5) Fortress Nazar

Part of these forts was called Nataat, and part of two fortresses was renowned as Shaq. The second part of Khyber, called Katebah, had three fortresses.

(1) Fortress Qamus (this fortress was the property of the family of Abu Al-hair of the Banu al-Nuzair)

(2) Fortress Watie

(3) Fortress Salalam

Eight small, weak fortresses and castles in the Khyber region preserved their strongholds.

3.113.5. Attack on the fort Naim

Muharram 7H, 629 AD

Muslims first attacked Fort Naim, one of the eight forts in the Khyber forts. By location, this fort was the Jews' first line of defence. In this fort, a man named Marhab was counted equal to a thousand men. Hazrat Ali (RA) and his army arrived before the palace and invited them to Islam; Marhab and his colleagues rejected them, and Marhab challenged them on the battlefield. Amir (RA) came out for his encounter. Both attacked each other. Amir (RA) had a stroke in the bottom and hit his calf, but he was not adequately injured. His knee became disabled, and due to the wound, he was martyred. Rasul Allah (ﷺ) said about him that for him is a double reward. Fewer people are Arab like him.

(Sahih Bukhari)

After Amir (RA), Hazrat Ali (RA) came forward to see Marhab and said in a couplet: "My mother gives me the name Haider (lion), a jungle lion, dangerous." As I clean, the entire devil will take the spear. After this, Hazrat Ali (RA) was near Marhab and struck the sword at the head that fell and died. His brother Yasir came out, and Hazrat Zubair (RA) encountered him and killed him.

After that began the open war, it became the focus of Jewish leaders, and several at the head of the Jews were killed; others were turned away to other forts, and Naim fort fell to the Muslims.

3.113.6. Attack on Fort Saab bin Muaz

Muharram 7H, 629 AD

After the fortress of Naim was conquered, it became the safest fortress. The Prophet (ﷺ) sent Habbab bin Manzar (RA) to attack this castle. He besieged it for three days, and on the third day, Rasul Allah (ﷺ) prayed for him. Then, a Muslim force attacked the castle. The people of Banu Aslam were on the front line after the strong fight castle was captured before sunset. Muslims took much booty from this castle, i.e., food, animal fat, a battering ram, and wooden proliferated influence vehicles (People hid in these boxes to save themselves from arrows and moved to the fort's wall; the current shape is an army tank). (Ibn Ishaq)

Due to the severe hunger, people slaughtered donkeys and laid them for ripening, but when the Prophet (ﷺ) to know, he (the Prophet ﷺ) was restricted to eating their flesh. (Ibn Ishaq)

3.113.7 - Restriction on eating Horse and Donkey meat

Muharram 7H, 629 AD

Horses, donkeys, and animals with paws are prohibited from eating. Hazrat Ibn Abbas (RA) said that the Prophet (ﷺ) forbade eating the flesh of the beast, animals like snakeskin, and all birds that hunt and eat with claws. Flesh that leads to the arm like a hawk, and so on. (Muslim)

Jabir (RA) narrated that Rasul Allah (ﷺ) was restricted from eating the flesh of donkeys on the day of Khaybar. He (ﷺ) has been permitted to eat the flesh of Horses. (Sahih Muslim and Bukhari)

Imam Abu Hanifa's (RA) and Imam Malik's (RA) opinions are that eating the flesh of horses is forbidden. Imam Shafie (ra), Imam Abu Yousuf (ra), and Imam Muhammad (ra) said it is lawful to eat horseflesh. (Mazahir-ul-Haq)

Hazrat Khalid bin Walid (RA) narrated that Rasul Allah (ﷺ) forbade the eating of the meat of horses, mules, and donkeys. (Abu Daud, Al-Nisai)

3.113.8 - Victory of Fort Zubair

Muharram 7H, 629 AD

After the capture of Fort Naim and Fort Saab bin Muaz, all Jews of Nataat gathered in Fort Zubair, which was on the mountain and safer than the other forts. Muslims besieged this fort for three days. Jews have enough food in the fort. If Muslims continue, it's surrounded for a month they can bear. Muslims cut off the supply of water from outside. Compulsively, Jews fought with Muslims; ten Jews were killed, and the Muslims conquered the fort.

3.113.9 - Victory of Fort Abbey

Muharram 7H, 629 AD

The remaining force of Jews took shelter in Fort Abbey. Muslims laid siege to the fort. Two Jews came out and were challenged to fight; they were both killed by Muslims. Fighting with a Jew, Abu Dajanah Samak bin Kharshah Ansari (RA) killed him and rushed into the fort. Ten more Muslim soldiers followed him into the fort. After a tough battle, they retreated and fled to Fort Nazzar, which was at the end.

3.113.10 - Victory of Fort Nazzar

Muharram 7H, 629 AD

It was an extremely secure fortress, which was very hard to enter. In this fortress were their women and children. Muslims besieged the fort and increased the pressure on Jews, who also tried to enter the fort.

Jews do not dare to come out to fight. They were throwing stones and arrows over the fort. When Rasul Allah (ﷺ) thought of the difficulty of conquering the fort, he (ﷺ) said to set the battering rams to throw the heavy stone at the wall of the fort. Muslims threw stones with better rams that made a hole in the wall. Through that hole, Muslims entered the fort. Jews encountered powerfully but could not stand up to it and began to flee. They were in a hurry that prevented them from taking their children and women. They were left at the mercy of Muslims.

In this part of the population, all the castles had Muslims. Areas of Nataat and Shaq came into the hands of Muslims, and Jews were gathering in the region of Katebah.

3.113.11 - Invasion of Fort Qamus

Muharram 7H, 629 AD

The fort was the stronghold of the Jewish Abi Al-Haqiq. It was the strongest fort of the second phase. After some resistance, Muslims also controlled this fort. The remaining fortresses were in the stronghold of Muslims without war.

When the Prophet (ﷺ) came to the coasts of the Katebah forts, they were very strongly guarded for fourteen days, but the Jews did not come out of their strongholds. Even Ibn Abi Al-Haqiq has sent a message to the Prophet (ﷺ) that he wants to go to the Prophet (ﷺ) to discuss. Rasul Allah (ﷺ) permitted him to come. He made a peace agreement on the condition that the soldiers inside the fortress would be pardoned, and their children would not be enslaved. They agree to give up all their cattle and are ready to migrate from Khyber with what they can carry. Under these conditions, all three castles come under the control of Rasul Allah (ﷺ). The sons of Abu Al-Haqiq hide some wealth. When asked, they refused; Rasul Allah (ﷺ) said to them, "Tell us otherwise." If we find that, we will cut your neck. They said OK. After searching, wealth was found buried in the ground, and their necks were cut off. (Ibn Ishaq)

In the Battle of Khaybar, fifteen Muslims were martyred, four from Muhajireen, eleven from Ansar, and (93) ninety-three Jews were killed.

3.113.12 - Distribution of Booty

Muharram 7H, 629 AD

Abu al-Haqiq had made an agreement with the Prophet (ﷺ) in which he was ordered to leave Khyber. But the Jews begged the Prophet (ﷺ) to let us stay on this land. We will take care of it because we know more about the earth than you. Muslims did not have much time, nor did they have any experience in farming. So, he (ﷺ) handed over the land of Khyber to the Jews on the condition that half of all the fruits of the crop would go to the Jews and half to the Muslims and the treaty. The Messenger of Allah (ﷺ) will remain as long as he wants, and he will be deported whenever he wants. Hazrat Abdullah bin Rawahah (RA) was responsible for estimating this land. The wealth of Khyber was distributed in such a way that it was divided into 36 (thirty-six) parts, and each part was a sum of one hundred parts. One part was split into two, totalling 1,800 parts. The Prophet (ﷺ) distributed it among all the Sahabah, which was equal parts, and Rasul Allah (ﷺ) took to the social welfare of the Muslims.

The unique thing about this war was that only those companions who participated in it pledged allegiance to Rizwan (in Hudaybiyah), and those who could not go due to compulsion also shared in the booty. The booty was so great that it made the Muslims comfortable.

3.113.13 - Temporary Marriage (Mut'ah) forbidden

Muharram 7H, 629 AD

وَالَّذِيْنَ هُمْ لِفُرُوْجِهِمْ حٰفِظُوْنَ ﴿٥﴾ اِلَّا عَلٰٓى اَزْوَاجِهِمْ اَوْ مَا مَلَكَتْ اَيْمَانُهُمْ فَاِنَّهُمْ غَيْرُ مَلُوْمِيْنَ ﴿٦﴾

(Surah Al-Mominun: 5-6)

And those who guard their chastity (i.e., private parts from illegal sexual acts). (5) Except from their wives or (enslaved people) that their right hands possess, - for then, they are free from blame; (6)

From this verse, commentators have proved the sanctity of temporary marriage. According to Hazrat Ali (RA), the order prohibiting brief marriage was issued during the Battle of Khyber. Hasan ibn Muhammad ibn Ali and his brother Abdullah narrate from their father. He said that Hazrat Ali (RA) said to Ibn 'Abbas (RA) that the Messenger of Allah (ﷺ) forbade mut'ah and donkey meat in the Khyber War.
(Sahih Bukhari)

The Rabie ibn Sabra Jahny (RA) mentioned to his father that Rasul Allah (ﷺ) said, O people! I had given you permission for temporary marriage; it became forbidden until the Day of Resurrection. Thus, if anyone has freed the woman and has provided her with anything, do not take it back.
(Sahih Bukhari)

3.113.14 – Return of Hazrat Jafar bin Abi Talib (RA) and welcome to Ashari companions (RA)

Muharram 7H, 629 AD

Hazrat Abu Mosa Al-Ashari (RA) narrated that we were in Yemen when the Prophet (ﷺ) came to the knowledge of the people. Hazrat Abu Musa (RA), his brother, and other members of his tribe ride in a boat to Makkah, but the boat accidentally goes to Abyssinia. We arrived in Abyssinia, where they found Hazrat Jafar Tayar (RA), and he talked about the Prophet Muhammad (ﷺ). We are told that the Prophet (ﷺ) sent them here and let us stay here. They stayed with them. The Prophet (ﷺ) was sent a letter by Umro bin Umaiyah Zamri (RA) to Negus, asking him to send back Jafar bin Abu Talib (RA). He departed them on two boats. There were (16) sixteen people. Their children and women reached Madinah on another boat. When they arrived at Rasul Allah (ﷺ), Khaybar was conquered. Rasul Allah (ﷺ) was pleased; he included Jafar (RA) and their fellow in the distribution of the booty of the battle of Khaybar. (Fateh-Al-Bari)

When Hazrat Jafar Tayar (RA) reached the Messenger of Allah (ﷺ) in the Khyber, he received him, kissed him, and spoke! I could not say which one is more joyful for me, the victory of Khyber or the arrival of Jafar (RA)". (Zaad-Al-Maad)

Name the members of the caravan of Jafar Tayar (RA).

(1) Jafar Tayar (RA)
(2) Asma bint Amees (RA), wife of Jafar (RA)
(3) Abdullah bin Ja'far (RA), son of Jafar (RA)
(4) Muhammad bin Ja'far (RA), son of Jafar (RA)
(5) Awn bin Ja'far (RA), son of Jafar (RA)
(6) Khalid bin Saeed bin Al-Aas (RA)
(7) Aminah bint Khulafah (RA), wife of Khalid (RA)
(8) Saeed bin Khalid (RA), (the daughter of Khalid (RA)
(9) Umme Khalid (RA)
(10) Umro bin Saeed (RA)
(11) Abu Musa Al-Ashari (RA)
(12) Jahim bin Qais (RA)
(13) Harth bin Khalid (RA)
(14) Mohsynah bin Fidar (RA)
(15) Muammar bin Abdullah (RA)
(16) Abu Talib bin Umro (RA)
(17) Malik bin Rabiah ibn Qays (RA)
(18) Umro bin Umaiyah Zamari (RA), (He came to bring the Muslims)

When the delegation of Al-Ashari came to the Prophet (ﷺ), he narrated to his companions that the people of Yemen are tender-hearted.

3.113.15 - Abu Hurairah (RA) accepted Islam

Muharram 7H, 629 AD

When the Prophet (ﷺ) was in Ghazwah-e-Khyber, he made Sabah bin Arfatah (RA administrator in Madina Munawara. He was offering prayer in Madinah when Hazrat Abu Hurairah (RA) came to him and accepted Islam. After the prayer, Hazrat Abu Hurairah (RA) met Sabah bin Arfatah (RA) and asked to see Rasul Allah (ﷺ). Rasul Allah (ﷺ) was on the campaign of Khaybar. Hazrat Abu Hurairah (RA) immediately got ready to go to Khaybar, and Sabah (RA) made arrangements for him on his way. When he arrived in Khyber, it had been conquered. Prophet (ﷺ) was glad to see Hazrat Abu Hurairah (RA), and he took permission from his companions and included him in part of the booty.

3.113.16 - Event of the return of the Sun

Muharram 7H, 629 AD

Hazrat Asma bint Amees (RA) narrated that the Prophet Muhammad (ﷺ) was at Sehbah location near the Khyber. Rasul Allah (ﷺ) was sleeping, and his head was on the lap of Hazrat Ali (RA). Hazrat Ali (RA) did not offer the ASR prayer, yet the revelation of Wahi began for Rasul Allah (ﷺ) in this situation until the sun had set. Rasul Allah (ﷺ) asked Ali (RA) if you perform your Asr prayer. Hazrat Ali (RA) said not submitted.

Tahavi (ra) states that it is the correct hadith and that all its narrators are trustworthy. Imam ibn Jozi (ra) and Imam Ibn Tamiya (ra) are doubtful of the authenticity of the hadith.

Allama Jalaluddin Sayuti (ra) wrote a regular magazine about the narration of Hadith.

كشف اللبس عن حديث ردّ شمس

He spoke on authenticity and transmission, which have proven correct. The Zarqani mentioned in his book "Sharah-e-Mawahib" has proven accurate and authentic. (Seerat-e-Mustafa ﷺ)

3.113.17 – Delegation of Tribe Dous

7H, 629 AD

This delegation came with seventy people to Madinah in 7H, and then Rasul Allah (ﷺ) was in Khaybar. The delegation went to Khaybar to see him. The head of the tribe, Tufail bin Umro Dousi (RA), accepted Islam when Rasul Allah (ﷺ) was in Makkah. He delivered the message of Rasul Allah (ﷺ) to his nation, but they did not accept; he became hopeless and came to Rasul Allah (ﷺ) to curse them.

Rasul Allah (ﷺ) said! O Allah! Give guidance to the people of Dous. After his (ﷺ) Duaa, the people of Dous became Muslim; Hazrat Abu Hurairah (RA) was one of them.

3.114 - Ummul Mominin Safiya bint Hai (RA) marry with Rasul Allah (ﷺ)

Safar 7H, 629 AD

Hazrat Safiya bint Hai (RA) was the daughter of the head of Banu Nuzair, Hai bin Akhtab. Hai was from the generation of Moses's (AS) brother Aaron bin Imran (AS). The first marriage was to Hazrat Safiya (RA), to Salam bin Shakam Qarzi. After his divorce, she married Kanana bin Al-Haqiq. He was killed in Khyber by treachery. Hazrat Safiya (RA) was the prisoner of war, and Rasul Allah (ﷺ) was given to Hazrat Wahiyah Kalbi (RA). Somebody told Rasul Allah (ﷺ) that Hazrat Safiya (RA) is the daughter of the chief of the tribe, and she deserves to marry you. Rasul Allah (ﷺ) gave another slave girl to Wahiyah Kalbi. She offered Islam to Hazrat Safiya (RA), and she accepted and became Muslim. Rasul Allah (ﷺ) proposed for Nikah. She accepted Rasul Allah's (ﷺ) proposal; he married her, and the Mehar was her independence. On the return of Madinah from Khaybar to the place "Sad-e-Sehba," Hazrat Umme-Saleem (RA) prepared the bride Hazrat Safiya (RA) and married Rasul Allah (ﷺ). Rasul Allah (ﷺ) gave a wedding reception the following day for the groom; in the food, there were Dates, oil, and ground barley. Rasul Allah (ﷺ) stayed there for three days.

Rasul Allah (ﷺ) saw a mark wound on the face of Hazrat Safiya (RA). He asked about her. She said before the Battle of Khaybar. I had a dream that the moon fell and settled in my lap. By Allah! I did not imagine Rasul Allah (ﷺ). But when I

told my husband about the dream, he slapped me in the face and said, "You are dreaming, the king of the Madinah."

Ummul-Mominin Hazrat Safiya (RA) was a wise, patient, gracious, and excellent woman. Once, her slave girl complained to Caliph Umar Faruq (RA) that she was more beloved on Saturdays and helped Jews by giving donations. She said that when Allah gave me Friday, I liked Friday more than Saturday. As far as the Jews are concerned, my sacrifice is weary of kinship with them. Then she asked the slave girl why she made the complaint; she said Satan misled me. Then she said that you are free today. (Shami)

Ummul Mominin Hazrat Safiya (RA) died in Ramadan 50H in the caliphate of Caliph Amir Muawiyah (RA). She was buried in the Jannat-ul-Baqi graveyard of Madinah.

Relationship:

Arabs respect relationships, and they are very respectful of their sons-in-law. Fighting and confronting my son-in-law was a very shameful act.

Keeping this tradition in mind, Prophet Muhammad (ﷺ) has made various marriages. For this purpose, different people and tribes broke the power of the hostility. Rick extinguishes their malice, and hatred is healed.

Hazrat Umme Salamah (RA) belonged to the tribe Bani Makhzoom, the tribe of Abu Jahl and Khalid bin Walid. When the Prophet (ﷺ) married Hazrat Umme-Salamah (RA), Khalid bin Walid did not remain too hard against Muslims as he was in the Battle of Uhud. After a short period, he became Muslim.

Similarly, when Prophet (ﷺ) married Hazrat Umme-Habibah (RA), Abu Sufyan did not come in front of Rasul Allah (ﷺ) in fighting.

When Hazrat Jawariyah (RA) and Hazrat Safiya (RA) came to the Nikah of Rasul Allah (ﷺ), the people of the tribe Bani Al-Mustaliq and the tribe Banu Nuzair did not come to encounter Rasul Allah (ﷺ). There is no evidence of war in history after the marriage of Ummul Mominin. Hazrat Jawariyah (RA) was the most blessed woman for her tribe because there, all prisoners were freed. Companions of Rasul Allah (ﷺ) released all prisoners because they had in-laws' relation with Rasul Allah (ﷺ).

3.115 - Eating of poisonous meat

7H, 629 AD

After the victory of Khaybar, Muslims became satisfied with their enemies. One day, Zainab bint Harith, the wife of Salam bin Shakam, sent the gift of a fried goat for Rasul Allah (ﷺ). She asked Rasul Allah (ﷺ) what portion of the goat meat do you like most. Rasul Allah (ﷺ) said: "Its arm." She cooked the meat, poisoned it, and brought it to Rasul Allah (ﷺ). The meat was presented to Rasul Allah (ﷺ). He took part in his mouth and spat, chewing; bone tells me that it is poison. Besides Rasul Allah (ﷺ), Bashar bin Al-Baraa (RA) was eating too; he swallowed the first bite and the immediate effect of the poison he martyred.

Rasul Allah (ﷺ) called her to be questioned, and she accepted responsibility for the crime. She said I thought if you are a King, then we will be found salvation, and if you are a prophet (ﷺ), you would be informed. Rasul Allah (ﷺ) handed her over to the victim's successor. They forgave her, and she became Muslim. (Zaad-ul-Maad)

3.116 - Area Fidak under the control of Rasul Allah (ﷺ)

Safar 7H, 629 AD

The Prophet (ﷺ) reached Khyber to capture and sent a messenger to Mukhesa bin Masud to invite the Jews of Fidak to Islam, but he did not reply. But when he saw that Muslims had conquered the Khyber. He overawed and sent a messenger to the Muslims that they were agreeing to agree as the people of Khyber did. This means they are agreeing to give half of their production to Muslims. This area comes under the control of Muslims without any war. The income of this land is distinguished particularly for Rasul Allah (ﷺ).

3.117. Ghazwah Al-Qura Valley

7H, 629 AD

After the campaign of Khaybar, the Prophet (ﷺ) went to the valley of Al-Qura. There were Jews and some Arabs who were crowding out with arrows at the Prophet (ﷺ). They were already prepared to fight; an enslaved person was

struck and died. The companions said it was martyred, but Rasul Allah (ﷺ) said never. He had stolen a sheet of cloth before the booty was distributed. When a man heard about it, he brought two laces and gave them to Rasul Allah (ﷺ). Rasul Allah (ﷺ) said these are two laces of fire.

Rasul Allah (ﷺ) deployed the Muslim force and alignment. Rasul Allah (ﷺ) handed over the flag of the whole army to Saad bin Ibadah (RA). For one battalion to Habbab bin Manzar (RA) and another to Ibadah bin Bashir (RA). After that, Rasul Allah (ﷺ) invited Jews to Islam. They do not accept. One person came out from their army and challenged Muslims; Zubair bin Awam (RA) came out, too. Encounter after a bit of fighting, Hazrat Zubair (RA) killed him. The second man came out, Hazrat Ali (RA) killed him. Gradually, Muslims killed eleven people. Every time Rasul Allah (ﷺ) invited them to Islam. At the time of prayer, Rasul Allah (ﷺ) left the prayer with their companions and returned to the fight. Until evening, Jews conceded defeat, and whatever they were taken as booty and distributed among Muslims.

The Prophet (ﷺ) stayed four days in the valley of Qura. Jews had palm gardens that were left with Jews and agreed on Khyber.

3.118 – Tyma Valley

Safar 7H, 629 AD

Jews of the valley of Tyma heard about the defeat of Khyber, Fidak, and the Valley of Qura. To avoid any confrontation, they sent a messenger to Rasul Allah (ﷺ) for a peace

agreement. Rasul Allah (ﷺ) accepted the offer. Jews got permission to live in their place with their belongings, and Rasul Allah (ﷺ) gave a written document to them.

In the document, it was written, "This document is for Banu Aadia. It is their responsibility to pay the capitation tax; they will not be treated with high-handedness, nor will they be deported. Night will be agreement, happy day will be pleasant (i.e., the covenant will be forever). Hazrat Khalid bin Saeed wrote the document.

(Ibn Sa'ad)

3.119 - Leela-al Tarees Incidence

(Praying for the missing Salat)

Safar 7H, 629 AD

When the Prophet (ﷺ) was travelling to Madinah, some companions were reciting in a loud voice. Rasul Allah (ﷺ) said, " You are not calling the deaf and absent, but you are calling to the One who is hearing and near. (Sahih Bukhari)

One night, the Prophet (ﷺ), on a late-night travel, camped on the way and instructed Hazrat Bilal (RA) to wake him up in Fajr (Dawn) time. Hazrat Bilal (RA) also caught the eyes and slept, leaning against the rider, even though the sun was over their heads.

First of all, the Holy Prophet (ﷺ) woke up, and then other people were, too. The Prophet (ﷺ) went a little far from there and made a Qaza prayer of Fajr with the crowd.

3.120 - Battle of Aban bin Saeed (RA)

Safar 7H, 629 AD

The Prophet (ﷺ) sent Hazrat Aban bin Saeed (RA) with an army to Najd, afraid that the Bedouins, who were robbing and looting, were waiting for the negligence of Muslims. Rasul Allah (ﷺ) was the cause of the condition that Muslims went to Khyber so they could attack Madinah. The Prophet (ﷺ) called Aban bin Saeed (RA) back after his return from the Khyber.

3.121 – Jews agreed to pay capitation-tax

Safar 7H, 629 AD

After the successful campaign of Khyber and the surrounding tribes, the Jews became ready to give a capitation tax to the Prophet (ﷺ). Some are forced to do so because of the war and preserve some of their coats, offered solely by the party started.

3.122 - Battle of Qadeed or Ghalib bin Abdullah (RA)

Rabi-al-Awwal 7H, 629 AD

The Commander of this Battle was Ghalib bin Abdullah Lassi (RA); he sent to the tribe Banu Maluh to punish them, and they killed Bashar bin Sweed (RA).

When they reached Qadeed, they arrested Hars bin Bardha Lassi. He said I came to accept Islam. Ghalib bin Abdullah (RA) said if you came to become Muslim, bear a day/night trouble that is nothing. If you come to the second point, it would be exposed. He tied him and left a small black man who guarded him and said to him If you fight, you will cut off his head. He said to return when he went to Qadeed and arrived there in the evening. A part of the night was spent attacking those who came against them and were killed, and returning with the booty of camels and goats. In return, Hars bin Malik and his bodyguard were taken as well. Some people follow them, but due to the rain, they cannot access them; they reach Madinah safely. (Zaad-ul-Maad)

3.123 - Battle of Abu Qatada (RA) and Muhallam bin Jasamah (RA)

7H, 629 AD

Rasul Allah (ﷺ) sent Abu Qatada and Muhallam bin Jasamah (RA) for a campaign, Saryah Azam (سریہ اضم). Amir bin Azbat passed through them on the camel carrying a milk bag and greeted them in an Islamic manner. They did not answer, and Muhallam (RA) killed him. They already have

hatred. When they came to Rasul Allah (ﷺ), he was aware of the incident.

This verse was revealed in the Quran.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا ضَرَبْتُمْ فِيْ سَبِيْلِ اللّٰهِ فَتَبَيَّنُوْا وَلَا تَقُوْلُوْا لِمَنْ اَلْقٰٓى اِلَيْكُمُ السَّلٰمَ لَسْتَ مُؤْمِنًا ۚ تَبْتَغُوْنَ عَرَضَ الْحَيٰوةِ الدُّنْيَا ۡ فَعِنْدَ اللّٰهِ مَغَانِمُ كَثِيْرَةٌ ۭ كَذٰلِكَ كُنْتُمْ مِّنْ قَبْلُ فَمَنَّ اللّٰهُ عَلَيْكُمْ فَتَبَيَّنُوْا ۭ اِنَّ اللّٰهَ كَانَ بِمَا تَعْمَلُوْنَ خَبِيْرًا ﴿۹۴﴾

(Surah An-Nisa – 94)

O you who believe! When you go (to fight) in the Cause of Allah, verify (the truth), and say not to anyone who greets you (by embracing Islam): "You are not a believer," seeking the perishable goods of the worldly life. There are many more profits and booties with Allah. Even as he is now, so were you yourselves before Allah conferred on you His Favours (i.e., guided you to Islam); therefore, be cautious in discrimination. Allah is Ever Well Aware of what you do. (94)

On return, the Prophet (ﷺ) was given the news that you killed him after he said I believe " (آمنت باللہ).

Ayeynia bin Badr came to the Prophet (ﷺ) and asked for blood money for Amir bin Azbat. He was the chief of Banu Qais. He was making this demand on behalf of Aqrah bin Habis Ghalam, the leader of Banu Khandaf. Rasul Allah (ﷺ) said, "Take fifty camels here from us, remaining." We will give you the rest of us and go back to Madinah.

Ayeynia bin Badr replied. By Allah, I will not leave him until the day he does not give pain to his women, the same pain that he has caused us women. Thus, after considerable discussion, they agreed to blood money.

(Zaad-ul-Maad)

3.124 - Incident of Abdullah bin Huzaifa Sahmi (RA)

7H, 629 AD

Hazrat Ali (RA) reported that the Prophet (ﷺ) made an Ansari companion head of the campaign and ordered them to obey his command. Abdullah bin Huzaifa (RA) was offended by the commander. Commander said gather firewood. He collected the firewood. Then he told me to set it on fire. When the fire burned, he said that the Prophet (ﷺ) did not order you to obey my order.

He spoke. Yes.

He spoke! Jump in the fire.

He looked at each other and said, 'We ran away from the fire by Rasul Allah (ﷺ). The commander, so angry, extinguished the fire of anger. When the Messenger of Allah (ﷺ) was mentioned. He spoke! If you get into the fire, you never come out. Obedience to the commander is only for good. (Zaad-ul-Maad)

3.125 - Battle of Hasma

Jumada-al-Thani 7H, 629 AD

The Prophet (ﷺ) wrote a letter to Caesar. Who had brought the letter of the rule to Caesar was Hazrat Wahiyah Kalbi (RA). Caesar gave him gifts and dresses. He was returning with these gifts on his way to Hasma when some people of Banu Jazam robbed him. Hazrat Wahiyah Kalbi (RA) arrived at Madinah, came to the honour of Rasul Allah (ﷺ), and talked about the incident.

The Prophet (ﷺ) sent Hazrat Zaid ibn Haritha (RA) with five hundred companions to Hasma. Hazrat Zaid (RA)'s coup struck Banu Jazam, killing many people and capturing many people and animals. That was one thousand camels, five thousand goats, women, and children in prison. But after the request of their chief, Rasul Allah (ﷺ), they released their prisoners and animals.

3.126 - Battle of Turba

Sha'ban 7H, 629 AD

The head of this campaign was Hazrat Umar Faruq (RA). He had a group of 30 people sent to Banu Huwazan. They travel at night and hide in the daytime. When they got information about their coming, they fled away.

When they arrived on the land, they could not find the man. Hazrat Umar (RA) came back to Madinah.

3.127 - Battle of the Surrounding of Fidak

Sha'ban 7H, 629 AD

This campaign head was Hazrat Bashir bin Saad (RA), with a group of thirty (30). It was sent to Banu Marrah. When they reached the Banu Marrah, they did not come to fight. Muslims forced the animals and goats and returned them. Suddenly, they attacked from behind. Muslims fought with them; they used all their arrows, and they were unarmed. They all were killed, and only Hazrat Bashir bin Saad (RA) was left alive. He was evacuated to Fidak and then came to Madinah.

3.128 - Battle of Mayfah

Sha'ban 7H, 629 AD

The head of this campaign was Ghalib bin Abdullah Lassi (RA), who sent for Banu Aawal and Banu Abd bin Thalabah. (130) One hundred thirty companions were with him. They attacked them, and those who came to fight were killed. They brought animals. They defeated the people of Harqab, a branch of Banu Jahenah.

In this, Saryah Hazrat Usamah bin Zaid (RA) killed Nahek bin Maru even though he recited'' لا اله الا اللّٰه ''. Rasul Allah (ﷺ) became angry with him. He said the victim repeated Kalima to save his life. Then Rasul Allah (ﷺ) asked why you could not rip his heart at what is true or false. Hazrat Usama (RA) asked for forgiveness and promised to avoid this error.

3.129 - Battle of Khyber or Abdullah bin Rawahah (RA)

Shawwal 7H, 629 AD

Abdullah bin Rawahah (RA) was the head of this Saryah with thirty (30) companions. The reason was that Aseer or Bashir bin Rizam from Banu Ghatfan was gathering tribe people to attack Muslims. Muslims gave Asser hope that Rasul Allah (ﷺ) would make him the Governor of Khyber. With thirty colleagues, he agreed to go to Rasul Allah (ﷺ). But Qarqarah-Yanar sowed mistrust in the result, and they fought each other. Aseer and his colleagues were killed in the fighting.

3.130 - Battle of Yemen and Jabbar

Shawwal 7H, 629 AD

Jabbar was the name of the area of Banu Fazarah and Banu Azrah. The chief of this Saryah was Hazrat Bashir bin Kaab Ansari (RA), with 300 colleagues. Rasul Allah (ﷺ) got the news that Banu Fazarah and Banu Azrah were gathering people to attack Madinah. This campaign was sent to punish them. They travel at night and in the daytime. When Muslims reached them, they became scared, scattered, and fled from the field. Hazrat Bashir (RA) seized two men and captured animals. They brought them to Madinah; both prisoners accepted Islam.

3.131 - Battle of Ghabah

Shawwal 7H, 629 AD

Rafaa bin Qais, Chief of the tribe, Jasum bin Muawiyah, brought many people to Ghabah. He was collecting the crowd against the Muslims of Banu Qais. Rasul Allah (ﷺ) got the news; he sent Abu Hudud (RA) with two ambassadors to enquire about the truth. They adopted the strategy that the enemy had been defeated, and they obtained the booty of many camels and sheep.
(Zaad-ul-Maad)

3.132 - Performing the missing Umrah (Umrah Qadah)

Dhuwal-Qadah 7H, 629 AD

At the peace treaty in Hudaybiyah, one condition was that this year, Muslims could not perform Umrah; they could come next year with certain conditions. For long-term benefit, Rasul Allah (ﷺ) accepted this condition. As the moon of Dhuwal-Qadah Rasul Allah (ﷺ) ordered his companions who were participants with Rasul Allah (ﷺ) in Bait-e-Ridhwan last year to prepare for performing Umrah, no one was left behind except those who died. More people were added to them. There were about two thousand other people besides women and children. (Fateh-Al-Bari)

For the administrator of Madinah in the absence of Rasul Allah (ﷺ), different names come in the book, i.e., Abu Zarr Ghafari (RA), Awf bin Al-Azbat (RA), etc. Responsibility for looking after

the camels fell to Najia bin Jundub Aslami (RA), who stayed with him. Rasul Allah (ﷺ) wore the Ihram at Dhul-Halifa and was called "Labbaik." Because of the fear of mistrust of Quraysh, keep the weapons and fighters when Rasul Allah (ﷺ) arrived at "Yajej," Rasul Allah (ﷺ) left Aws bin Khuli Ansari (RA) with two hundred companions and all weapons, i.e., shields, spears, bows, arrows, and helmets. Keep the sword covered for protection when entering Makkah.

When Rasul Allah (ﷺ) entered Makkah, he was riding on his she-camel "Qaswa," and a sword was hanging on his neck. Muslims were surrounding Rasul Allah (ﷺ) and were calling Labbaik. Everyone was in Ihram, and seventy camels were for sacrifice. Abdullah bin Rawahah (RA) was carrying the nose string of the camel of Rasul Allah (ﷺ).

Rasul Allah (ﷺ) commanded his companions to open their right shoulder and circumambulate the Kaaba so that Quraysh could see the direness of Muslims. Women and children gathered to watch them. Those who did not want to see the Muslims because of jealousy and hatred went towards the valleys. Some people climbed to the mount of Qaqaan and sat on it. Makkahian thought in Yasrab: due to bad weather and diseases, they became weak, but Rasul Allah (ﷺ) said to run the first three rounds of the Kaaba. "Istabaa" (opening of the right shoulder) aims to awe Muslims. (Later, it became part of the (طواف قدوم) arrival circumambulation)

After circumambulation (Tawaf), the Prophet (ﷺ) and his companions went to Safa and Marwa for "Saee". Then, sacrifice the animal and open the Ihram after shaving the head. Rasul Allah (ﷺ) said to some companions to go to

Batn-e-Yajej to protect the weapons and sent those companions to Makkah for Umrah. Then Rasul Allah (ﷺ) entered the Kaaba and offered Zuhr prayer. Rasul Allah (ﷺ) ordered Hazrat Bilal (RA) to go to the roof of the Kaaba and call the Azan. He does as directed.

The Prophet (ﷺ) stayed in Makkah for three days. The morning of the fourth day, polytheists said to Hazrat Ali (RA), 'Tell your clan love to go away because the services account has been fulfilled. The Prophet (ﷺ) came from Makkah and stayed in the place, Sarf.

This Umrah is renowned as "Umrah-tul-Qadah". This Umrah was the one that last year's pilgrimage returned from without performing. There are other names, too, i.e. Umrah-Sulah, Umrah-Qasas, and Umrah-Qada'ah.

Daughter of Hazrat Amir Hamzah (RA):

When Rasul Allah (ﷺ) was leaving Makkah, the minor daughter of Hazrat Amir Hamzah (RA) was crying to her uncle and coming behind them. Rasul Allah (ﷺ) took her hand with him. Ali (RA), Jafar (RA), and Zaid (RA) were interested in taking her to nourish the baby. Rasul Allah (ﷺ) gave the ruling in favour of Jafar bin Abi Talib (RA) because his wife was the real sister of her mother.

3.133 - Ummul Mominin Hazrat Maymuna (RA) marry with Rasul Allah (ﷺ)

Dhuwal-Qadah 7H, 629 AD

The Father's name, Ummul Mominin Hazrat Maymuna (RA), was Harith Halalia, and the mother's name was Hind. She had several sisters. One of her sisters was Umme Fazal Lababah Kubra (RA), the wife of Hazrat Abbas bin Abdul Muttalib (RA).

Hazrat Maymuna's (RA) first Nikah was with Mas'ud bin Umro. After the separation, she had a second Nikah with Abu Rahim bin Abdul Uzza. After his death on Umrah-tul Qadah, Rasul Allah (ﷺ) married her. (Ayun-ul-Asr)

As mentioned in Musnad Ahmad and Sunan Nisai, Hazrat Ibn Abbas (RA) narrated that when Rasul Allah (ﷺ) sent his proposal to Jafar bin Abu Talib (RA) for Nikah, she appointed her lawyer to Hazrat Abbas (RA), and he read the Nikah sermon. Rasul Allah (ﷺ), when he returned from Makkah, put the responsibility on Abu Rafey (RA) to bring Ummul Mominin Hazrat Maymuna (RA). He brought her when Rasul Allah (ﷺ) was in the valley of Sarf.

Ummul Mominin Hazrat Maymunah (RA) lived three years with Rasul Allah (ﷺ), and then Rasul Allah (ﷺ) died. She died in 50H at the place of Sarf. The age at the time of death was eighty years (80). Her funeral prayer was led by Hazrat Abdullah bin Abbas (RA). Abdullah bin Abbas (RA), Yazid bin Asam (RA), Abdullah bin Shaddad (RA), and Ubaidullah Khulani have been put down in the grave. The first three were her nephews, and the fourth was an orphan. She nourishes

him. She was buried in Tanem al-umrah. She was alive for an extended period after Rasul Allah (ﷺ).

3.134 - Battle of Abu-al Awja

Dhuel-Hijjah 7H, 629 AD

The Prophet (ﷺ) sent fifty companions under the guidance of Hazrat Abu al-'Awja (RA) to invite Banu Saleem to Islam. But they refused to accept the invitation. Then, there was a fight between the two groups. Hazrat Abu Al-Awja '(RA) was also wounded, but the Muslims defeated them, and two men of the enemy were arrested and brought to Madinah.

3.135 - Blessing miracle in the cup of milk

8H, 629 AD

Mujahid (ra) says that Hazrat Abu Hurairah (RA) said: I swear by the Holy One that there is no god but He. I used to put my stomach to the ground because of hunger. And I often tied a stone on his stomach because of hunger. One day, I sat on the road where people used to pass. Hazrat Abu Bakr (RA) passed by. I asked him about a verse from the Holy Quran. I intended he would see my condition and take me to be fed. But he left, and he did not do what I wanted. Then Hazrat Umar Farooq (RA) passed by me, and I also asked him the meaning of a verse of the Holy Quran. I intended that he would see my condition and take me with him to feed me,

but he also left. And he didn't understand my need. Then Abu al-Qasim (ﷺ) passed by me and smiled, and what was in my heart showed through my face. He (ﷺ) recognized immediately and said:

O Abahir! That is, O Abu Hurairah (RA), I said, O Messenger of Allah (ﷺ), be present. He (ﷺ) said: Come with me. He (ﷺ) walked, and I followed him. He (ﷺ) entered the house and saw a cup of milk. He (ﷺ) said: Where did this milk come from? The family members said that so-and-so had sent a gift for him (ﷺ). He (ﷺ) said: O Abahir! I spoke! I am present, O the Messenger of Allah (ﷺ). He (ﷺ) said: Go and call the people of Suffah (اصحاب صفه). So, I went to the companions of Suffah and called them all.

The Prophet (ﷺ) said: O Abahir! I said, I am present, O the Messenger of Allah (ﷺ). Hazrat Mohammed (ﷺ) said! Take this and give it to them. Hazrat Abu Hurairah (RA) says I took a cup and gave it to a man. When he was satisfied and had drunk it, he returned the cup to me. Then I gave the cup to the other. He also drank to his heart's content and returned the cup to me. In the same way, I kept providing milk to everyone. When everyone had finished drinking, I finally replaced the cup with the Messenger of Allah (ﷺ). He (ﷺ) looked at me and smiled and said: O Abahir! I said, "I am present, O Messenger of Allah (ﷺ)." Now you and I are left, I said, you told the truth! O Messenger of Allah (ﷺ).

He (ﷺ) said: Sit down and start drinking. So, I sat down and started drinking. He (ﷺ) kept saying over and over again Drink and drink. So much so that I swear by the One who sent you (ﷺ) with the truth, there is no room at all now. He (ﷺ)

said, 'Give it to me.' Then I gave him the cup. He (ﷺ) praised Allah, recited Bismillah, and drank the leftover milk. (Bukhari)

3.136 - Khalid bin Walid (RA) accepted Islam

8H, 629 AD

Khalid bin Walid (RA) narrated that when Allah intends to do good with someone, He puts the love of Islam in his heart.

Allah put love in my heart and gave me the blessing of guidance. He said, when I participated in the war against the Prophet (ﷺ), I saw many times that the Prophet (ﷺ) and his people, despite the lack of weapons and equipment, Allah honoured them with victory. Which had a significant impact on my heart, and my heart was so that one day it would overpower us.

He said at the incident of Hudaybiyah. I came out with the cavalrymen of Makkah to restrict Rasul Allah (ﷺ) from Makkah. I found them at Asfan. I was planning to attack, but even in danger, he offered the noon prayer with his companions at the height of the battle. I wanted to shoot them during worship, but I was entangled in the thought that they had finished the prayer. My mind and intent would know the Messenger of Allah (ﷺ), and then when they prayed the afternoon prayer, recited fear prayer (Salat-ul-Khouf) and be protected from attack. I return dejected. I shut up the road for then, the Prophet (ﷺ) took the alternate way through "Zat-ul-Yameen."

Then, the Quraysh were reconciled. King Najashi of Abyssinia converted to Islam, so I thought the Quraysh had lost its power. Then, I decided to go to Hercules (King of Rome) to become a Christian or a Jew or to live in obedience to the Gentiles or with those who were left behind. Let's see what Allah does next. It was at this time that the Messenger of Allah (ﷺ) came for Tawaf (For the Umrah-Qadah). When I heard about his coming, I went into hiding. My brother Walid bin Walid (RA) came on pilgrimage with Rasul Allah (ﷺ) and searched for me, but he did not seek me. He left a letter for me.

In the name of Allah, Most Gracious, Most Merciful

امابعد!

I could not meet you. I am also surprised and saddened by your ignorance and negligence so far regarding a pure religion like Islam, because Islam is now practically a blessing, and its goodness and the result of twofold prosperity should be seen and felt. The Messenger of Allah (ﷺ) inquired about you. Where is Khalid? I spoke! O the Messenger of Allah (ﷺ), he will bring it soon. Then he (ﷺ) said that it is strange that such a wise and intelligent person is still ignorant and oblivious to a pure religion like Islam if he enters Islam and finds the truth. It would have been better if we had fought against the polytheists and the Ahl-e-Batil, and we would have put him first. So, O brother, for the sake of this good, make amends for what has happened to you.

Khalid says that after reading this letter, I was very impressed, and my love and desire for Islam increased in my heart, and I was ready to go to Madinah. At the same time, I dreamed

that I had left the famine-stricken city and gone to the green and prosperous city. I said in my heart that this dream is good news. I narrated this dream to Hazrat Abu Bakr Siddiq (RA) upon reaching Madinah. He (RA) said that your way out is that Allah Almighty gave you the strength to convert to Islam and brought you out of the life of disbelief and famine.

3.137 – Hazrat Uthman ibn Talhah (RA) and Hazrat Umro bin Aas (RA) referred to Islam

Safar 8H, 629 AD

Khalid bin Walid (RA) was determined to go to Madinah. He thought it would be better if someone accompanied me. He talked to Safwan bin Umaiyah, but he strictly refused. Then he spoke to Ikramah bin Abu Jahl, urging him to accept Islam, but Ikramah disagreed. He was ready to go to Madinah alone. Then came the notion that I asked my friend Uthman bin Talhah (RA). He met Uthman bin Talhah, asked to accept Islam, and quickly agreed. Then we decided to meet at a place called "Yajej." Madinah, who comes first, has to wait for a second.

When Khalid bin Walid (RA) arrived at the location, Uthman ibn Talhah (RA) was present. They moved in the morning, so in the "Hada" area, Umro bin Aas (RA) met them. He also intended to bring Islam. He said a blessing and asked where you intended to go. He said I am going to the Prophet (ﷺ) to obey him. They said we were out for that, too.

Then the three travelled respectfully into Madinah, and their camels stayed in Harrah. Someone announces his coming to

The Prophet (ﷺ). He (ﷺ) was happy and said Makkah through his beloved people. Khalid bin Walid (RA) bathed, wore fine clothes, and saw his brother Walid bin Walid (RA). He said that the Prophet (ﷺ) knew you were coming. Hurry up. He was waiting. We walked quickly and reached Rasul Allah (ﷺ). He smiled affectionately when he looked at me. I greeted him, and he replied. Then I said,

اشهدان لا اله الا اللّٰه وانک رسول اللّٰه

He (ﷺ) said All praises to Allah who gives you divine guidance. Rasul Allah (ﷺ) said, "I see the wisdom within you, and hopefully you will do well in leading."

Khalid bin Walid (RA) narrated that I came before Rasul Allah (ﷺ) many times; please pray for me. May Allah forgive my sins. Rasul Allah (ﷺ) said! Islam eradicates all the sins that have already taken place. Hazrat Khalid bin Waleed (RA) made the same request, and he (ﷺ) prayed for him. O Allah! Forgive Khalid bin Waleed for all the mistakes that Khalid made to turn away from the path of Allah Almighty.

(Seerat Ibn Kathir)

After Khalid bin Walid (RA), Uthman bin Talhah (RA) came forward and did "Bait" (the oath of allegiance), and after him, Umro bin Aas (RA) did Bait. Umro bin Aas (RA) said, By Allah! I was seated in front of Rasul Allah (ﷺ), who was shy and could not lift their eyes. During the Bait Rasul, Allah (ﷺ) said to me, I took Bait (the oath of allegiance) on the condition that all sins and transgressions be forgiven. Umro bin Aas (RA)

said that all my past sins and those I will commit next are forgiven. Rasul Allah (ﷺ) narrated that Islam destroys all sins of those who have been in ignorance at times. The migration also erases all the previous sins. (Seerat Ibn Kathir)

3.138 - Battle of Bashir bin Saad (RA)

Safar 8H, 629 AD

Messenger of Allah (ﷺ) appointed Aseel bin Nuverah (RA) to keep an eye on the Khyber tribal lands. He told the people of Yemen that Atfan and Haiyan had assembled an army. The Prophet of Islam (ﷺ) sent Ayeynia (RA) to invite them to Islam, but they refused to accept the invitation and were ready for the competition. The Prophet (ﷺ) dispatched Bashir bin Saad (RA) with the advice of Hazrat Abu Bakr (RA) and Omar (RA) with three hundred colleagues to encounter them. He directed them to travel at night and hide during the day. Aseel (RA) was with them for guidance. They travelled at night, hid during the day, and even arrived near the southern area of Khyber. The approaching enemy attacked them. The enemy fled, terrified by this sudden attack. A man killed Ayeynia (RA), and two were arrested. Got booty of many cattle. (Zaad-ul-Maad)

3.139 - Battle of Zat-al Talah

Rabi-al-Awwal 8H, 629 AD

The Prophet (ﷺ) dispatched a campaign headed by Kaab bin Umar (RA) with fifteen companions of honour for a

contingent to Banu Qada'ah. They were gathering Bedouins to attack the Muslims. Hazrat Ka'ab ibn Umar (RA) invited them to Islam, but they refused. Instead, arrows rained on them. Due to the archery, all the companions were martyred except one. He also brought wounded victims.

(Rahmat-ul-Alamin)

3.140 - Battle of Zat-e-Auraq

Rabi-al-Awwal 8H, 629 AD

The Prophet (ﷺ) sent Shuja bin Wahab (RA) with fifty companions to the Banu Huwazan. They have repeatedly facilitated the enemies of Islam and Muslims. They were there, and no one came to the front for war. The war did not arise, but they brought their animals as booty.

3.141 - Battle of Abi Hadard Aslami (RA)

8H, 629 AD

Rasul Allah (ﷺ) was made commander to Abu Hadard Aslami (RA). Ibn Ishaq writes that a man named Qais bin Rafatehah, or Rafaah bin Qais from Haseem bin Muawiya, came with a large army against the Muslims. Abu Hadard Aslami (RA) approached the city with the military at sunset and directed colleagues to hide. And said, when I say Takbir, you say Takbir too. And waited for dawn and spread some light. A significant part of the night had passed. A city shepherd became late at night; it even threatened them.

Their chief, Rafaah bin Qais, stood up, hung his sword around his neck, and said I would be on the shepherds' trail. His partner wanted to go with him, but he stopped everybody and said he would only go in. Then he went out and passed by Abu Hadard Aslami (RA). When he came under attack, he hit the arrow in the chest; he fell and died without purring. He quickly went to him and cut off his head, and slogans exalted. In response, his colleagues said the takbir. His voice stunned the enemy, and their wives and children fled with the lightweight goods.

A large number of cattle and Camels were found as booty that was presented to the Messenger of Allah (ﷺ). The Head of Rafaah also presented. Rasul Allah (ﷺ) divided the booty among the Mujahideen. (Zaad-ul-Maad)

3.142 – Battle of Mouta

Jumada-al-Awwal 8H, August, September, 629 AD

Mouta is near the Balqa, from where the "Bait-ul-Maqdus" is two days away. This was the bloodiest encounter of the Prophet (ﷺ). It led to the victory of the Christian countries.

3.142.1 - The cause of conflict.

Jumada-al-Awwal 8H, August, September, 629 AD

The Prophet (ﷺ) dispatched Harith bin Umair Azdi (RA) with a letter sent to the governor of Basra. Caesar's governor of Balqa, Sharjeel bin Umro Ghassani, arrested Harith (RA), who was tightly tied head off. The killing of Ambassadors and envoys was considered a severe offence in this era and

considered equal to war. When they got the news, the Prophet (ﷺ) felt very sad and offended. Rasul Allah (ﷺ) prepared an army troop of three thousand to commit to the area. It was the most prominent Islamic militia that the war trench could not provide by this time.

3.142.2 - Rasul Allah's (ﷺ) counsel and advice to the commander of the army and departure

Jumada-al-Awwal 8H, August, September, 629 AD

Rasul Allah (ﷺ) made Hazrat Zaid bin Haritha (RA) a commander and said that if Zaid (RA) were killed, then Jafar bin Abu Talib (RA) would be the chief of the army, and if he were killed, then Abdullah bin Rawahah (RA) would be the captain. Rasul Allah (ﷺ) gave the hosts a white flag. The Prophet (ﷺ) walked a little farther away till "Sunyata Al-Wida" with the army and returned to Madinah. Rasul Allah (ﷺ) said that in the place where Harith bin Umair was assassinated, they invited the crowd to Islam if they were to accept the claim, then OK; otherwise, ask help from Allah and fight them. The Prophet (ﷺ) said, fight with the name of Allah for Allah. Look not grasped, do not betray, do not kill a child or woman, and do not kill the very old. Do not kill the monks. Do not cut the palm trees, and do not collapse the buildings. (Rahmat-ul-Alamin)

The Prophet (ﷺ) went to the camp to say goodbye on "Saniyah-tul-Wida." Abdullah bin Rawahah (RA) had a major emotional reaction to leaving the Prophet (ﷺ). The Muslim army reached Muaan in northern Hijaz near Jordan and

camped there. The spy reported that Caesar had deployed his hundred thousand army men on Maab, a place in Balqa. A hundred thousand people from the Lahem and Jazam tribes, Balqeen and Behra tribes, and Bally tribes were also assembled.

It was a sudden situation; in the army's illusions, it was smaller. Hazrat Zaid bin Haritha (RA) consulted among them. What the Prophet (ﷺ) reported and demanded more. The Abdullah bin Rawahah (RA) said, O People! By Allah, what are you people avoiding, the martyred, who we have come to market. Remember! Our struggle with the enemy is not on strength and abundance of force but on religion. Allah has given us the blessing. The beliefs and steps forward. We would get one of two good things: undoubtedly get better, be victorious, or be killed. So, most agreed with Abdullah bin Rawahah (RA).

The daring, not slack statement of Abdullah bin Rawahah (RA), Zaid bin Haritha (RA) held the flag in one hand, a spear in the other, and stood out. All the soldiers were excited and interested in the martyred, and the hosts went to Ma'an and appeared in the big Roman army on Musharif, a place near Balqa camped. Muslims were not considered fit to compete and grow from there, so they walked aside to the Mouta on an excellent field of battle that came to hand. Muslims pitched camp at Mouta and set up in battle order. The commander of the right wing of the army was Qutbah bin Qatadah Azri (RA), and the left-wing commander was Maysarah bin Ibadah Ansari (RA).

3.142.3 – The beginning of the war of Mouta

Jumada-al-Awwal 8H, August, September, 629 AD

In the Battle of Mouta, both armies came face to face. They fought very severely, two hundred thousand, confronting three thousand persons, and other war paraphernalia armed forces, which was a strange scene that viewers stared at in horror. But it shall be a blessing and strength. I also saw bizarre scenes.

First of all, the Prophet (ﷺ) adopted son Hazrat Zaid ibn Haritha (RA) had taken the flag and, desperately fighting in the ranks of the Syrian army, stormed even hostility around him, surrounded by rain of arrows which he tied himself martyred.

Hazrat Jafar ibn Abi Talib (RA) took the foremost flag. He (RA) was riding the horse, and a man from the enemy hit his arm so hard that his arm was cut off. He took the flag in the other arm. Then, the enemy hits him on the other arm and cuts him off; he handles the flag by clinging to the arms. Even the enemy struck him, and he had two pieces and was even killed. In heaven, Allah gave him two arms in exchange for arms (feathers) and gave him the ability to fly through heaven. The title of Hazrat Jaffer (RA) is known as Jafar Tayar and Jafar al-Janahein (Tayar means "flying," and Zual-Janahein suggests "two arms"). Imam Bukhari (ra) mentioned that Abdullah bin Umar (RA) narrated that in the Mouta Hazrat, Jafar (RA) had been killed while I stood beside his body and counted sword wounds. Fifty of them regarded the wound as not on the back, narrating that his body was sore ninety.

After the death of Jafar Tayar (RA), Abdullah bin Rawahah (RA) held the flag, rode on a horse while out in the field fighting the enemy, and eventually died, too. On the occasion, Sabith bin Arqam (RA) from the tribe Banu Ajlan picked up the flag. He spoke! O people of Islam! Make a man lure the captain. People said you would become Captain, but he said he could not do it. Then, Muslims selected Khalid bin Walid (RA) as the captain. It was the first time after his conversion to Islam that he fought against Muslims. After raising the flag, he launched a fierce attack on the enemy.

Khalid bin Walid (RA) reported that in the Mouta war, nine swords broke. Then I got a Yemeni spear (i.e., a small sword) left. (Sahih Bukhari)

In Madinah, the Prophet (ﷺ) on the day of the Mouta did not have any news from the field. Revealed Rasul Allah (ﷺ) said that Zaid (RA) was killed, and then Ja'far (RA) took the flag. He was also killed, then Abdullah Ibn Rawahah (RA) was born and martyred. The Prophet (ﷺ) had tears in his eyes. Even the flag took a sword from the sword of Allah and fought a war in which Allah gave him victory. Since then, Khalid bin Walid (RA) came to be called the Saifullah.
(Sahih Bukhari)

With such a small army, defeating a large one was extremely surprising. Allah helped him, and Khalid bin Walid (RA) had the strategy. Khalid bin Walid (RA) thought that if Muslims were repelled and began to flee, the Romans would not spare a single Muslim. He made Large-scale changes in the combat map that posed sessions removed from his companions, and their faces had changed. When the Roman army saw the new face of the enemy, they said the Muslims were fearful and sought further reinforcements. Khalid bin Walid (RA) then

repelled the military and began slowly. The enemy thought that trapping them was a war tactic, but they did not pursue them. Romans went to their areas and did not come behind Muslims. Khalid bin Walid (RA) brought the host to Madinah with security and success.

When Khalid bin Walid (RA) arrived in Madinah with the army, the Prophet Muhammad (ﷺ) himself came out to welcome him. In the Great War, twelve Muslim companions were killed, and the number of enemies who died was countless. Because of this conflict, fear of Muslims and an excellent reputation were spread among the Arabs. At that time, Rome's bump was to invite death, even though it was considered the most incredible power. Three thousand people with two hundred thousand troops colliding and returning peacefully would sound like a miracle. The reputation of Muslims was now internationally recognized. Everyone was afraid of Muslims contradicting.

After the war, many tribes embraced Islam, i.e., Banu Salim, Banu Ashjah, Banu Ghatfan, Banu Zeban, and the Fazarah tribes.

3.143 - Battle of Zaat-al Salasil (Qada'ah war)

Jumada-al-Thani 8H, 630 AD

During the Mouta war, the tribes and the Roman armies gathered to fight against the Muslims. To deal with the Prophet (ﷺ), a host was prepared under the command of Umro bin Aas (RA), which consisted of three hundred companions. Polytheists of Banu Qada'ah, combined with the surrounding tribes, wanted to attack Madinah. Thirty

horses with the Islamic militia were hiding during the day and travelling at night.

The Prophet (ﷺ) ordered that the Bally, Azrah, and Balqen tribes, who recently embraced Islam, call for their people to join the fight. When they learned of it, the enemy approached them in vast numbers. Hazrat Umro bin al-Aas (RA) sent Abu Rafey bin Makys Jahny (RA) to the Messenger of Allah (ﷺ) to send for reinforcements.

The Prophet (ﷺ) sent Hazrat Abu Obaida bin Jarrah (RA) to lead his two hundred companions in the congregation, among whom were also the significant companions Hazrat Abu Bakr (RA), Hazrat Umar (RA), and the Ansar chief. Rasul Allah (ﷺ) also ordered the army to fight together. Abu Obaida (RA) arrived in the military and found it led. The prayer defendants were led by Umro bin Aas (RA). After more troops, Umro bin Aas (RA) entered the Qada'ah area. He went in-depth. In the end, they caught the enemy and attacked them. They scattered and fled away. He sent Awf bin Ashjaey (RA) to Rasul Allah (ﷺ) with good news of victory. He had given the details of the war and the safety of Muslims to Rasul Allah (ﷺ).

Zaat-Al-Salasil is the name of a land a little ahead of the valley of Qura. The distance from Madinah was ten days. According to Ibn Ishaq (ra), the Muslim army was camped near the fountain Salasil, which was situated in Banu Jazam. (Ibn Hisham)

3.144 - Battle of Khadra [Battle of Abi Qatadah (RA)]

Sha'ban 8H, 630 AD

This Saryah was sent to the Muharib tribe under Abu Qatadah's command (RA) with fifteen colleagues inside the Najd region. Muslims went to the place Khadra for the people of Banu Ghatfan, who were reportedly engaged in anti-Islamic activities. Abu Qatadah (RA) and his colleagues went there to clear them. Some were killed, many were arrested, and the booty was obtained.

Hazrat Abu Qatadah (RA) hosts fifteen days out of Madinah in this campaign.

(Rahmat-tul-Alamin)

3.145 - Farwah bin Umro Jazami's message

8H, 629 AD

Hazrat Farwah bin Umro Jazami (RA) was an Arab commander in the Roman Army. He was appointed Governor of the Roman Empire for the Arab land territory adjacent to the Romans. His capital was Maan (Southern Jordan). All surrounding areas come under his control. He became Muslim after seeing the daring, courageous strategy in the Battle of Mouta. He sent a message to Rasul Allah (ﷺ) about his acceptance of Islam and sent a mule as a gift. Rasul Allah (ﷺ) replied to his letter and wrote,

In the Name of Allah, the Most Beneficent, the Most Merciful.

From Prophet Mohammad (ﷺ) to Farwah bin Umro

After the greeting!

It is the circumstance that your representative arrived, and we received whatever gift and presents you sent. He told us all about you and shared the good news of your acceptance of Islam and your guidance.

Rasul Allah (ﷺ) directed Hazrat Bilal (RA) to give his ambassador five hundred silver dirhams. When the Romans discovered his change of religion, they captured him and told him to go back to Islam and be prepared for death. He preferred death to disbelieve. He was martyred on a spring named Afra in Palestine by being hanged.

(Zaad-ul-Maad)

3.146 – Conquest of Makkah

Ramadan 8H, 630 AD

3.146.1. Reasons for victory

The Treaty of Hudaybiyah had been under contract with Banu Bakr, and Banu Khazaah would forget their enmities and become allies of one of them. Banu Khazaah became allies of the Muslims, and Banu Bakr became allies of Quraysh. Banu Bakr's intentions became evil; the tribe chief, Nofil bin Muawiyah Vally, sought revenge on Banu Khazaah.

Quraysh Makkah must keep Banu Bakr away from his intentions, and Banu Khazaah, who were allies of the Prophet (ﷺ), have to obstruct them. Because the treaty was a ten-year peace treaty, it was the duty of Quraysh to prevent them from attacking, but they violated the agreement. Quraysh did not stop them even though they provided weapons to the Banu Bakr. The renowned persons Safwan ibn Umayyah, Ikrimah ibn Abu Jahl, and Suhail bin Amr of Quraysh physically participated in the attack. They suddenly attacked at night when the people of Banu Khazaah were sleeping. Banu Bakr began to kill the people of Banu Khazaah; they were surprised and scared, so they entered the House of Allah (Kaaba) for refuge. They looted all the goods from the house of Badiel bin Warqah Khazei. They killed those people, too, who took shelter in the Kaaba. Banu Bakr killed about thirty people in Banu Khazaah. Badiel bin Warqah and Umro bin Salim went to Madinah with their colleagues to complain to Rasul Allah (ﷺ) about the betrayal of Banu Bakr and Quraysh and to inform him of their losses.

Some oppressed people of Banu Khazaah complained to Rasul Allah (ﷺ) in Makkah. O, the last messenger of Allah (ﷺ)! Please help us and redress our grievances. Banu Bakr committed tyranny. At that moment, Rasul Allah (ﷺ) was doing ablution in the house of Ummul Mominin Hazrat Maymunah (RA). Rasul Allah (ﷺ) replied to Banu Khazaah's call and said, "Labbaik, Labbaik." Ummul Mominin Hazrat Maymunah (RA) asked O messenger of Allah (ﷺ)! To whom you answer Labbaik. Rasul Allah (ﷺ) said I heard the voice of the people of Banu Khazaah. I replied to them. The fantastic thing was that Banu Khazaah listened to the response to the call of Rasul Allah (ﷺ) in Makkah. In the morning, the Prophet (ﷺ) said to Hazrat Ayesha Siddiqah (RA) that at night, Banu Bakr and the Quraysh bring people together to kill the people of Banu Khazaah. Hazrat Ayesha Siddiqah (RA) said: Do you think they breached your promise? Rasul Allah (ﷺ) said they believe that Allah revealed their Originator. Several days later, Badiel bin Warqah and Umro bin Salim arrived in Madinah to complain about Banu Bakr and Quraysh.

Umro bin Salem complained in the poetry. This is a translation. O Lord! With Mohammad (ﷺ) and his commitment to his father's old age, I am complaining. You were children, and we were to breed. From the ancestors of Rasul Allah (ﷺ), the wife of Qissa bin Kalab was from Banu Khazaah. Then we follow you and never say no. Please help us focus on Allah, guide us, and come to help us. Among them was the Messenger of Allah (ﷺ), wearing weapons and going up to the fourteenth moon, blonde and beautiful. If anyone insulted him, then his face would seethe. Rasul Allah (ﷺ) will visit with a great army that will be oriented, raging as if sea foam filled.

Surly Quraysh has violated the covenant of the Prophet (ﷺ). They lurked in the Kadhai for me, thinking I had not called for help. However, they are despised, and numbers are scarce. At night, they attacked us and killed us in a state of bowing and prostrations. The Prophet (ﷺ) said to Umro bin Salim, "You will be helped." Then, they saw a piece of cloud in the sky, and Rasul Allah (ﷺ) said they would be glad to help Banu Ka'ab.

When the Makkahians realized the consequences of the incident, they worried about the idea. They suggested sending a delegation from Abu Sufyan to Madinah to renew their commitment to the Prophet (ﷺ). The Prophet (ﷺ) already told his companions that Abu Sufyan would come and restore and increase the contract. Abu Sufyan departed for Madinah as they advised. He met him on the way when he reached Asfan Badiel bin Warqah. Badiel was returning from Madinah. Abu Sufyan asked him, from where are you coming? He spoke! I am returning from the valley of the coast. Abu Sufyan said do you go to Mohammad (ﷺ)? He said no.

But when the Badiel went to Makkah, Abu Sufyan became suspicious that he was coming from Mohammad (ﷺ). It was thought that if he came from Madinah, they would be fed camels in Madinah. In Madinah, palm kernels are given to camels for food. Abu Sufyan went where Badiel had seated the camels; there was dung from the camels. Abu Sufyan broke the camel dung, which had a date stone. By God! Badiel had gone to Mohammad (ﷺ).

When he arrived in Madinah, Abu Sufyan returned to his daughter, Ummul Mominin Hazrat Umme Habiba's (RA) home. Abu Sufyan wanted to sit on the bed of Rasul Allah

(ﷺ), but she quickly wrapped the bed. Abu Sufyan told his daughter that the bed was not worthy of me or that I was not fit for the bed. She said that this is the Prophet's (ﷺ) bed and you are unclean idolaters not worthy to sit on this bed. He said, "Evil has befallen you after me."

Then, Abu Sufyan wanted to talk with Hazrat Abu Bakr (RA), Hazrat Umar (RA), and Hazrat Ali (RA), but could not speak to anyone. They did not want to talk to him. Hazrat Ali (RA) said in a taunt, you are the leader of Kanana. Go to Masjid-e-Nabvi and make an announcement to renew and increase the treaty period. When Abu Sufyan was reluctant to talk with the Prophet (ﷺ) and the other significant Companions, he stood in the courtyard of the Masjid-e-Nabvi, announced the extension of the agreement, and left for Makkah. On the back, the Makkah crowd mocked and embarrassed him.

Quraysh asked what you call Mohammad (ﷺ) has implemented it. Woe unto thee, said no. The person Hazrat Ali (RA) had a joke with you. Abu Sufyan said, I swear to God, there was no other way."

3.146.2 - Secret preparations for battle

Ramadan 8H, 630 AD

The Prophet (ﷺ) ordered his companions to prepare for war, but at this time, they did not make any plans to attack the nation or region. He (ﷺ) also ordered Umme Al-Mominin Hazrat Ayesha Siddiqah (RA) to prepare the equipment and get ready to travel.

3.146.3 - Battle of Buten-Azm (بطن اضم)

Ramadan 8H, 630 AD

The Prophet (ﷺ) kept secret his plan at the beginning of Ramadan, and a contingent was sent to Buten-Azm (بطن اضم), led by Abu Qatadah bin Rabai (RA) with a caravan of eight companions. This place was virtually thirty-six miles (36) from Madinah, between Ze-Khashab and Zeal-Marah.

The goal was to understand the people whom the Prophet (ﷺ) intended to go there. Everywhere, news was given out. But the Saryah set the news reached them that the Prophet (ﷺ) had been dispatched to Makkah so that the host had joined with Rasul Allah (ﷺ). (Ibn Hisham)

3.146.4 - Letter of Hatib ibn Abi Balta (RA)

Ramadan 8H, 630 AD

Hatib ibn Abi Baltah (RA) wrote a letter to Makkah reporting that the Prophet (ﷺ) was going to attack them. Later, he was given to a woman to deliver the Polytheists of Quraysh, and the compensation was settled. By Wahi, the Prophet (ﷺ) had been informed about this letter. He (ﷺ) sent Hazrat Ali (RA), Hazrat Miqdad (RA), Hazrat Zubair (RA), and Hazrat Abu Mursad Ghanva (RA) by saying that there is a rogue on the road to Rodha Al-Khak, a lady would be travelling on the howdah of a camel. She has a letter for the Quraysh to take from her. These gentlemen were very fast stallions. They arrived there, and she was present. They said it came down,

and the letter you have given us. She denied the letter. Her luggage was searched, but the letter was not found. Hazrat Ali (RA) said that by the swear of Allah, Rasul Allah (ﷺ) did not lie to her. You take out the letter, or else we will uncover you for the search. When she saw that the thing would grow so high, she said, "Do your face on the other side." On the other hand, when the face turned, she untied the top of her head. It turned out to be that letter. With that letter, they came to the Prophet (ﷺ).

The letter read in front of the Prophet (ﷺ) was reported to have attacked Makkah. Rasul Allah (ﷺ) asked Hatib (RA) what it is. He spoke. Prophet (ﷺ) should not hasten to judge me. By Allah! On Allah and His Messenger (ﷺ) is my faith. Not I am an apostate, nor do I have any change. The thing is that I am not a person of Quraysh; I live with my family with them, and there are my children. I do not have any relatives with Quraysh who will protect my children. I did not get it, so I want to give them a favour in return for which they will protect my relatives.

Then Hazrat Umar (RA) said, O Messenger of Allah (ﷺ), give me the order to cut off his neck. Because he has betrayed Allah and His Messenger (ﷺ) and has become a hypocrite.

The Prophet (ﷺ) said, look, it has participated in the Battle of Badr. Umar (RA), what do you know? Maybe Allah saw the people of Badr and said You people do whatever you want, and I have forgiven you. Then Hazrat Umar's (RA) eyes were wet, and he said Allah and His Messenger (ﷺ) know better. Rasul Allah (ﷺ) forgave Hazrat Hatib (RA). However, the news did not reach the enemy.

(Sahih Bukhari)

3.146.5 – Prophet's (ﷺ) Departure to Makkah

10 Ramadan 8H, 630 AD

The Prophet (ﷺ) departure to Makkah with an army of ten thousand companions. Hazrat Abu Raham Ghaffari (RA) was appointed governor of the Madinah Munawara. At the location, Juhfa Rasool Allah's (ﷺ) uncle Hazrat Abbas (RA) and the relevant provisions had been migrated to Madinah. Rasul Allah (ﷺ) sent his family to Madinah, and Hazrat Abbas (RA) was taken with him. Rasul Allah (ﷺ) reached Marra-al-Zahran valley ahead. It is four miles from Makkah; the Makkahian people did not know that Rasul Allah (ﷺ) was coming. Then Rasul Allah's (ﷺ) cousins Abu Sufyan bin Harith and Abdullah bin Umaiyah found, both watching the Prophet (ﷺ) turn away from the sorrow they were used to hurting Rasul Allah (ﷺ) satire. They sent a request through Hazrat Ali (RA) to be forgiven, Rasul Allah (ﷺ) recommended, and they became Muslim. (Zaad-ul-Maad)

The Prophet (ﷺ) camped on Marra-al-Zahran; the companions were used to fasting. But when they reached the fountain of Kadyd in between Usfan and Qadid, Rasul Allah (ﷺ) and his companions had broken their fast. He (ﷺ) continued his journey and stayed at the Valley of Fatima. There, Rasul Allah (ﷺ) ordered to set fire at every small distance and appointed Hazrat Umar (RA) the guard.

Hazrat Abbas (RA), the uncle of the Prophet (ﷺ), rode out on a white mule (Duldul). The goal was that Quraysh might come to know the Prophet (ﷺ) was coming, and before

entering Makkah, they would seek peace. The Quraysh were ignorant. They were going out to understand what the news was. But they were the victim of fear and anxiety. Abu Sufyan went out from time to time and detected conditions. He went off the track due to the conditions. Hakim bin Hazem and Badiel bin Warqah were with him. Hazrat Abbas (RA) passed through the crowd and heard their conversation. Abu Sufyan was saying, 'By God! I had never seen this before, the night of the fire and a host. Badiel said by God! There is Banu Khazaah. Abu Sufyan said. Khazaah is much less than the army and fire. Hazrat Abbas (RA) said: I recognized the voice and spoke.

ابو حنظله! He also recognized Hazrat Abbas's (RA) voice and spoke. Abu al-Fadl! I spoke! Yes. He said, "What is the matter with my parents sacrificing you?" I said, "The Messenger of Allah (ﷺ) is with the people." Woe to the Quraysh!

He said, "Tell me a way to escape. My parents sacrificed for you." I spoke! By Allah, if they find you, they will kill you. So, sit on my mule, I will take you to the Messenger of Allah (ﷺ) and ask for peace for you. After that, Abu Sufyan sat behind me, and Hazrat Abbas (RA) and Abu Sufyan returned.

Hazrat Abbas (RA) says that when I took Abu Sufyan with me, people passing by him would ask who he was. But when they saw that the mule of the Messenger of Allah (ﷺ) and I were riding on it, they would say that he was the uncle of the Messenger of Allah (ﷺ) until I passed by the fire of Hazrat Umar (RA). He asked who it was, got up, and came towards me. When he saw Abu Sufyan behind me, he said: Enemy of Allah: Praise be to Allah that He has brought us under control without any covenant. After that, Hazrat Umar (RA) ran towards the Messenger of Allah (ﷺ).

In the meantime, Hazrat Umar (RA) arrived and spoke! O Messenger of Allah (ﷺ), allow me to kill this enemy of Allah. Hazrat Abbas (RA) said: I have given him refuge, and when Hazrat Umar (RA) repeatedly asked permission, I said: Umar (RA), if he were a man of Banu Eddy, you would not say such a thing. Upon this, Hazrat Umar (RA) said to Hazrat Abbas (RA). Abbas! Wait, swear to Allah! Your conversion to Islam is more important to me than the conversion of Khattab to Islam. The only reason for me is that your conversion to Islam is more favourable to the Prophet (ﷺ) than the conversion to Islam of Khattab (my father). The Messenger of Allah (ﷺ) said to Hazrat Abbas (RA): Bring Abu Sufyan to me in the morning. I brought him to my house and presented him in the morning.

He (ﷺ) looked at Abu Sufyan and said: Abu Sufyan! Alas for you! Is it not time for you to know that there is no god but Allah? Abu Sufyan said, "My parents sacrificed for him." You (ﷺ) are so tolerant, so generous, and so caring. I understand that if there were any god other than Allah, it would have worked for me by now. Hazrat Abbas (RA) said to Abu Sufyan: Convert to Islam before you are beheaded. Prove that none is worthy of worship except Allah and that Muhammad (ﷺ) is His Messenger. On this, Abu Sufyan accepted the testimony of Islam and gave the testimony of truth.

Hazrat Abbas (RA) said: O Messenger of Allah (ﷺ)! Abu Sufyan is an honourable man. You (ﷺ) give him some special honour. He (ﷺ) said: He who seeks refuge in the Ka'bah is safe, and he who seeks refuge in the house of Abu Sufyan will be safe. He who closes the door of his home and sits inside is safe. The person who will be found on the road without laying down arms is safe. Abu Sufyan was happy to see his honour.

3.146.6 - The Muslim army entered Makkah

17th Ramadan 8H, 630 AD

The Messenger of Allah (ﷺ) left for Makkah early in the morning on Tuesday, the 17th of Ramadan, 8 AH. The Prophet (ﷺ) had ordered Hazrat Abbas (RA) to take Abu Sufyan and stop him on this hill so that he could see the army of Allah entering Makkah. Hazrat Abbas (RA) did the same; different tribes entered Makkah with their flags. Hazrat Abbas (RA) would mention the name of this tribe, and Abu Sufyan would ask in surprise and express detachment. Even the Prophet (ﷺ) marched with great pomp the Muhajireen and the Ansar. Then Abu Sufyan said, "Who can dare to fight with him?" Then he told Hazrat Abbas (RA) that your nephew's kingdom was powerful. Hazrat Abbas (RA) said: Abu Sufyan, this is prophecy. Abu Sufyan said that this is what will be displayed. Ansar's flag was with Hazrat Saad bin Ibadah (RA) when he passed by Abu Sufyan. He said:

اليوم يوم الملحمة اليوم تستحل الحرمة

Today is the day of bloodshed and killing; today, the sanctity will be made lawful.

Today, Allah has decreed humiliation for Quraysh. After that, when the Messenger of Allah (ﷺ) passed by, Abu Sufyan said: O Messenger of Allah (ﷺ)! You (ﷺ) did not hear what Saad (RA) said; he (ﷺ) said! What did Sa'd (RA) say? Abu Sufyan said that he said this and that. Then Hazrat Uthman (RA) and Hazrat Abdul Rahman bin Awf (RA) said. O Prophet (ﷺ)! The risk that Saad (RA) would cause bloodshed within the Quraysh.

The Prophet (ﷺ) said: No, today is the day that the Ka'bah will be sanctified. Today is the day that Allah will honour the

Quraysh. After that, he (ﷺ) sent a man to Hazrat Saad bin Ibadah (RA), took the flag from him, and handed it over to his son Qais bin Saad (RA).

When the Messenger of Allah (ﷺ) passed by Abu Sufyan, Hazrat Abbas (RA) told Abu Sufyan to run to the Quraysh and inform them. Abu Sufyan called out to the Quraysh.

O people of Quraysh! This is Muhammad (ﷺ). He has brought such a large army that you have no competition. Therefore, it is safe for him to hide in Abu Sufyan's house. His wife asked him to fight, for which Abu Sufyan scolded her. Abu Sufyan shouted and said: It is safe for him to close the door of his house from inside, and it is safe for him to enter the Sacred Masjid. Hearing this, the people ran towards their homes and the Sacred Masjid (Bait Ullah). Some bad guys said we would compete. Among them were Hamas bin Qais, a man from Ikrimah bin Abu Jahl; Safwan bin Umayyah; Suhail bin Amr; and Banu Bakr.

When the Messenger of Allah (ﷺ) entered Makkah through De-Tuwa, he thanked Allah and entered the city. And the hair of his beard looked like touching a piece of wood. In De-Towa, he (ﷺ) organized and divided the army.

Hazrat Khalid bin Waleed (RA) was kept in Maimana (on the right side). He was ordered to enter from the lower part of Makkah. Until you meet Rasool Allah (ﷺ) at Safa. Hazrat Zubair ibn Awam (RA) was placed on the left wing (Maysara) with a flag in his hand. He was ordered to enter the upper part of Makkah, i.e., Qadah, and to raise the flag in Jeyhun and wait for the Messenger of Allah (ﷺ). He (ﷺ) appointed Abu Obaida ibn Jarrah (RA) as an infantryman and ordered

him to go through the valley of Batin until he reached Makkah before the Messenger of Allah (ﷺ).

The three armies marched on their way, and whoever came in the way of Hazrat Khalid bin Waleed (RA) was killed. His two companions, Hazrat Zain Jaber Fihri and Hazrat Khanis bin Khalid bin Rabia, had left the army and marched to the other side. They were martyred. Twelve polytheists were killed in the clash, and the rest escaped. Hamas bin Qais, who had come against the Muslims with great zeal, ran away and hid in his house.

Hazrat Zubair ibn Awam (RA) reached Jeyhun and planted the flag of the Prophet (ﷺ) near the place where the masjid of Fateh is now, and erected a tent for him. And stayed there until the Messenger of Allah (ﷺ) came.

The Prophet (ﷺ) entered the Masjid al-Haram with the Muhajireen and Ansar Sahaba, kissed the Black Stone, and circumambulated the House of Allah. At that time, he ﷺ) had a bow in his hand. Three hundred and sixty idols were around the house and on the roof. You (ﷺ) used to stumble upon him with your bows and speak.

وَقُلْ جَآءَ الْحَـقُّ وَزَهَقَ الْبَاطِلُ ۭ اِنَّ الْبَاطِلَ كَانَ زَهُوْقًا ﴿۸۱﴾

(Surah Bani Israil – 81)

And say: "Truth (i.e., Islamic Monotheism or this Qur'an or Jihad against polytheists) has come, and Batil (falsehood, i.e., Satan or polytheism) has vanished. Surely! Batil is ever bound to vanish."

قُلْ جَآءَ الْحَـقُّ وَمَا يُبْدِئُ الْبَاطِلُ وَمَا يُعِيْدُ ﴿۴۹﴾

(Surah Saba – 49)

Say (O Muhammad ﷺ): "Al-Haqq (the truth of the Qur'an and Allah's Revelation) has come, and Al-Batil [falsehood - Iblis (Satan)] can neither create anything nor resurrect (anything)."

The Prophet (ﷺ) performed Tawaf (circumambulating the Kaaba) on his camel. He was not in Ihram at the time of Tawaf. After completing the Tawaf, he called Hazrat Uthman bin Talha (RA), took the keys to the Ka'bah, and opened the Ka'bah. Inside were pictures of Hazrat Ibrahim (AS) and Hazrat Ismail (AS). There was a dove made of wood, which was broken by the Prophet (ﷺ) with his own hands. The pictures were erased from the walls.

3.146.7 - Praying in the Masjid-e-Haram and addressing Quraysh

Ramadan 8H, 630 AD

The Prophet (ﷺ) closed the door of the Ka'bah from inside. Hazrat Osama bin Zayd (RA) and Hazrat Bilal (RA) were also inside. He (ﷺ) prayed facing the wall in front of the door at a distance of three hands from the front wall. After that, he walked around the inner part of the Kaaba, recited Takbir and Tawheed words to all of them, and then opened the door. The courtyard of the masjid was full of Muslims and Quraysh. He (ﷺ) stood at the door of the Ka'bah and addressed the Quraysh.

Allah has no partner. He has fulfilled His promise. He helped his servant and defeated all the groups. It is not permissible for a person who believes in Allah and His Messenger (ﷺ) to shed

blood in Makkah. It is not acceptable to cut down any evergreen tree. I set foot on all the rituals of my life. Listen! All the honour, perfection, or blood is under my feet except the key of Baitullah and giving water to the pilgrims. Oh, keep it! Killing by mistake is Deyat, i.e., one hundred camels.

O people of Quraysh! Allah has forbidden you from the arrogance of ignorance and pride in your ancestors. All men are from Adam (AS), and Adam (AS) was made of clay.

Then he (ﷺ) recited this verse.

يٰٓاَيُّهَا النَّاسُ اِنَّا خَلَقْنٰكُمْ مِّنْ ذَكَرٍ وَّاُنْثٰى وَجَعَلْنٰكُمْ شُعُوْبًا وَّقَبَآىِٕلَ لِتَعَارَفُوْا ؕ اِنَّ اَكْرَمَكُمْ عِنْدَ اللّٰهِ اَتْقٰىكُمْ ؕ اِنَّ اللّٰهَ عَلِيْمٌ خَبِيْرٌ ﴿۱۳﴾

(Surah Al Hujuraat – 13)

O humankind! We have created you from a male and a female and made you into nations and tribes so you may know one another. Verily, the most honourable of you with Allah is that (believer) who has At-Taqwa [i.e., he is one of the Muttaqun (pious). Verily, Allah is All-Knowing, All-Aware. (13)

Then he (ﷺ) said: O people of Quraysh! You know what I'm going to do with you. Upon hearing this question, the Quraysh said, "We expect good from you (ﷺ) because you are the son of our elder brother." He (ﷺ) said:

Well, I say what Joseph (AS) said to his brothers.

قَالَ لَا تَثْرِيْبَ عَلَيْكُمُ الْيَوْمَ ؕ يَغْفِرُ اللّٰهُ لَكُمْ ۫ وَهُوَ اَرْحَمُ الرّٰحِمِيْنَ ﴿۹۲﴾

(Surah Yousuf – 92)

He said: "No reproach on you this day, may Allah forgive you, and He is the Most Merciful of those who show mercy.

3.146.8 - The key to the Kaaba

Ramadan 8H, 630 AD

The Prophet (ﷺ) was sitting in the Masjid-e-Haram. Hazrat Ali (RA) had the key in the hands of the House (Kaaba). Hazrat Ali (RA) and Hazrat Abbas (RA) were both keen that the Prophet (ﷺ) announced they would give them the keys. Rasul Allah (ﷺ) said, where is Uthman ibn Talha (RA) and called him. Rasul Allah (ﷺ) said, Uthman (RA), this is your key. Today is a day of goodness and truth.

Tabqat Ibn Sa'ad narrated that the Prophet (ﷺ) said, "The key would do!" Take it forever. Only the cruel will snatch you. O Uthman! Allah has made you people the trustees of His house. So, eat what you get from this house of Allah with the well-known.

3.146.9 - Bilal (RA) to call (Adhan) on the roof of the Ka'bah

Ramadan 8H, 630 AD

The Prophet (ﷺ) was present in the Ka'bah when it was time for prayer. The Prophet (ﷺ) ordered Hazrat Bilal (RA) to climb on the roof of the Ka'bah and call for prayers (Adhan). At that time, Abu Sufyan ibn Harb, Ataba ibn Aseed, and Harith ibn Hisham were sitting in the courtyard of the Ka'bah. Attab said that Allah had mercy on Asid by killing him so that he could not hear this call to prayer; otherwise, he would have had to hear such an unpleasant thing. Harris said, "Listen." By Allah, if I know that they are correct, then I will become their follower. On this, Abu Sufyan said I would not say anything. If I

speak anything, then these pebbles will talk about me to Rasool Allah (ﷺ).

Then the Messenger of Allah (ﷺ) came to them and said, "I have known what you have just said." Then he (ﷺ) repeated their conversation. They speak out! We testify that you are the Messenger of Allah (ﷺ). Swear to Allah! No one else was with us to inform you of our conversation, and we would say he had told you.

3.146.10 - Abu Bakr's (RA) father accepted Islam

Ramadan 8H, 630 AD

Rasool Allah (ﷺ) used to visit the Masjid al-Haram when Hazrat Abu Bakr Siddiq (RA) came to his service with his old father, Hazrat Abu Qahafah, and seated him in front of him. He said, "O Abu Bakr, why did you not allow this elder to stay at home? I would have come to him." Hazrat Abu Bakr (RA) said: O the Messenger of Allah (ﷺ), instead of you walking to my father, it is better for my father to come to your service. After that, he (ﷺ) touched the chest of Hazrat Abu Qahafah (RA) and preached Islam. He accepted Islam. His head and face were white due to old age. He was instructed in dyeing and was stressed to avoid black dyeing.

(Biography of Ibn Hisham)

Allama Halabi writes in Sirah-e-Halabia that when Hazrat Abu Qahafah (RA) converted to Islam, he congratulated Hazrat Abu Bakr Siddiq (RA). Hazrat Abu Bakr (RA) said: O Messenger of Allah (ﷺ), I swear by the One who sent you with the truth!

If Hazrat Abu Talib had converted to Islam, my eyes would have been much more relaxed.

3.146.11- Prayers of Thanksgiving

Ramadan 8H, 630 AD

The Prophet (ﷺ) went to the house of Umme-Hani (RA), had a bath, and prayed eight Rakat in her home. It was the time of Duha. Hazrat Umme-Hani (RA) had given shelter to her husband's two brothers. When Rasul Allah (ﷺ) knew, he said: We have also given refuge to whom you have refuge.

3.146.12 - Amnesty announced except for nine

Ramadan 8H, 630 AD

لَئِنْ لَّمْ يَنْتَهِ الْمُنٰفِقُوْنَ وَالَّذِيْنَ فِيْ قُلُوْبِهِمْ مَّرَضٌ وَّالْمُرْجِفُوْنَ فِي الْمَدِيْنَةِ لَنُغْرِيَنَّكَ بِهِمْ ثُمَّ لَا يُجَاوِرُوْنَكَ فِيْهَآ اِلَّا قَلِيْلًا ۚ ﴿٦٠﴾ مَّلْعُوْنِيْنَ ۚ اَيْنَمَا ثُقِفُوْٓا اُخِذُوْا وَقُتِّلُوْا تَقْتِيْلًا ﴿٦١﴾ سُنَّةَ اللّٰهِ فِي الَّذِيْنَ خَلَوْا مِنْ قَبْلُ ۚ وَلَنْ تَجِدَ لِسُنَّةِ اللّٰهِ تَبْدِيْلًا ﴿٦٢﴾

(Surah Al-Ahzab: 60 – 62)

If the hypocrites, and those in whose hearts is a disease (evil desire for adultery), and those who spread false news among the people in Al Madinah, stop not, We shall certainly let you overpower them. They will not be able to stay in it as your neighbors but for a little while. (60) Accursed, they shall be seized

wherever found and killed with a (terrible) slaughter. (61) That was the Way of Allah in the case of those who passed away of old, and you will not find any change in the Way of Allah. (62)

Amnesty, on the occasion of the victory where the nine (9) persons were such that they were ordered to kill even if they were under the curtain of Kaaba, were able to go down to kill them. Here are their names.

(1). Abdul Uzza bin Khatal

(2). Abdullah bin Saad bin Abi Sarah

(3). Ikrimah ibn Abi Jahl

(4). Harith bin Nufail bin Wahab

(5) Muqys bin Sababah

(6) Habbar bin Aswad

(7)(8) Two slave-girls of Ibn Khatal. [They had sung a satire of the Prophet (ﷺ)].

(9) Sarah. She was a slave girl of Abdul Muttalib's family. Later, Hatib bin Abi Baltah (RA) was found with her.

Hazrat Uthman (RA) presented Abdullah bin Saad bin Abi Sarah to the Messenger of Allah (ﷺ) and asked for pardon Prophet (ﷺ) briefly silenced, then pardoned.

Ikrimah ibn Abi Jahl tried to flee to Yemen. His wife came to the Prophet (ﷺ) and asked for forgiveness and peace for him. Rasul Allah (ﷺ) gave the order of pardon. Then she

went back to her husband and took him to the Prophet (ﷺ), and the Prophet (ﷺ) forgave him.

Ibn Khatal hung the cloth holding the Kaaba, a companion of the Prophet (ﷺ), who was notified to be killed; he killed him.

Namila bin Abdullah (RA) killed Muqys bin Sababah. He was Muslim after killing an Ansari Muslim apostate who had fled.

Harith bin Nufail was used to tease the Muslims and Rasul Allah (ﷺ) in Makkah. Hazrat Ali (RA) killed him.

Habbar bin Aswad was a black man; he hit the Prophet's (ﷺ) daughter Zainab (RA) on the occasion that the emigrants were so wicked that she was struck and fell on a rock, and because of this, she miscarried. This man escaped after the conquest of Makkah and became a Muslim, receiving safety.

Of the two slave girls of Ibn Khatal, one was killed, and the other called for pardon and took safety. She became Muslim.

Four of the nine were killed, and five were taken to safety.

3.146.13 - Safwan bin Umayah (RA) and Fadhalah bin Umair (RA) accepted Islam

Ramadan 8H, 630 AD

Safwan was not declared to have been killed. He was one of the great leaders. That is why he ran away when his life was in danger.

Omair bin Wahab Jehmi asked the Prophet (ﷺ) to attend to the demand that Rasul Allah (ﷺ) give him a pardon. And for assurance, as his turban at the Conquest was handed over to him. Umair came to Safwan. He was preparing to board a ship from Jeddah to Yemen. Umair brought him back. He said to the Prophet (ﷺ). Give me two months. Rasul Allah (ﷺ) said: You have four months. His wife was already becoming Muslim; he quickly became a Muslim. The Prophet (ﷺ) had carried out his marriage.

Fadhalah was a brave man. Then, the Prophet (ﷺ) was circumambulating. He came to kill him; Rasul Allah (ﷺ) told him that he was out of the heart, and then he became a Muslim.

3.146.14. The second-day sermon

18th Ramadan 8H, 630 AD

On the second day of victory, Rasul Allah (ﷺ) stood among the crowd. He said after praising Allah.

O People! On the same day Allah created heaven, Makkah Mukaramah held the Haram, the Sacred City. Because of the sanctity of Allah until the Day of Resurrection, it is forbidden. Whoever believes in Allah and the Last Day is not permitted to shed blood or cut trees. Based on this, someone should take away that Prophet (ﷺ) fought, say, if I resisted, Allah permitted me. But you cannot allow it; it was approved only for one hour a day. Then, it came back to the same prohibition. Now, let the present one tell the absent one this.

3.146.15 - The fears of Ansar Madinah

Ramadan 8H, 630 AD

When the Messenger of Allah (ﷺ) conquered Makkah and all its stages were completed, the Ansar began to think among themselves that this is the city of you (ﷺ), this is your place of birth and homeland. Allah has conquered it again. It is a sacred city. Now you (ﷺ) will stay here.

The Prophet (ﷺ) was praying at Safa at that time. After finishing the prayer, he asked the Ansar, "What are you talking about?" He said, "Nothing or the Messenger of Allah (ﷺ) but you (ﷺ) insisted, and then they expressed their concern." Hazrat Mohammed (ﷺ) said! Allah's refuge, now life and death are with you.

3.146.16 - Allegiance

Ramadan 8H, 630 AD

The Messenger of Allah (ﷺ) sat down on the Safa and began to take allegiance from the people in obedience to Allah and His Messenger. After getting free of the men, he (ﷺ) asked Hazrat Umar (RA) to swear allegiance to the women and prayed for their forgiveness.

When the idols of the Ka'bah fell, and the pride of the Quraysh of Makkah was shattered, the surrounding tribes who did not come close to Islam out of fear of the Quraysh now entered Islam in droves. In a very short time, all the surrounding and distant tribes became Muslims. The Prophet (ﷺ) stayed in

Makkah for nineteen (9) days, then he sent Sarayah to break the surrounding idols.

3.147 - Campaign to down the sides image

Ramadan 8H, 630 AD

3.147.1 – Uzza

Ramadan 8H, 630 AD

The Prophet (ﷺ) completed the conquest of Makkah on the 25th of Ramadan Al-Mubarak 8 AH. He sent a Saryah under the command of Hazrat Khalid bin Walid (RA) to demolish the idol of Uzza. Uzza's idol was in Nakhla. Quraysh and Banu Kanana worshiped it; it was their biggest idol. Banu Shiban used to take care of it. Hazrat Khalid bin Waleed (RA) demolished it with thirty (30) men. On his return, the Messenger of Allah (ﷺ) asked him if he had seen anything. Hazrat Khalid (RA) said no. Hazrat Mohammed (ﷺ) said! Idol, whether you demolished it or not, tear it down again. Hazrat Khalid (RA) again drew his sword full of anger.

Now, a naked, black, filthy woman came out of them. The neighbours started shouting and shouting at her, but Hazrat Khalid bin Waleed (RA) struck the sword with such force that the woman was torn in two. After that, Hazrat Khalid (RA) came to the Messenger of Allah (ﷺ) and informed him. Hazrat Mohammed (ﷺ) said! Yes, she was Uzza. She was disappointed that she would ever be worshiped in your country.

3.147.2 - Swaa

Ramadan 8H, 630 AD

The Messenger of Allah (ﷺ) allowed Hazrat Amr ibn Aas (RA) to destroy the idol of Swaa. It was the idol of Rabat Banu Hudhail, three miles from Makkah. When Hazrat Umar ibn Aas (RA) reached there, Mujawer (attendant) asked! What do you want, he said. The Prophet (ﷺ) ordered me to throw it out. He said, 'You cannot do that.' Hazrat Amr (RA) said: Why. he spoke! You will be stopped. Hazrat Amr (RA) said: You are still in vain, sorry for you, does it hear and see? Then he went to the idol and broke it. Then he said to Mujawer! Tell me what he said! I converted to Islam for the sake of Allah.

3.147.3 - Manatt

Ramadan 8H, 630 AD

The Prophet (ﷺ) sent Sa'ad bin Zaid Ashhali (RA) with twenty (20) companions down to Manatt. It was situated on Mashal near the Qadid. It was the idol of Ghassan, Aws, and Khazraj. When Hazrat Saad (RA) came to do his job, the attendant asked him. What do you want? He said I want to demolish the idol. He said it is none of our business. When Saad came forward to destroy the idol, a black, naked, dirty woman came out, and she was crying and beating her chest. The attendant of the idol said, Manatt! Seize your foe. Meanwhile, Saad (RA) stroked the sword and killed her. The foremost idol broke down. It was crushed, but I could not find any treasures.

3.148 - Ghazwah Hunain

Shawwal 8H, 630 AD

The news of the conquest of Makkah and other Muslim victories was spreading among the surrounding tribes. Weak tribes were so submissive and accepting of Islam. Hawazin and Saqif, the recalcitrant tribes who lived between Taif and Makkah, were considered opponents of Quraysh.

They thought that after the Quraysh, Muslims and the Prophet (ﷺ) would attack them. Chief of the Hawazin, Malik bin Awf, began to gather Banu Hawazin and Saqeef against the Muslims. Banu Nadar, Banu Jasim, and Banu Saad also agreed to be their army. They collect the army on Ota's. This was near Hunain, a valley of Banu Hawazin, but was separate from the Valley of Hunain beside the Dual-Majaz. The distance to Makkah was about ten miles through Arafat.

The Prophet (ﷺ) heard about the gathering of hosts; he was in Makkah. He sent Abdullah bin Abi Hudud Aslami (RA) to verify the news. He said they had completed the preparations and were ready for battle. Rasul Allah (ﷺ) immediately starts preparing for war. Ten thousand Muhajireen and Ansar became ready to fight. Two thousand people of Makkah were produced, and an army of twelve thousand was ready.

Saturday, 6th Shawwal 8H, the Prophet (ﷺ) travelled from Makkah. It was the nineteenth day of the Prophet (ﷺ) in Makkah. Rasul Allah (ﷺ) borrowed weapons from Safwan bin Umaiyah, i.e. (100) one hundred safety jackets and other arms. Attab bin Asad (RA) was appointed as Governor of Makkah. At noon, a rider said I have climbed on the mountain and saw women, children, and cattle of Banu Hawazin

gathered on the battlefield. Rasul Allah (ﷺ) said! "In-sha-Allah," all these would be booty for Muslims. Anas bin Abi Mursad Ghanva (RA) served as a guard duty of Rasul Allah (ﷺ) at night. (Abu Daud)

When the enemy heard news of the Muslim army's arrival, they hid and waited in the valley of Hunain. Muslims were winding down the complex way of the valley. In the early morning, suddenly, Malik bin Aws and their people came out from an ambush and attacked the Muslims. They showered the arrows; Muslims were terrified due to the sudden attack, and two thousand people who came from Makkah were going to flee. Rasul Allah (ﷺ) was on the right side of the valley with Abu Bakr (RA), Umar (RA), Ali (RA), Abbas (RA), Fadhal bin Hayyan (RA), Abu Sufyan (RA) and a small troop. Rasul Allah (ﷺ) was on his mule (Duldul), and Abbas (RA) was holding its bridle.

In the severe turmoil, the Prophet (ﷺ) called! O people come to me. I am the son of Abdullah. That time, a few Muhajireen and Ansar were with him. Rasul Allah (ﷺ) showed courage and stability that helped to collect the spirit of Muslims. Around the Rasul, Allah (ﷺ), the enemy was attacking from their full strength, and he (ﷺ) was encountering a few companions. He (ﷺ) ordered Abbas (RA), whose voice was booming, to call Muslims. Hazrat Abbas (RA) began calling each tribe by name. They started to reach for the voice given to him. Only a hundred people could get close to the Prophet (ﷺ). The enemy was between the rest of them, who did not reach and were fighting from there.

The Prophet (ﷺ), by saying Allah Akbar, advanced toward enemies and drove the enemy from their front with a hundred companions, and the enemy began to flee. Who heard the sound of the Prophet (ﷺ) of the rest by the honour that said Allah Akbar began to attack the enemy, and a slightly long battle scene turned in favour of the Muslims. The enemy was severely defeated. In this fight, the pagans of Makkah who were in the army were in retreat, trying to make a mark. They fled the feet of other nations, also shaken. The Prophet (ﷺ) became courageous and stable in the difficult circumstances in this case and precisely controlled the situation bravely. When the field was facing a severe encounter, Rasul Allah (ﷺ) took a handful of dust from the ground, threw it towards the enemy, and spoke.

شَاهَتِ الْوُجُوْه (face go haywire)

This handful of soil, such spread that not a single enemy was that has been dust in his eye. Then they went beating their strength-to-defeat in forth. Seventy people of Banu Saqeef were killed. Their wealth, weapons, women, and children fall into the hands of Muslims.

Mentioned in the Quran,

لَقَدْ نَصَرَكُمُ اللّٰهُ فِيْ مَوَاطِنَ كَثِيْرَةٍ ۙ وَّيَوْمَ حُنَيْنٍ ۙ اِذْ اَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْـًٔا وَّضَاقَتْ عَلَيْكُمُ الْاَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُمْ مُّدْبِرِيْنَ ۚ ﴿۲۵﴾ ثُمَّ اَنْزَلَ اللّٰهُ سَكِيْنَتَهٗ عَلٰى رَسُوْلِهٖ وَعَلَى الْمُؤْمِنِيْنَ وَاَنْزَلَ جُنُوْدًا لَّمْ تَرَوْهَا ۚ وَعَذَّبَ الَّذِيْنَ كَفَرُوْا ۗ وَذٰلِكَ جَزَآءُ الْكٰفِرِيْنَ ﴿۲۶﴾

(Surah At Touba: 25-26)

Indeed, Allah has given you victory on many battlefields, and on the Day of Hunain (battle), when you rejoiced at your significant number, but it availed you naught and the earth, vast as it is, was straitened for you; then you turned back in flight. (25) Then Allah did send down His Sakinah (calmness, tranquillity, and reassurance, etc.) on the Messenger (Muhammad ﷺ), and on the believers, and sent down forces (angels) which you saw not, and punished the disbelievers. Such is the recompense of disbelievers. (26)

Malik bin Awf, the enemy commander, fled from the field and went to Taif. Behold, the head of the tribe hid in a safe place. A group of enemies left the field and gathered in Ota's place; another group hid in Nakhleh. The Prophet (ﷺ) sent a team to the seized. There was also a clash between these defendants, Abu Amir Ashari (RA), martyred. Another Muslim team, led by Nakhleh, went behind the enemy, Rabiah bin Rafie (RA), captured Warid bin Summah and killed him.

In every place, defeating the enemy drove booty and the prisoners. They returned to Rasul Allah (ﷺ) with all the captives and booty. Rasul Allah (ﷺ) ordered to collect all the booty at a place called "Jaeranah." Mas'ud bin Umar Ghaffari (RA) was appointed as the guard.

In this battle, Muslims got six thousand prisoners of war, twenty-four (24,000) thousand camels, forty-four thousand (44000) sheep and goats, and four thousand Oqiyah silver. This battle is known as the Battle of Hunain. In this war, the number of Muslim martyrs was four. After the war, the people of Bani Saqeef gathered in Taif, strengthening them.

3.149 - Ghazwah Taif

Shawwal 8AH, 630 AD

After the defeat in the battle of Hunain, the Banu Huwazan, the people of Banu Thaqif, and their chief, Malik bin Awf, came to Taif. They closed the gate of the fort, and the people of Taif gave them full support.

The Messenger of Allah (ﷺ) sent Hazrat Khalid bin Waleed (RA) with a thousand troops, and then he turned towards Taif. On the way. They travelled through Nakhleh Yamania, then Qarn Al-Manazil from Layah. There was a fort of Malik ibn Awf in Layyah. They demolished that fort and then came to the fort Atam. You (ﷺ) treated it the same way. When they reached Taif, they met the people of Taif in a confrontation. They camped near Taif and besieged the fortress of Taif. The siege lasted for twenty days. During the siege, there were incidents of archery and stoning from both sides. At first, there was intense archery in the fort, which injured many Muslims. He (ﷺ) picked up the camp and took it to another place. Now there is Taif Masjid.

The Prophet (ﷺ) installed a catapult to attack the fort and rained bullets on it. The wall of the fort was cracked, and a group of Muslims entered with a thud, but due to the rain of arrows, they were martyred.

The Prophet (ﷺ) declared that the slave who would come down to us from the fort was free. After this announcement, thirty (30) enslaved people came out of the fort and joined the Muslim army. One of them was Abu Bakra (RA). He used to climb the fort's wall and run a water wheel. In Arabic, the wheel is called a Bakra. The joining of these slaves to the Muslim army came as a great shock to the people of Taif.

When the siege got longer and the Prophet (ﷺ) saw no benefit in stopping the further siege, he decided to end the blockade, and Hazrat Umar (RA) announced that we would return tomorrow, Allah willing. Some people felt wrong about going back like this. But at the request of the Prophet (ﷺ), they were ready to return. The people begged him to curse Banu Thaqif. So, Rasool Allah (ﷺ) said: "O Allah, guide Thaqif and bring them to us."

A delegation of Banu Huwazan came to Rasul Allah (ﷺ) and asked for pardon, referring to Hazrat Halima Sadia (RA). Rasul Allah (ﷺ) said to them at Zuhr prayer, when all the people gather, then put your request. They did the same. Rasul Allah (ﷺ) said to the delegation of Huwazan that all prisoners in the family of Abdul Muttalib should be freed. On these, all other companions said to Rasul Allah (ﷺ) that everything is yours, so all the prisoners of Banu Huwazan became free. In a short time, six thousand prisoners gained independence. Among the captives was Shema bint Halima Sadia; she said to Rasul Allah (ﷺ), " I am your foster sister. Rasul Allah (ﷺ) asked, "Where is the evidence?" She said I have a mark of your teeth on my waist. In childhood, you bite me. Rasul Allah (ﷺ) said, well! Then Rasul Allah (ﷺ) spread a sheet of cloth and asked to sit and said if you want to live here, I welcome you with honour, or if you want to go to your nation, you have authority in your choice. She preferred to stay in her tribe. Rasul Allah (ﷺ) granted her an enslaved person and a slave girl. Shema (RA) officiated at the marriage of the two who descended. In the Battle of Taif, twelve companions were killed.

3.150 - Distribution of Booty

Shawwal 8AH, 630 AD

The Messenger of Allah (ﷺ) returned to Jareanah and distributed the spoils there. Rasool Allah (ﷺ) gave more money to the people of Makkah who were the wrappers of hearts (مؤ لف القلوب), and some of them got many times more booty than their share.

Hazrat Abu Sufyan ibn Harb was given forty ounces (about six kilograms) of silver and one hundred camels. He said that for my son Yazid. He (ﷺ) showed the same amount to Yazid, then he said: My son Mu'awiyah. He (ﷺ) gave the same to Hazrat Mu'awiyah (RA). (Hazrat Abu Sufyan and his sons alone got about three hundred camels and 18 Kilograms of silver).

Hakim bin Hazem (RA) was given a hundred camels and then another hundred camels. In the same way, Safwan 'ibn Umayyah was given one hundred camels and then one hundred camels, that is, three hundred camels. He also gave a hundred camels to Harith bin Kalah and some more to the people of Quraysh. It has even become popular among the people that Muhammad (ﷺ) gives alms in such a way that he does not know the meaning of poverty.

The Prophet (ﷺ) said: I swear by the caste in whose possession my soul is, if I have camels equal to trees of Tohama in my hand, I will distribute it among you, then you will not find me stingy, cowardly or a liar. Hazrat Mohammed (ﷺ) said! I have not taken any of your property (Fay). Yes, only Khums is laid on you. When the distribution was calculated, there were four camels and forty goats despite the division in the whole army, at least if anyone had a share of the spoils.

The Ansar were astonished that they were utterly deprived of Hunain's wealth. However, in difficult times, they were the first to help, on time. They fought with the Messenger of Allah (ﷺ), and because of them, the defeat turned into victory, but they saw that the hands of the fugitives were full. Some of the young men of Ansar started saying that the Prophet (ﷺ) gave wealth to his relatives and fellow citizens without any right and did not give us anything more than a small portion because we deserved more donations.

Ibn Ishaq (ra) had narrated from Hazrat Abu Saeed Al-Khudri (RA) that when the Messenger of Allah (ﷺ) gave alms to the Quraysh and the Arab tribes and did not give anything to the Ansar, in my heart, I felt terrible. What happened, even one of the speakers said! Swear to Allah! The Prophet (ﷺ) has gone to their people. The Messenger of Allah (ﷺ) divided his people. He donated significantly to the Arab tribes but gave nothing to the Ansar. After that, Hazrat Saad bin Ibadah (RA) came to Rasul Allah (ﷺ) and spoke.

Yaa Rasul Allah (ﷺ)! Whatever you took from Fay's booty, Ansar was unhappy. You are distributed among your nation. Given the great rewards for the Arab tribes, you did not give to the Ansar. Rasul Allah (ﷺ) asked O Saad! what is your thought. He said, Yaa Rasul Allah (ﷺ), I am a man of my nation. Rasul Allah (ﷺ) said gather to Ansar. When Ansar gathered Rasul, Allah (ﷺ) came and told him after praising Allah.

O people of Ansar!

What grievances have come to my knowledge, and what displeasure do you feel towards me in your hearts? Is it not so that I came to you in such a state that you were misguided,

Allah guided you, and you were in need, Allah enriched you, and you were enemies, Allah made your hearts consolidate?

People said! Why not. The grace of Allah and His Messenger (ﷺ) is excellent. Then he (ﷺ) said: O people of Ansar! Why don't you answer me now? Ansar pleaded! Messenger of Allah (ﷺ)! What can we give you (ﷺ) answer now? By the grace of Allah and His Messenger (ﷺ).

Then Rasool Allah (ﷺ) said! Look, by Allah! If you wish, you can say, and you will tell the truth, and your statement will be accepted that you (ﷺ) came to us on the condition that the people denied you (ﷺ), we confirmed. You (ﷺ) were left helpless. We helped you. You (ﷺ) were expelled. We did not deceive you (ﷺ). You (ﷺ) were in need. We mourned and grieved for you.

The Messenger of Allah (ﷺ) said: O People of Ansar, hold on! You became dissatisfied with this worldly wealth in your heart. Through this, I united the hearts of the people so that they may become Muslims and take you to the fold of your Islam.

O Ansar! Do you not agree that people should take camels and goats, and you should take the Messenger of Allah (ﷺ) to your homes? I swear by the One in whose hand is the soul of Muhammad! Had it not been for the migration, I, too, would have been an Ansar. If all people walk one path and Ansar walks another way, then I, too, will walk the path of Ansar.

O Allah, have mercy on their sons and the sons of their sons.

Upon hearing the address of the Messenger of Allah (ﷺ), the Ansar wept so much that their beards became wet, and they

said: We are satisfied that the Messenger of Allah (ﷺ) is in our destiny and share. Then the Messenger of Allah (ﷺ) returned, and the people dispersed. (Ibn Hisham)

3.151 - The delegation of tribe Sadaa

Shawwal 8AH, 630 AD

The delegation came in 8H after returning from Jareanah. Rasul Allah (ﷺ) prepared and sent a host of four hundred companions to the tribe Sadaa in Yemen. The host was camped on the way at the end of the valley of Qanath, Ziyad bin Harith Sadai (RA). When he heard about the host, he rushed to Rasul Allah and spoke. I am the representative of those people and requested that you take back the troops. I took responsibility for my nation.

Rasul Allah (ﷺ) brought back the army from the valley of Qanath. Then Ziyad (RA) inspired his people, and with fifteen colleagues, he came to the Messenger of Allah (ﷺ), and they accepted Islam and took allegiance to him. Then, they went back to preach in their nation. Islam spread them. On the occasion of Hajj-tul-Wida, a hundred people came and accepted Islam.

3.152 - Performing Umrah and returning to Madinah

Dhuwal-Qadah 8AH, 630 AD

The Prophet (ﷺ), when they completed the distribution of booty in Jareanah (ﷺ), wore the Ihram and went on pilgrimage to Umrah.

In Makkah, he (ﷺ) appointed Hazrat Attab bin Usaid (RA) Governor, and on the 24th, Dhu al-Qadah 8H, travelled to Madinah and left Muaz bin Jabal (RA) in Makkah to teach the Quran and other Islamic etiquettes.

Hazrat Attab bin Usaid (RA) was a twenty-year-old keen to learn Islamic knowledge. He was the first Governor of Makkah after conquering Makkah. His daily stipend was one Dirham. He performed the Hajj as a leader; this year, both Muslims and pagans performed the Hajj in their own ways.

Urwah bin Masud belonged to Taif. When Rasul Allah (ﷺ) besieged Taif, he was out of the city when he came back, and then he learned about the incident. He comes to know that Rasul Allah (ﷺ) has gone to Madinah. He came to Madinah behind him and accepted Islam. He said I would invite my nation to Islam. Rasul Allah (ﷺ) said your nation has pride that Rasul Allah (ﷺ) could not conquer them. If you try to give an invitation to Islam, they will kill you. He said my nation loves me, and they will accept my invitation. When he invited the country to Islam, they killed him.

3.153 - Letter to the King of Oman

Dhuwal-Qadah 8AH, 630 AD

Oman is in the eastern part of the Arabian Peninsula, like Bahrain. This area is also famous for its pearl production. The coast of Oman is very green and fertile. Its mountains are full of minerals. Its rivers are renowned for pearls. Their valleys are full of fruits, crops, and fragrant woods. The capital of Oman is Muscat. It is on the western coast of the Gulf of Oman. (Maktobat-e-Nabvi pg167)

This letter is for Head of Oman Jeffrey and his brother Abd; their father's name was Jalendy. This letter was written by Abai bin Kaab (RA).

بسم اللّٰہ الرحمن الرحیم ۔

مِن محمدٍ رسولِ اللّٰہ الیٰ جَیفر و عبدِ ابنی الجُلَندی : السلام علی من اتَّبع الھُدٰی ،

اما بعد!

فانِّی ادعو کما بدَعایۃالاسلام ۔ اسلِما تَسلَماَ ، فانِّی رسول اللّٰہ الی النَّاس کافۃً ، لاُنذر من کان حیًّا و یحقَّ القولُ علی الکافرین ۔ وانکما ان اقررتما بالاسلام ولَّیتکما ، وان ابتما ان تقرَّا بالاسلام ، فانَّ مُلککما زائل ، وخَیلی تَحلّ بساحتکما ، و تَظھر نُبوَّتی علیٰ ملککما O

Article of the letter`

In the Name of Allah, the Most Beneficent, the Most Merciful.

From Mohammad bin Abdullah to Jeffrey and Abd sons of Jalendy.

Peace be upon him who follows the guidance.

Blessed!

I invite you both to Islam, bring Islam, and you will find peace because I am the Messenger of Allah (ﷺ) to all humankind to warn the living of the danger of the end, and the truth will be revealed to the disbelievers.

If you accept Islam, I will make both of you leaders and rulers. If both of you avoid taking Islam, your kingdom will end, horses will invade your land, and my prophecy will prevail over your kingdom.

This letter was carried by Umro bin Aas (RA) and delivered to the king of Oman. He met Abd, who was more prudent than his brother, Jeffrey.

Umro bin Aas (RA) said I came as an ambassador of Rasul Allah (ﷺ) to you both. And said, my elder brother, is in the Kingdom, so I sent you to him so that he could read the letter. Then he asked what kind of invitation you call.

Umro bin Aas (RA) said we call on one God, "Allah," and none is His partner. Other than Him, whatever is worshiped leaves them and testifies that Muhammad (ﷺ) is his slave and messenger.

Abd said: O Umro! You are the son of the ruler of your people. What did your father do because his behaviour is worthy of following?

Abu Amr (RA): he then died without faith in Mohammad (ﷺ), but I regret that he had accepted Islam and recognized the Prophet (ﷺ), and I had the same opinion, but Allah guided me to Islam.

Abd: When you follow him.

Umro bin Aas (RA): Very recently.

Abd: Where have you accepted Islam?

Umro bin Aas (RA): Negus also becomes Muslim with the Negus.

Abd: What did the people do with his kingdom?

Umro bin Aas (RA): It was carried and followed him.

Abd: Did bishops and monks follow him?

Umro bin Aas (RA): Yes

Abd: Umro! Look, what are you saying? Because no human trait is more shameful than lying.

Umro bin Aas (RA): I am not lying; we cannot lie.

Abd: I think Hercules does not know about the Negus to Islam.

Umro bin Aas (RA)): Yes, he knows.

Abd: How do you know it was?

Umro bin Aas (RA): Negus pays homage to Heraclius when he converted to Islam and confirmed Mohammad (ﷺ), he said, I swear to Allah! If he asked for homage one Dirham, I would not pay him. When Heraclius was informed about it, his brother Yanaq asked, " Do you leave your slave who does not give you homage and accept a new religion? He asked what I could do. By Allah! If I did not have the greed of the Kingdom, I would do the same thing.

Abd: Umro! Look, what are you saying?

Umro bin Aas (RA): By Allah! I am telling you the truth.

Abd: This is what they are ordered to do and what not to do.

Umro bin Aas (RA): To obey Allah's command and forbid against, do good and enjoin kindness, and refrain from persecution, adultery, alcoholism, stones, statues, and are forbidden to worship the cross.

Abd: It is good, by which they are called, if my brother supported me, on the ride, we go to him and confirm his faith. But my brother is keener on the kingdom.

Umro bin Aas (RA): If he embraces Islam and Rasul Allah (ﷺ) blesses his people, it will maintain his dominion over their wealth and will be distributed to the poor.

Abd: It is good, and then the charity is good. Tell me, what is Sadaqah?

Umro bin Aas (RA): I explained the different properties set upon the charity, so he came to the camel!

Abd: Umro! Charity will also be taken from our cattle grazing on the trees.

Umro bin Aas (RA): Yes.

Abd: I am still determining the extent to which my people and my country would accept it despite the abundance of numbers.

Umro bin Aas (RA) said I stayed with them for a few days, and he had to tell his brother about our conversation. One day, the King of Oman called me, and his ministers held my arm, and the King said to release me. I wanted to sit, but the ministers need to allow me. King said, say what you are going

to say.
I handed the letter to the king, who read it to his brother!

He asked the king! Tell me what attitude the Quraish took toward him. Hazrat Umro bin Aas (RA) said they all obeyed him. Some because of the allure of religion and some because of the fear of the sword. The king asked who was with him.

I said that all people have accepted Islam willingly and given it priority over all other things. By the guidance of Allah and the guidance of their intellect, they came to know that they were astray before; now, in this region, I do not know that there is anyone left except you.

Suppose you do not accept Islam and do not follow Prophet Muhammad (ﷺ). In that case, horsemen will trample you and wipe out every earring of yours, so accept Islam, you will be safe, and the Messenger of Allah (ﷺ) will make you the ruler of your people, then neither horse riders nor pawns will enter you.

King said: Leave me today and come tomorrow.

Then I came with his brother,

He spoke! O Umro! I hope the people would accept Islam if the king were not keen on the kingdom.

I went to the king the other day, but he refused permission, so I returned to his brother. He took me to his brother, the king.

King said! He has considered your message. If I gave the kingdom's knights a man who had yet to arrive here, I would be the most vulnerable in Arabia. The competition will come here if it beats, so we must have an excellent encounter.

I spoke! Well, I am going back tomorrow.

When he was sure of the return of Hazrat Umro bin Aas (RA), he consulted his brother and said We have no position compared to those whom this Prophet has defeated. The message was sent to those leaders, and they accepted the invitation, so the next day, he called Hazrat Umro bin Aas (RA), and both of them accepted Islam and confirmed that the Messenger of Allah (ﷺ) is a prophet. He authorized Hazrat Umro bin Aas (RA) to receive alms and judge between people.

3.154 - Deserving death, Ka'ab bin Zuhair accepted Islam

Dhuel-Hijjah 8AH, 630 AD

On the conquest of Makkah, Rasul Allah (ﷺ) ordered some people to kill; Kaab bin Zuhair was one of them. He disgraces the Prophet (ﷺ). On the day of conquering Makkah, Kaab and his brother Bajer fled. Bajer said to his brother, "You stay here." I will go to Makkah to find out the truth. He came to Rasul Allah (ﷺ), and when he listened to the words of Rasul Allah (ﷺ), he became Muslim. (Seerat Ibn Kathir)

When the Prophet (ﷺ) came forward to Madinah, Bajer wrote a letter to his brother Kaab. The people who wrote satire and evil about Rasul Allah (ﷺ) were killed or fled. If you love to live, come to Rasul Allah (ﷺ) and ask for pardon. He will forgive you and accept Islam. Those who become Muslim, Rasul Allah (ﷺ) does not kill them. If you cannot do this, go to remote countries to save your life. When Kaab received Bajer's letter, it deeply affected him. Immediately, he wrote a eulogy and went to Madinah. After arriving in Madinah, he appeared to Rasul Allah (ﷺ) during the morning prayer. He came to the Prophet (ﷺ) as a stranger and asked if Kaab bin Zuhair came to you with repentance and, as a Muslim, do you give safety to him.

Rasul Allah (ﷺ) said, yes. He said, O Prophet (ﷺ)! I am that sinner. Raise your hand for allegiance. Ibn Ashaq (ra) wrote that, while listening to the conversation of Kaab, a companion stood up and said to Rasul Allah (ﷺ) order me, I will cut his neck. Rasul Allah (ﷺ) said, leave him. He came repentant. Then Kaad read his famous eulogies.

من قصيدة بانت سعاد

لكعب بن زهير الصحابي رضي الله عنه

أُنبِئْتُ أنَّ رَسُولَ اللهِ أَوْعَدَني ... والعَفْوُ عَنْدَ رَسُولِ اللهِ مَأْمُولُ

وقَدْ أَتَيْتُ رَسُولَ اللهِ مُعْتَذِراً ... والعُذْرُ عِنْدَ رَسُولِ اللهِ مَقْبولُ

مَهْلاً هَداكَ الذي أَعْطاكَ نافِلَةَ الْـ ... قُرْآنِ فيه مَواعيظٌ وتَفْصيلُ

لا تَأْخُذَنّي بِأَقْوالِ الوُشاةِ ولَمْ ... أُذْنِبْ وقَدْ كَثُرَتْ فِيَّ الأَقاويلُ

لَقَدْ أَقُومُ مَقاماً لو يَقُومُ بِه ... أَرَى وأَسْمَعُ ما لم يَسْمَعِ الفيلُ

لَظَلَّ يَرْعُدُ إلاَّ أَنْ يكونَ لَهُ ... مِنَ الرَّسُولِ بِإِذْنِ اللهِ تَنْويلُ

حَتَّى وَضَعْتُ يَميني لا أُنازِعُهُ ... في كَفِّ ذِي نَقَماتٍ قِيلُهُ القِيلُ

لَذاكَ أَهْيَبُ عِنْدي إذْ أُكَلِّمُهُ ... وقيلَ إنَّكَ مَنْسوبٌ ومَسْئُولُ

مِنْ خادِرٍ مِنْ لُيوثِ الأُسْدِ مَسْكَنُهُ ... مِنْ بَطْنِ عَثَّرَ غِيلٌ دونَهُ غيلُ

يَغْدو فَيُلْحِمُ ضِرْغامَيْنِ عَيْشُهُما ... لَحْمٌ مِنَ القَوْمِ مَعْفورٌ خَراديلُ

إذا يُساوِرُ قِرْناً لا يَحِلُّ لَهُ ... أَنْ يَتْرُكَ القِرْنَ إلاَّ وهْوَ مَغْلُولُ

مِنْهُ تَظَلُّ سَباعُ الجَوِّ ضامِزَةً ... ولا تَمَشَّى بَوادِيهِ الأَراجِيلُ

ولا يَزالُ بِواديهِ أَخُو ثِقَةٍ ... مُطَرَّحَ البَزِّ والدَّرْسانِ مَأْكولُ

إنَّ الرَّسُولَ لَسَيْفٌ يُسْتَضاءُ بِهِ ... مُهَنَّدٌ مِنْ سُيوفِ اللهِ مَسْلُولُ

في فِتْيَةٍ مِنْ قُرَيْشٍ قالَ قائِلُهُمْ ... بِبَطْنِ مَكَّةَ لَمَّا أَسْلَمُوا زُولُوا

زالُوا فَمَا زالَ أَنْكاسٌ ولا كُشُفٌ ... عِنْدَ اللِّقاءِ ولا مِيلٌ مَعازيلُ

شُمُّ العَرانِينِ أَبْطالٌ لُبوسُهُمُ ... مِنْ نَسْجِ دَاوُدَ في الهَيْجا سَرابيلُ

بِيضٌ سَوابِغُ قد شُكَّتْ لَها حَلَقٌ ... كأَنَّها حَلَقُ القَفْعاءِ مَجْدولُ

يَمْشونَ مَشْيَ الجِمالِ الزُّهْرِ يَعْصِمُهُمْ ... ضَرْبٌ إذا عَرَّدَ السُّودُ التَّنابيلُ

لا يَفْرَحونَ إذا نالَتْ رِماحُهُمُ ... قَوْماً ولَيْسوا مَجازيعاً إذا نِيلُوا

لا يَقَعُ الطَّعْنُ إلاَّ في نُحورِهِمُ ... وما لَهُمْ عَنْ حِياضِ الموتِ تَهْليلُ

Qasida Banat Sa'ad

(Complete English translation is as follows)

Sa'ad has departed, so this day, my heart is painted after her is my heart, not freed in chains.

Sa'ad didn't in the very morning they departed, but she looked more beautiful with her black-stained deer-like eyes.

She looks awesomely pretty from the front and plump at the rump. She is of such a height that she is neither very short nor unworthy of being tall.

Her cheeks, covered by her dark hair, start shining whenever she smiles. And they look like cups filled with the world's finest wine.

The wine has been added with cold water from the purest springs from the clear springs of the Rocky Mountains in the north.

The winds take away all the straw from its surface. And abundantly add to it more pure water, white clouds that come from the side of Sariyah.

Her friendship is a great honour only if she keeps her Promises or the advice is approved.

But her friendship is fraught with unbearable pain, passion, broken promises, and her changing mind now and then.

She is never found in one state of mind but keeps changing constantly, like a goblin that quickly changes her colour by changing her dress.

She doesn't keep the promise she pretends to have made, but like the sieves that keep the water for a few moments.

Her vows and the promises she made should not fool you, for all hopes and all dreams regarding her are delusions.

The promises of Urqub are good parables, for everybody knows that her promises are white lies.

I hope to win her love shortly, but I do not think we may fulfill this wish of hers.

Sa'ad has reached a distant land that could only be acquired by healthy she-camels of noble breed that dash.

Only by she-camels with great stamina that know no languor that run between a steed's high speed and a mule's haste.

She-camels of the breed that spread musk whenever they sweat can go on unknown tracks with signs erased and marks effaced.

They can see the unseen with their farsighted white eyes of a wild bull if they expect any danger; they carefully look for a secure place.

Those with long, solid necks and strong, muscular legs are highbred animals that surpass others in their characteristics.

Forerunner, with widened cheeks, wild with masculine characteristics. Wide are her shoulders, which gradually incline forward.

Her skin is like the hardened but lean leather of a shield, so that the branches of acacia trees hardly hurt her shoulders.

She has combined all inherited qualities from her ancestors, such as swift running, a long back, a long neck, and an easy pace.

The ticks start moving on her skin, but soon roll down since her back is smooth and her full belly sides are slippery.

She withdraws as a wild animal from her herd fellows and returns. Her elbows are made of twisted muscles descending from her chest.

She is unblemished and beautiful, for her eyes, neck, nose, and cheeks have no scars of branding with iron.

Her tail moves like a palm branch with thick hair on it on her udder, which her shit and urine have not polluted.

Both auburn ears seem like erect rocks to him, who observes her as she is of a highbred family with somewhat flattened cheeks.

She walks on her slender but stiff legs smoothly when treading the earth as if those legs never touched the ground due to her graceful movement.

Her stiff brown legs spread the pebbles from under her feet. She does not need shoes for climbing the peaks of hillocks.

It was as if her legs smelled the odour of a wild mushroom whenever she sweated; maybe they had touched this poisonous plant when wandering in the pastures.

On a day when the chameleon spent it suffering from headaches as if it had a day of boredom due to the heat of the Sun

The camel driver said to his people, “Take a mid-day nap,” while the grasshoppers started jumping up on the pebbles here and there.

She passed the day's intensity, lying her long neck on her bent front legs. And other camels that had lost their mothers stood up when she stood up, too.

When they announced the death of her young baby, she started crying. Both sides of her belly became soft, and no one could tie her.

She moves forward with her chest with the help of her front legs while her chemise is torn from her collarbone, and it is in tatters.

The slanderers are trying in his presence to accuse me, and they say, indeed, you, O the son of Abi Sulma (Zuhair, the poet), are to be killed.

And every close friend I used to trust too much said, "I am sorry I can’t help you, for I am too busy to be with you.

I said to them, “Leave me alone. You may lose your father. Let me go to him, for whatever the Most Merciful has destined will undoubtedly happen.”

Every son of a female, even though he may live a long, peaceful life one day, indeed, is to be carried on the coffin to his tomb.

I have been told that the Messenger of Allah has threatened me. But one can expect the forgiveness of the Messenger of Allah.

I came to the Messenger of Allah to apologize to him, and the Messenger of Allah always accepts apologies.

Please wait! You may be guided by the One Who has given you the Great Blessing in the form of the Qur'an, which contains warnings and much more.

Please understand me because of the words of the slanderers, for I did nothing wrong; only rumours have been spread against me.

I am standing where the elephant stood, listening and watching to see if the elephant has heard.

He would have started trembling, except that he had received the Messenger's permission, with the approval of Allah, in the form of a graceful nod.

I kept journeying through the destructive desert clad in armour while the wings of the darkness and the curtain of the night covered me.

Until I put my right hand in the palm and did not take it away from the palm of him who speaks so gently, and his words are the words

It is because he is the most honourable one in my eyes to whom I am talking now, though they said to me, "You are accused and are going to be questioned about it."

He is from a family of brave lions who strenuously work to protect their invincible domain, which cannot be reached and is between thick jungles.

At war, this lion chooses to fight a brave lion as his rival, and then both turn the battlefield into a ground filled with pieces of flesh.

If he leaps upon someone not his equal, he does not fight him but leaves him not until he is captured and tied with chains.

Birds of prey keep themselves hidden from him out of fear, and other wild animals never venture into his valley.

Every day in his valley, there is a brave and bold warrior lying in front of him in tattered clothes, ready to be punished.

The Messenger is like a sword whose brightness guides the warriors. It is one of the swords of God that has been unsheathed against His enemies.

He was among some young men of Quraysh when one of them said after they had embraced Islam in Makkah: “Leave the city and migrate.”

They left the city, it is true, but they went out with dignity, and they showed no cowardice when they met their enemy, as they were united for a cause.

They are high-ranking champions who wear their regular clothes whenever there is a call for a battle, Armours of Prophet David’s design.

Full white armours that are covered by twisted square knots, like the square knots of the desert plant with jagged thorns

They walk like beautiful white camels and protect themselves with decisive blows with their spears whenever they face black warriors.

They never become happy when their javelins have injured others, and they never complain and whine when they are hurt in the battles.

Spears of their enemies always find their chests ready to be stabbed, as they never try to escape death by turning their backs on them.

When he read this Qasida in front of Rasul Allah (ﷺ), he gifted him his cloak that was bought by Amir Muawiyah (RA) after his death from his heirs for twenty thousand Dirham.

3.155 - Letter to the Governor of Bahrain

Dhuel-Hijjah 8AH, 630 AD

Bahrain is located on the southern coast of the Arabian Gulf. Bahrain does not refer to the islands of Bahrain as they are today; in those days, Bahrain was the coastal strip of the Arabian Gulf that stretched from the Iraqi Delta to the present-day state of Qatar. The area is world-famous for its pearl production. The Iranian government ruled it in the 6th century AD, and the Iranian governor here was Munther bin Sawi.

The Prophet (ﷺ) sent a letter from Hazrat Alaa ibn Al-Hadhrami (RA) to Munther ibn Sawi, the ruler of Bahrain. Alaa ibn Al-Hadhrami (RA) says I told him when I reached Munther and handed him his letter.

O Munther! You are wise and prudent; do not be ignorant and humiliated about the Hereafter. This Zoroastrianism is the worst religion. It has neither the honour and grace of the Arabs nor the knowledge of the People of the Book. People of this religion marry women whose remembrance brings shame and disgrace, and eat things that are hateful to eat. They worship the fire in the world, which will devour them on the Day of Resurrection.

O Munther! So, if you are not foolish and ignorant, then think carefully and consider what the point is in confirming the person who never tells a lie and regarding him as righteous and truthful and in assessing the person who never betrays him as trustworthy and the person who says what hinders you from trusting the One whose word is never contradicted? If his blessed personality is like this, and indeed it is like this, then understand that he is undoubtedly the Prophet of Allah and

His Messenger, and he is such a Messenger that what he commanded to be done. Regarding this, no intelligent person can ever say that he wished that the Prophet (ﷺ) had forbidden this thing, and no intelligent person can say that he hoped that the Prophet (ﷺ) had ordered the doing of that thing. He would have forgiven more than what he had ignored, or he would have reduced the punishment he had recommended, because every command and every prohibition of the Prophet ﷺ, every statement of the Prophet ﷺ is by the utmost desire and longing of the people of intellect and the people of sight.

(Seerat Al-Mustafa ﷺ)

It is narrated that he wrote a letter of invitation to Islam in the name of Munther bin Sawi, but despite his efforts and search, the contents of this letter could not be known. (Zarqani)

All the books, including Tarikh-e-Tabari, Tabqat Ibn Saad, Sira-e-Halabia, Al-Sirat-e-Nabawiyah, Al-Athar-e-Muhammadiyah, Roze-Al-Anaf and Dr. Hameed-e-Allah say that its text is not found anywhere. Dr. Hameed Ullah, quoting Ibn Al-Athir and Balazari, writes that he wrote in the name of Munther bin Sawi in letter 6 AH. (Political life of Rasool Akram)

3.155.1 – Reply of Prince of Bahrain

Dhuel-Hijjah 8AH, 630 AD

Munther said I have a religion; I consider that it did come to the world only; I think your religion is for both the world and the hereafter. Thus, I do not mean anything to accept this religion. Before, I was wondering about the person who took the

religion of Islam, and now I wonder who will reject the true faith.

In the reply to the Prophet's (ﷺ) letter, the Governor of Bahrain wrote!

Blessed!

O Messenger of Allah (ﷺ)! I read your letter to the people of Bahrain. Some people love Islam and its purity and accept the invitation of the Prophet (ﷺ), and some do not like it. On my land, Jews and Zoroastrians dwell; give judgment about it.

3.155.2 - Rasul Allah's (ﷺ) reply

Respected Hafiz Syed Fazal-ur Rahman wrote the text of the letter of Rasul Allah in his book "Khatut-e-Hadi-e-Azam ﷺ."

Here is the text of the letter:

بسم اللّٰہ الرحمٰن الرحیم ۔

مِن محمدٍ رسولِ اللّٰہ الی المنذر بن ساوٰی ۔ سلام علیک ، فانی احمد اللّٰہ الیک الذی لا الٰہ غیرہ ، واشھد ان لا الٰہ الا للّٰہ ، وان محمداً عبدہ و رسولہ ۔

اما بعد !

فانی اُذَکِّرُک اللّٰہ عزَّو جلَّ ، فانہ مَن یَنصَح فانما یَنصَح لِنَفْسِہ ، وانہ مَن یطِع رُسُلی ویتَّبع امرَ ھم فقد اطاعنی و من نَصَح لھم فقد نَصَح لی ، و انَّ رُسُلی قد اثنَوا علیک خیراً ۔ وانی قد شفعتُک فی قومک ، فاترُک للمسلمین ما اسلمو علیہ و عفوتُ عن اھل الزنوب ،

فاقبل منهم و انک مهما تَصلَح فلن نَعزلک عن عملک ۔ و من اقام علیٰ یهودیّته او مجوسیّته فعلیه الجزیهO

In the Name of Allah, the Most Beneficent, the Most Merciful. From Prophet Mohammad (ﷺ) to Munther bin Sawi!

Peace be upon you! I say praises to Allah that there is no god except Allah, and I bear witness that Mohammad (ﷺ) is His servant and Messenger.

Blessed!

I remind you of Allah. Who remembers that it is for their benefit, that they follow my messengers and then follow the instructions that will undoubtedly follow me, and that his advice and he had my goodwill? My messengers praised you to me, and I accepted your recommendation regarding your people. They had left the property which they occupied at the time of the Muslims, and I forgive sinners. You also do repentance. I will keep you in your position until you do well. The homage tax is imposed if your nation remains in the religion of Zoroastrianism or Judaism.

This letter is mentioned in Zaad-ul-Maad.

Mentioned in Sahih Bukhari, Ibn Abbas (RA) narrated that the first Juma prayer after the Masjid-e-Nabvi was performed in the Masjid at Juasa in Bahrain. (Bukhari Kitabal-Juma)

3.156 - Birth of Ibrahim (RA), son of Rasul Allah (ﷺ)

Dhuel-Hijjah 8AH, 630 AD

Hazrat Ibrahim (RA) was the last descendant of the Prophet (ﷺ) who was born from the womb of Hazrat Maryam Coptic (RA). Abu Rafi came to the service and gave the good news of Ibrahim's birth. He (ﷺ) performed Aqeeqah on the seventh day, in which he slaughtered two rams, shaved his head, gave silver alms equal to his hair, and buried his hair in the ground. He was handed over to the nurse, who used to visit him, take him in his arms, and love him. He lived for 16 months and died in 10 AH. The Prophet (ﷺ) said: Bury him in Jannat al-Baqi', Rasool Allah (ﷺ) said! He will complete his breastfeeding in Jannat. (Biography of Ibn Kathir)

3.157 - Daughter of the Prophet (ﷺ) Hazrat Zainab (RA) died

Dhuel-Hijjah 8AH, 630 AD

Hazrat Zainab (RA), the daughter of Rasul Allah (ﷺ), died in 8H. Hazrat Umme-Ayman (RA), Ummul Mominin Hazrat Sawdah (RA), and Ummul Mominin Hazrat Umme-Salamah (RA) have given the bath. The Prophet (ﷺ) gave his cloak to the coffin, prayed the funeral prayer, and went down into the grave.

Hazrat Zainab's (RA) body was placed in the grave with the help of Hazrat Abu Al-Aas (RA), husband of Hazrat Zainab (RA). She has two children, a boy, Ali (RA), and a girl, Umaymah (RA). According to Ibn Asakar, the son and grandson of the Prophet Ali (RA), he embraced martyrdom

during the Yarmouk War. When the conquest of Makkah, Rasul Allah (ﷺ) was entering, his grandson Hazrat Ali (RA) was with him, seated behind Rasul Allah (ﷺ) on his she-camel.

Rasul Allah (ﷺ) has excellent love for his Granddaughter Umaymah bint Abu Alaas (RA). He (ﷺ) laid her on his shoulder.

Once He (ﷺ) had come to some offerings, including a necklace, he (ﷺ) said! I will give it what I love most in the family. He (ﷺ) summoned her and put the necklace around Umaymah's neck with his own hands.

After the death of Hazrat Fatima Zahra (RA), Hazrat Ali bin Abi Talib (RA) married her. It is at 11AH. After the martyrdom of Hazrat Ali (RA), she married Mughirah bin Nofil (RA), and she had a son named Yahya. She died when she was with Mughirah (RA).

(Zarqani / Shami, Asad-Al-Ghabah v5)

3.158 - Appointed collectors to Zakat

Dhuel-Hijjah 8AH, 630 AD

No.	Name of Collector	Tribe (the charity had received)
(1)	Ayeynia bin Husan	Banu Tamim
(2)	Yazid bin Husan	Banu Aslam and Bani Ghaffar
(3)	Ibadah bin Bashir	Banu Salim, Banu Mazaniah
(4)	Rafey bin Mukys Jehynah	Banu Janiah
(5)	Umro bin Aas	Banu Fazarah
(6)	Dahak bin Sufyan	Banu Kalab
(7)	Bashir bin Sufyan	Banu Ka'ab
(8)	Ibn Al-Tabiya Arzi	Banu Deban
(9)	Muhajir ibn Umayyah	city of Sana'a
(In his presence, Aswad Ansi cop in Sana'a)		
(10)	Ziad bin Lubaid	prejudice area Hadramout
(11)	Eddi bin Hatim	Banu Tay and Banu Asad
(12)	Malik bin Nuwairah	Banu Hanzalah
(13)	Zaberqan bin Badr	Banu Saad (a branch)
(14)	Qais bin Asim	Banu Saad (second branch)
(15)	Alaa bin Hazrami	Area, Bahrain
(16)	Ali bin Abi Talib,	Territory of Najran (to receive both Zakat and tax)

Not all administrators are sent together; they are sent back and forth periodically.

3.159- Battle of Ayeynia bin Hasan Fazari (RA)

Muharram 9H, 630 AD

This Saryah was sent to the tribes of Banu Tamim by a group of fifty Companions under the leadership of Hazrat Ayeynia bin Husan (RA). They had stopped paying Jizya. There were no Muhajirs or Ansaris in the caravan. Hazrat Ayeynia (RA) travelled at night and hid during the day until they reached Banu Tamim. He attacked them, and they ran away. He arrested eleven (11) men, twenty-one (21) women, and thirty (30) children and brought them to Madinah and stayed at the house of Hazrat Ramla bint Harith (RA).

Ten chiefs of Banu Tamim came to the Messenger of Allah (ﷺ). He (ﷺ) talked to them until he offered Zuhr prayer and then sat in the courtyard of the masjid. They expressed their desire to compete in pride and skill. The Prophet (ﷺ) commanded Sabit Ibn Qais ibn Shamas (RA) to give a speech in reply. The representative of Islam, Hazrat Sabit (RA), recited the verses in reply.

Then they brought a poet, Zaberqan bin Badr, forward, who recited something he had proudly recited. In response to the Prophet (ﷺ), poet Hassan bin Sabith (RA) became the verses say that, when finished, Aqra 'ibn Habis said, your speaker was better than our speaker, your poet said better couplets, your voice was louder than ours, then your words are rank higher than our words. They embraced Islam; the Prophet (ﷺ) gave the best gifts, and their women and children sent them back.

3.160 - Battle of Qutbah bin Amir (RA)

Muharram 9H, 630 AD

This Saryah was sent to a branch of Banu Chatham under the command of Qutbah bin Amir (RA) with 20 companions. He departed with his colleagues; he had ten camels, and they alternately travelled. They attacked the people and injured them, but Qutbah bin Amir (RA) was martyred himself. His colleague returned with booty.

3.161 - Battle Abdullah bin Ausjah (RA)

Safar 9H, 630 AD

Prophet (ﷺ) sent Abdullah ibn Ausjah to invite Bani Umro bin Haritha to Islam to give a letter. When he arrived there, he asked them, but they refused to convert to Islam, and the letter was tied to the wash bucket. Abdullah bin Ausjah (RA) said that when he came to the Prophet (ﷺ), he said. Their wisdom has been gone from then until now; this tribe is stupid and immature. They are less common and almost dumb. (Seerat-e-Mustafa ﷺ))

3.162 - The delegation of Tribe Azrah

Safar 9H, 630 AD

A delegation from the tribe of Azrah came to Madinah on 9H. Hamza bin Nouman (RA) was included in a delegation of twelve persons. He said that we are a generation of Qusai's brothers. We obeyed the Qusai and pulled Banu Khazaah

and Banu Bakr from Makkah. Here are our relationships and kinship ties with the Prophet (ﷺ); he received them and gave the good news of the conquest of Syria. Rasul Allah (ﷺ) forbade them to question the oracle woman. Their sacrifices are forbidden—those who were slaughtered in the period of disbelief. The delegation also converted to Islam and returned after a few days' stay.

3.163 - Battle of Dahak bin Sufyan Kalbi

Rabi-al-Awwal 9H, 630 AD

This Saryah was sent to offer Islam to the Bani Kalb, but due to some deference, they took up arms. Muslims defeated them, and a man was killed.

3.164 - Delegation of Tribe Biley

Rabi-al-Awwal 9H, 630 AD

The delegation, led by Abu Naseeb, was brought to Madinah; they accepted Islam and stayed for three days. During this time, they are studying Islam. The chief of the delegation, Abu Zabeb, asked about the reward for the banquet. The Prophet (ﷺ) said yes. With the rich or the poor, of whatever goodwill, charity. He wondered how much entertainment was for the guests. Rasul Allah (ﷺ) said, three days. He asked if a person finds a lost sheep, what is it? Rasul Allah (ﷺ) said that is for you or your brother or wolves. Then he asked about the lost camel. Rasul Allah (ﷺ) told me to leave it free. Leave it until the owner finds it.

3.165 - Battle of Ali bin Abi Talib (RA)

Rabi-al-Awwal 9H, 630 AD

Hazrat Ali (RA) took a Saryah; the mission was to fix an idol named "Qalas," the idol of Banu Tay. Hazrat Ali (RA) was sent to destroy it. Hazrat Ali (RA) led 150 companions, with 100 camels and 50 horses; the flags were black, and the standard (Alm) was white. Muslims attacked at dawn in the territory of Hatem Tai, and an idol, Qalas, was destroyed. Many Men and women took the prisoners. But Eddi bin Hatem Tai fled to Syria. Three swords, three safety Jackets, and a wealth of treasures were found.

After reaching Madinah, the daughter of Hatim Tai came to the service of the Prophet (ﷺ) and requested the pardon of his brother. The Prophet (ﷺ) accepted her request and ordered the release of her and gave the order for pardon to her brother. After receiving the order, she went to Syria and brought her brother, Eddi bin Hatem, to Rasul Allah (ﷺ), who accepted Islam. Rasul Allah (ﷺ) respected Eddi bin Hatem (RA) to stay as a guest in an Ansari companion's house.

Imam Bukhari (ra) narrated by Eddi bin Hatem (RA) that I was sitting in honour of Muhammad (ﷺ) when a man came and complained about poverty, and another went to a theft complaint. Rasul Allah (ﷺ) said! Eddi! You saw Herah; if your life is long, you will see a woman come on a Hodge of camel from Herah and circumnavigate the Kaaba. She would not have fear except Allah. If you live long, you will see that you win the treasure of Kisra (the Iranian King). If you live a long time, you will know that a man will come out with gold and silver for charity, but he cannot find a man who will accept it.

At the end of the narration, Eddi (RA) said, I saw a howdah-reigning woman running from Herah around Makkah, the House, and except for the fear of Allah, in their witness, I was one of the people. I saw the treasure of Kisra in Madinah. If your life is long, you will know the saying of the Prophet (ﷺ) that a man will come out with gold and silver for charity, but no one will be there to take that.

3.166 - Battle of Alqamah bin Mujerz Mudleji (RA)

Rabi-al-Thani 9H, 630 AD

Alqamah bin Mujerz Mudleji (RA) went to Jeddah with three hundred companions. Some Ethiopians were gathered and used to robberies in Makkah. Alqamah (RA) went down to the sea, advancing toward an island, but the Ethiopians fled without contest. (Fateh Al-Bari)

3.167 – Ghazwah-e-Tabuk

Rajab 9H, 631 AD

Due to the successive victories of the Prophet (ﷺ), the Muslims were now emerging as the only strong power in the Arab region, which threatened the Roman government, and the Roman soldiers suffered heavy losses in the Battle of Mautah. Caesar Rome was beginning a series of harassment of Muslims. An example of this is that Sharjeel ibn Amr Ghassani martyred Hazrat Harith ibn Umayr Azdi (RA), the ambassador of the Prophet (ﷺ), who took the letter of the Prophet (ﷺ) to the Governor of Basra, was murdered.

After that, the Prophet (ﷺ) sent Hazrat Zaid bin Haritha (RA) with an army, but he was not successful, and he was martyred. The Arabs of the surrounding tribes had a significant impact on the Arabs. Less than a year after the Battle of Mautah, Caesar of Rome raised an army of Romans and subordinate Arabs, i.e., Banu Ghassan, etc., and shed blood on the Muslims. And they started preparing for the decisive battle.

To avenge the defeat of the Battle of Mautah, King Ghassani provided a large army and sought help from every quarter. Hercules sent an army of 40,000 to King Ghassani and decided to follow him with a large force. The monk Abu Amir went to Caesar's Rome to prepare Caesar to attack Medina; on the other hand, he had constant contact with the hypocrites of Medina. According to his advice, the hypocrites had started the construction of the Zarar Mosque.

The Prophet (ﷺ) was constantly receiving news of the preparations of Hercules; such an important thing could not

be ignored anyway. He (ﷺ) informed the familiar tribes to join the army to fight the army of Hercules. Muslims from across the country had begun gathering in Medina. The party of hypocrites was also doing its job. They were busy misleading the people and trying to harm Islam.

Earlier, whenever he (ﷺ) intended to take an army in any direction, he would keep it secret so that the hypocrites would not get a chance to convert the Muslims. He would point out the destination at the right time. But this time, because the large army was to be gathered and it was not an easy task to pick a large army against Rome, he (ﷺ) announced that he had to go to the Syrian border to fight the armies of Hercules. Last year, there was a drought, so people's financial condition was not very good. This year, the harvest was excellent and ready. So, going to war in such a situation was a tough decision.

The Prophet (ﷺ) ordered all the Sahabah to join the army and made a general appeal for money for the journey, riding, arms, and war. Hazrat Uthman's (RA) merchandise was about to leave for Syria. He gave it all to prepare for war. There were nine hundred camels, one hundred horses with their belongings, and one thousand dinars of gold. Hazrat Omar (RA) donated half of all his belongings in Allah's way and kept half with his family. Hazrat Abdul Rahman bin Awf (RA) brought two hundred Oqiyah of silver (approximately 30 kg).

Hazrat Abbas (RA) brought much wealth. Hazrat Talha (RA), Hazrat Saad bin Ibadah (RA), and Hazrat Muhammad bin Muslimah (RA) also got much wealth. Hazrat Asim bin Eddy (RA) brought about thirty thousand (30,000) Kilograms of dates. Women also give bracelets, anklets, earrings, rings, etc., in the way of Allah. The hypocrites used to call the one

who gave more charity a hypocrite, and the one who gave less used to boast that he would conquer Rome with three dates.

Allah mentioned the situation,

اَلَّذِيْنَ يَلْمِزُوْنَ الْمُطَّوِّعِيْنَ مِنَ الْمُؤْمِنِيْنَ فِي الصَّدَقٰتِ وَالَّذِيْنَ لَا يَجِدُوْنَ اِلَّا
جُهْدَهُمْ فَيَسْخَرُوْنَ مِنْهُمْ ۙ سَخِرَ اللّٰهُ مِنْهُمْ ۖ وَلَهُمْ عَذَابٌ اَلِيْمٌ ﴿۷۹﴾

(Surah At Touba – 79)

Those who slander such of the believers who give charity (in Allah's Cause) voluntarily, and such who could not find to give charity (in Allah's Cause) except what is available to them, so they mock at them (believers), Allah will throw back their mockery on them, and they shall have a painful torment. (79)

Those who were too poor as labourers were brought what they could submit in the way of Allah. The hypocrites did not participate in this donation.

An army of thirty thousand (30,000) was formed by trying hard. It was a hot summer season. There was a long journey. The rides were also fewer. In these difficult circumstances, Rasool Allah (ﷺ) did not want the Romans to enter the Muslim territories and trample on the tribes. This was in danger of discouraging them. He tried to enter their territory and decided to wage a fruitful war against them.

Except for the hypocrites of Madinah, all the Muslims joined the army, except the three companions who could not participate in the battle despite their true faith. Some of the poor people who had nothing left asked the Messenger of

Allah (ﷻ) for a ride, and he would apologize, and they would become depressed because of not being able to go to war.

Allah said in Quran,

وَّلَا عَلَى الَّذِيْنَ اِذَا مَآ اَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَآ اَجِدُ مَآ اَحْمِلُكُمْ عَلَيْهِ ۖ تَوَلَّوْا وَّاَعْيُنُهُمْ تَفِيْضُ مِنَ الدَّمْعِ حَزَنًا اَلَّا يَجِدُوْا مَا يُنْفِقُوْنَ ﴿٩٢﴾

(Surah At Touba – 92)

Nor (is there blame) on those who came to you to be provided with mounts, when you said: "I can find no mounts for you," they turned back, while their eyes overflowing with tears of grief that they could not find anything to spend (for Jihad). (92)

Allah's Prophet (ﷺ) set out from Madinah and established his camp at the hills of "Sania-tul-Wida." He appointed Hazrat Muhammad bin Muslimah (RA) as the administrator of Madinah. (In some narrations, Saba bin Arfatah (RA) was the administrator). Rasul Allah (ﷺ) left Hazrat Ali (RA) in Madinah to look after the family. Hypocrites began to taunt Hazrat Ali (RA) that Rasul Allah (ﷻ) did not like him and thought him a burden. Hazrat Ali (RA) could not bear to hear it and went from Madinah to the location Al-Jerf, armed upon the Holy Prophet (ﷻ), and said that the hypocrites and the evil things said about me were wrong.

Rasul Allah (ﷺ) said! They are lying. I leave you to protect my home and family in Madinah, and you go back and say to him, "Do you not agree with me that what you are about,

Moses (AS) and Aaron (AS), was?" No prophet will be after me; Hazrat Ali (RA) returned to Madinah.

The Prophet (ﷺ) marched towards the north. It was Thursday. A camel ride had to turn eighteen men. The food was sometimes eaten up to the tree's leaves, which caused swelling of the lips. Despite the scarcity of camels, they were sometimes slaughtered for food, hence the name "Jaish-e-Asrat." On the way to Tabuk, the army passed through the valley of Hajar. This nation was the Thamud region. Rasool Allah (ﷺ) said: Do not drink the water here and do not perform ablutions for prayers. Do not eat the flour that you have kneaded with this water. Feed the animal. He (ﷺ) said: Pass through here, repenting and asking for forgiveness, take water only from the well from which the she-camel of Hazrat Saleh (AS) drank water.

It is narrated on the authority of Hazrat Ibn Umar (RA) that when the Prophet (ﷺ) passed through the Stone (Diyar-e-Thamud), he said: Do not enter the abode of the oppressors lest you suffer the same calamity that befell them. (Sahih Bukhari)

The people asked him for water because of the extreme heat on the way. When he prayed, it rained, and the people drank and collected water. When the Prophet (ﷺ) reached near Tabuk, he said: You will soon get the spring of Tabuk. Go there and let no one drink from this spring until I come. When the Prophet (ﷺ) reached there, he washed his face and hands and poured water into the spring; after that, much water came from the spring. The Companions drank to their heart's content, and then the Prophet (ﷺ) said to Mu'adh: If your life is prolonged, you will see lush gardens at this place.
(Sahih Muslim)

During his journey to Tabuk, the Prophet (ﷺ) used to recite Zuhr and Asr, Maghrib and Isha together. Both "Maghrib" and "Jumma Takhir" mean Zuhr and Asr in the time of Asr, and both Maghrib and Isha in the time of Isha.

After encamping in Tabuk, the Prophet (ﷺ) delivered a very eloquent sermon that raised the spirits of the army. They did not dare to fight; the Christian and Ghassani army dispersed on hearing the news of the arrival of Muslims, and the field became empty. The Prophet (ﷺ) stayed here for twenty days. Yahna ibn Rabah, the ruler of Aylia, came to the service of the Prophet (ﷺ) and accepted the payment of Jizya and made a peace treaty. The people of Jirba and Azrakh also attended the Prophet's (ﷺ) service and agreed to pay Jizya. The Prophet (ﷺ) wrote a note for them which was safe with him.

In the name of God, Most Gracious, Most Merciful

It is a beacon of peace towards Allah and from the Prophet Muhammad (ﷺ) to Yahna ibn Rabah and the people of Aylia.

Allah is responsible for their boats and caravans on land and sea, and the Prophet Muhammad (ﷺ) is responsible for them. The same responsibility is for the Syrians and the people of the sea who are with Yahna. Yes, if any of their men go astray. If he does, this perfection will not be a barrier to his life; the person who takes his property will be lawful for him. They will not be forbidden to land at any spring and to follow the path of land and sea.

3.168 - The Revelation of the Surah Taubah

Rajab/Ramadan 9H, 631 AD

After the Battle of Tabuk, many verses of Surah At-Taubah were revealed. Some are during the journey, some after the departure from Madinah, some after the departure from Tabuk, and some return to Medina to visit, as mentioned in the campaign-related conditions. The veil of hypocrisy opened, sincere Mujahedeen of virtue and praise, said the true believers and believers who did not participate in their repentance.

3.169 - Battle of Domah al-Jindal

Sha'ban 9H, 631 AD

Prophet Muhammad (ﷺ) sent a Saryah under the command of Hazrat Khalid bin Walid (RA) with four hundred and twenty (420) cavalrymen to the Ruler of Dumah, Akydar bin Abdul Malik.

He (ﷺ) said that you would find him hunting gazelle. Khalid bin Walid (RA) went when he was at such a distance from the fortress that he suddenly turned into a gazelle and ran into the fortress gate. Akydar went out to hunt on a moonlit night; Khalid bin Walid (RA)'s riders arrested him and brought him before the Prophet Muhammad (ﷺ), and the Prophet forgave his life. He agreed to pay a thousand camels and eight hundred slaves, four hundred safety jackets, and four hundred spears and was ready for reconciliation on the

condition of homage tax. So Rasul Allah (ﷺ) decides upon the case by the terms of Dumah, Tabuk, Eylah, and Tymaa.

Seeing these conditions, the tribes that had been the tools of the Romans ended their support and became the supporters of the Muslims, and the Islamic borders crossed the Roman borders, and the influence of the Romans ended.

3.170 - Death of Umme-Kulthum (RA), Daughter of Prophet (ﷺ)

Sha'ban 9H, 631 AD

Hazrat Umme Kulthum (RA), the daughter of the Prophet Muhammad, died in Shaban 9H. Prophet Muhammad (ﷺ) was shocked. Prophet's aunt Safiya bint Abdul Muttalib (RA), Umme Attia Ansariyah (RA), Layla bint Faiq (RA), and Asma bint Umais (RA) have given the funeral bath by the instructions of the Prophet (ﷺ). Holy Prophet (ﷺ) gave his cloak to shroud her and led the funeral prayers.

Abu Talhah (RA), Ali Al-Murtaza (RA), Usama bin Zaid (RA), and Fadhal ibn Abbas (RA), by the permission of the Prophet of Allah (ﷺ), blessings to descend into the grave and be buried in Jannat-ul-Baqi.

Hazrat Anas bin Malik (RA) reported that when Hazrat Umme Kulthum (RA) came into the grave, Rasul Allah's (ﷺ) eyes were shedding tears.

Hazrat Umme Kulthum (RA) had no children. She lived with Hazrat Usman bin Affan (RA) for six years. In one narration,

Rasul Allah (ﷺ) said, if I had ten daughters, I could give them one by one in the Nikah of Usman (RA).

(Tabqat Ibn Saad v8 pg25-26)

3.171 - Hadith Gabriel (AS)

Sha'ban 9H, 631 AD

Hazrat Gabriel (as) came to the service of the Prophet (ﷺ) and asked him about faith, Islam, benevolence, and the signs of the Hour to teach Muslims the issues of religion.

Hazrat Abdullah bin Umar (RA) narrated from his father, Hazrat Umar bin Khattab (RA), that one day, we were in the service of the Messenger of Allah (ﷺ) when suddenly a man appeared. It was not noticeable, and none of us knew him. Finally, he knelt in front of the Prophet (ﷺ), placed both his hands on the thighs of the Prophet (ﷺ), and spoke!

O the Prophet (ﷺ)! Explain the status of Islam.

Allah's Apostle (ﷺ) said: Islam is that your monotheism is to bear witness that there is no god but Allah and confess that Mohammad (ﷺ) is the Prophet of Allah. Pray regularly, pay the Zakat, then fast in Ramadan; if you have travelling expenses, perform Hajj. The stranger said that you (ﷺ) told the truth. We were surprised that they asked the same question and confirmed.

He said what does he believe? He (ﷺ) said, Faith in Allah and His angels, His books, His messengers, and Resurrection Day, faith is authentic, welcomes the divine decrees, know

that every good and evil. A stranger said. You (ﷺ) spoke the truth!

Then he asked what "Ahsan" (kindness) is. The Messenger of Allah (ﷺ) said! You worship Allah as you are watching Him. If you cannot make it in your mind, then think Allah is looking at you.

The stranger asked about Doomsday. Rasul Allah (ﷺ) said I do not know more than an inquirer. He said to tell the signs of Doomsday. Prophet Muhammad (ﷺ) noted that the signs of resurrection day are that the woman will give birth to her ruler and see barefoot, naked, poor shepherds come down to the grand buildings. Then the stranger went.

Hazrat Umar said, some long I hold myself, then Allah's Apostle (ﷺ) said to me! Do you know who was asking the questions? Hazrat Umar (RA) said Allah and His Messenger (ﷺ) know better. The Messenger of Allah (ﷺ) said this is Gabriel (AS) who came to teach you your religion.

(Muslim)

In the narration, the Prophet then read this verse.

اِنَّ اللّٰهَ عِنْدَهٗ عِلْمُ السَّاعَةِ ۚ وَيُنَزِّلُ الْغَيْثَ ۚ وَيَعْلَمُ مَا فِي الْاَرْحَامِ ؕ وَمَا تَدْرِيْ
نَفْسٌ مَّاذَا تَكْسِبُ غَدًا ؕ وَمَا تَدْرِيْ نَفْسٌ بِاَيِّ اَرْضٍ تَمُوْتُ ؕ اِنَّ اللّٰهَ عَلِيْمٌ خَبِيْرٌ

(Surah Luqman – 34)

Verily, Allah! With Him (Alone) is the knowledge of the Hour; He sends down the rain and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allah is All Knower, All Aware (of things).

3.172 - Death of Abdullah bin Abi and his funeral prayer

9H, 631 AD

Allah's Apostle (ﷺ) recited the funeral prayer despite Hazrat Umar (ra) forbidding him, asked forgiveness for him, and then Allah revealed the Ayat in favour of Hazrat Umar (RA).

وَلَا تُصَلِّ عَلٰٓى اَحَدٍ مِّنْهُمْ مَّاتَ اَبَدًا وَّلَا تَقُمْ عَلٰى قَبْرِهٖ ۭ اِنَّهُمْ كَفَرُوْا بِاللّٰهِ وَرَسُوْلِهٖ وَمَاتُوْا وَهُمْ فٰسِقُوْنَ ﴿٨٤﴾

(Surah At Touba -84)

And never (O Muhammad ﷺ) pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave. Indeed, they disbelieved in Allah and His Messenger and died while they were Fasiqun (rebellious, disobedient to Allah and His Messenger SAW).

Sahih Bukhari says that when Abdullah bin Abi (the chief of the hypocrites) died, his son Abdullah bin Abdullah (RA) came to the high service (who was a pure Muslim). He said: My father is dead. He (ﷺ) donated his shirt, and then the son of Abdullah requested that you also offer funeral prayers. When he stood up to perform the Janazah prayer, Hazrat Omar (RA) grabbed his clothes and said You are offering his prayers even though he was a hypocrite. He continued to pray after this verse was revealed. He did not offer funeral prayers for any hypocrite.

He gave his shirt to Abdullah ibn Abi because when his uncle Hazrat Abbas (RA) was brought among the prisoners of Badr, he had no clothes on his body. Due to his height and weight, no one's clothes fit his body. At that time, Abdullah bin Abi was wearing his shirt, so he gave it to him as a shroud in return for his kindness. (Rooh Al-Maani)

3.172 - Construction and demolition of Zarar Mosque

9H, 631 AD

The monk Abu Amir advised the hypocrites of Madinah to build a separate mosque of their own so that they could sit there and make their plans, so they started building a mosque. They came to the service of the Prophet (ﷺ) and said we have created a mosque because the weak and the elderly have difficulty going away. It will be convenient for them, and we want you to walk and pray there so that the mosque is also considered respectable. He said: At this time, I am busy preparing for the trip. See the matter at the time of return. On his return from Tabuk, when he (ﷺ) reached Madinah and Madinah was only an hour away, he ordered Hazrat Malik ibn Khatam Salmi (RA) and Hazrat Moin ibn Udai Ajli (RA) to demolish and burn the mosque of the hypocrites. Allah revealed these verses.

وَالَّذِيْنَ اتَّخَذُوْا مَسْجِدًا ضِرَارًا وَّكُفْرًا وَّتَفْرِيْقًۢا بَيْنَ الْمُؤْمِنِيْنَ وَاِرْصَادًا لِّمَنْ حَارَبَ
اللّٰهَ وَرَسُوْلَهٗ مِنْ قَبْلُ ؕ وَلَيَحْلِفُنَّ اِنْ اَرَدْنَاۤ اِلَّا الْحُسْنٰى ؕ وَاللّٰهُ يَشْهَدُ اِنَّهُمْ لَكٰذِبُوْنَ
﴿۱۰۷﴾ لَا تَقُمْ فِيْهِ اَبَدًا ؕ لَمَسْجِدٌ اُسِّسَ عَلَى التَّقْوٰى مِنْ اَوَّلِ يَوْمٍ اَحَقُّ اَنْ تَقُوْمَ
فِيْهِ ؕ فِيْهِ رِجَالٌ يُّحِبُّوْنَ اَنْ يَّتَطَهَّرُوْا ؕ وَاللّٰهُ يُحِبُّ الْمُطَّهِّرِيْنَ ﴿۱۰۸﴾ اَفَمَنْ اَسَّسَ
بُنْيَانَهٗ عَلٰى تَقْوٰى مِنَ اللّٰهِ وَرِضْوَانٍ خَيْرٌ اَمْ مَّنْ اَسَّسَ بُنْيَانَهٗ عَلٰى شَفَا جُرُفٍ هَارٍ
فَانْهَارَ بِهٖ فِيْ نَارِ جَهَنَّمَ ؕ وَاللّٰهُ لَا يَهْدِى الْقَوْمَ الظّٰلِمِيْنَ ﴿۱۰۹﴾ لَا يَزَالُ بُنْيَانُهُمُ
الَّذِىْ بَنَوْا رِيْبَةً فِيْ قُلُوْبِهِمْ اِلَّاۤ اَنْ تَقَطَّعَ قُلُوْبُهُمْ ؕ وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ ﴿۱۱۰﴾

(Surah At Touba:107-110)

And as for those who put up a mosque by way of harm and disbelief, and to disunite the believers, and as an outpost for those who warred against Allah and His Messenger (Muhammad ﷺ) aforetime, they will indeed swear that their intention is nothing but good. Allah bears witness that they are certainly liars. (107) Never stand you therein. Verily, the masjid whose foundation was laid from the first day on piety is more worthy that you stand therein (to pray). In it are men who love to clean and purify themselves. And Allah loves those who make themselves clean and pure (i.e., who clean their private parts with dust [which has the cleansing properties of soap] and water from urine and stools after answering the call of nature). (108) Is it then he who laid the foundation of his building on piety to Allah and His Good Pleasure better, or he who laid the foundation of his building on the brink of an undetermined precipice ready to crumble down, so that it crumbled to pieces with him into the Fire of Hell. And Allah guides not the people who are the Zalimun (cruel, violent, proud, polytheist, and wrong-doer). (109) Their building will never cease to cause hypocrisy and doubt in their hearts unless they are cut to pieces. (i.e., till they die). And Allah is All-Knowing, All-Wise. (110)

3.174 – Murder attempt on Prophet (ﷺ) during return to Madinah from Tabuk

9H, 631 AD

On his way back to Madinah from Tabuk, Rasool Allah (ﷺ) was passing by a place called Ghai. Hazrat Ammar (RA) was riding a camel with him, and Hazrat Huzaifa bin Yaman (RA) was driving a camel. The rest of the Companions were passing through the slope of the valley. Twelve hypocrites were hiding their faces and were already lying in wait. Consider this

opportunity suitable for your nefarious purpose and move towards you. The two companions of the Prophet (ﷺ) were on their way as usual to hear the footsteps. They came very close, with covers over their faces. Hazrat Hudhaifah bin Yaman (RA) went ahead and started hitting the faces of their riders with his shield, which made Allah Almighty frighten them, and they ran away and joined their people. After that, Rasool Allah (ﷺ) mentioned the names of these people to Hazrat Hudhaifah bin Yaman (RA) and informed him of their intentions.

Allah said in Quran,

يَحْلِفُوْنَ بِاللّٰهِ مَا قَالُوْا ۗ وَلَقَدْ قَالُوْا كَلِمَةَ الْكُفْرِ وَكَفَرُوْا بَعْدَ اِسْلَامِهِمْ وَهَمُّوْا بِمَا لَمْ يَنَالُوْا ۚ وَمَا نَقَمُوْٓا اِلَّآ اَنْ اَغْنٰىهُمُ اللّٰهُ وَرَسُوْلُهٗ مِنْ فَضْلِهٖ ۚ فَاِنْ يَّتُوْبُوْا يَكُ خَيْرًا لَّهُمْ ۚ وَاِنْ يَّتَوَلَّوْا يُعَذِّبْهُمُ اللّٰهُ عَذَابًا اَلِيْمًا ۙ فِى الدُّنْيَا وَالْاٰخِرَةِ ۚ وَمَا لَهُمْ فِى الْاَرْضِ مِنْ وَّلِيٍّ وَّلَا نَصِيْرٍ ﴿٧٤﴾

(Surah At Touba -74)

They swear by Allah that they said nothing (wrong), but really, they said the word of disbelief, and they disbelieved after accepting Islam. They resolved that (plot to murder Prophet Muhammad (ﷺ), which they were unable to carry out, and they could not find any cause to do so except that Allah and His Messenger had enriched them with His Bounty. If then they repent, it will be better for them, but if they turn away, Allah will punish them with a painful torment in this worldly life and the Hereafter. And there is no one for them as a Wali (supporter or protector) or helper.

3.175 - Three companions (RA) who stayed forth from Ghazwah-e-Tabuk

Ramadan 9H, 631 AD

Hazrat Ka'b bin Malik (RA), Hazrat Murara bin Rabi '(RA) and Hazrat Hilal bin Umayyah (RA). These Companions were among the righteous, but because of their laziness, they continued to do so today and prepared their belongings for the journey when the Islamic army left Madinah. When the Prophet ﷺ came from Tabuk to Madinah, the three of them went to the service and confessed their mistake. Companions were ordered not to speak to them. The Companions altogether boycotted them. Despite the spaciousness, they were cramped. After forty days, their wives were told to separate from them.

When this situation became known and reached the Ghassani king, he gave his ambassador a letter. He sent it to Hazrat Ka'b bin Malik (RA), saying that you are a decent and noble man, (the Prophet) Muhammad (ﷺ) mistreated you. You come to me, and I will honour and console you. Upon seeing the letter, Hazrat Ka'b (RA) prayed to Allah for deliverance from this new trouble, and even the disbelievers began to hope for him. Hazrat Ka'b bin Malik (RA) read that letter, put it in the burning oven, and said this was his answer. When the boycott lasted fifty days, Allah gave the good news that his repentance was accepted.
The guidance is from the Almighty.

وَّعَلَى الثَّلٰثَةِ الَّذِيْنَ خُلِّفُوْا ؕ حَتّٰٓى اِذَا ضَاقَتْ عَلَيْهِمُ الْاَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ
عَلَيْهِمْ اَنْفُسُهُمْ وَظَنُّوْٓا اَنْ لَّا مَلْجَاَ مِنَ اللّٰهِ اِلَّآ اِلَيْهِ ؕ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوْبُوْا ؕ
اِنَّ اللّٰهَ هُوَ التَّوَّابُ الرَّحِيْمُ ﴿۱۱۸﴾

(Surah At Touba – 118)

And (He did forgive also) the three [who did not join the Tabuk expedition whose case was deferred (by the Prophet ﷺ)] (for Allah's Decision) till for them the earth, vast as it is, was straitened and their selves were straitened to them, and they perceived that there is no fleeing from Allah, and no refuge but with Him. Then, He forgave them (accepted their repentance), that they might beg for His pardon [repent (unto Him)]. Verily, Allah is the One Who forgives and accepts repentance, Most Merciful. (118)

Blossoms of all the disciples were glad at the revelation of this verse and quickly rushed to perceive the three news; they thanked Allah and all the materials given as prizes and charity. It was the auspicious day of his life that Allah had revealed to them.

3.176 – Acceptance of Islam by the people of Taif

Ramadan 9H, 631 AD

When the people of Taif heard the news of the return of Rasul Allah (ﷺ) from Tabuk, they understood that they did not have the strength to fight with Muhammad Rasul Allah (ﷺ). Urwah bin Mas'ud (RA) was martyred in Taif, and his son Abul Maseh (RA) became Muslim with his colleagues. Abd Yalil,

with some fellows, came to Rasul Allah (ﷺ) as the representative of the people of Taif. Rasul Allah (ﷺ) installed a tent for them in the Masjid-e-Nabvi. Abd Yalil and his fellows accepted Islam and took allegiance to the hand of Rasul Allah (ﷺ).

Prophet Muhammad (ﷺ) appointed Hazrat Uthman ibn Al-Aas (RA) Governor of Taif and ordered Mughirah bin Shubah (RA) to demolish the temple of "Laat." Mughirah bin Shubah (RA) kicked a field image and destroyed the temple; he then took the treasure from it. From that, money was paid for the loan of Urwah bin Masud (RA), and the rest was divided among the Muslims.

3.177 – Delegation of Banu Saqeef

Ramadan 9H, 631 AD

Islam reached Banu Thaqif in such a way that when the Messenger of Allah (ﷺ) returned from the battle of Taif before he reached Madinah, the chief of this tribe, Urwah ibn Mas'ud, came to the service of the Prophet (ﷺ) and accepted Islam. Then, he went back to his tribe and called for Islam. He was the leader of the nation. He was highly respected. People believed in him. The people of the tribe loved him more than their women and girls. Therefore, he thought that they would obey him immediately, but when he invited them, the people turned against him, shot him with arrows, and martyred him. A few months had passed since his assassination, but there was a constant threat that they would not be able to fight with Muslims if they came to take revenge on them, so they consulted among themselves to send a man

to the Messenger of Allah (ﷺ). They talked to 'Abd al-Yalil, but he disagreed. He said, "Send with me some other men." Thus, a delegation of six men was formed, comprising two from the allies and three from Bani Malik. Hazrat Uthman bin Al-Aas Saqafi (RA) was the youngest.

When they reached the Prophet's Masjid, the Prophet (ﷺ) pitched his tent in a corner of the masjid so that they could hear the Qur'an. People used to come to the Messenger of Allah (ﷺ), and he used to invite them to Islam. They spoke! We should be allowed to commit adultery, usury, and drinking, and prayers should be forgiven, and the idol of Laat should be maintained. The Prophet (ﷺ) rejected all their words. There is no choice but to accept all the words of Allah. They handed themselves over to the Messenger of Allah (ﷺ) and said, "We will not break the idol of Laat with our hands. All other conditions of the Prophet (ﷺ) are accepted."

The Prophet (ﷺ) sent Hazrat Khalid ibn Waleed (RA) along with some of his Companions on a mission to destroy the Laat. Hazrat Mughirah bin Shuba (RA) was with them. He struck a thunderbolt on Laat, fell, and started rubbing his heels. The people were happy that their deity had killed Hazrat Mughirah (RA). Then Hazrat Mughirah (RA) got up smiling and said that it was dust and stones. He dug into the base and removed the ornaments and wealth from below. The people of Banu Saqeef are surprised to see the sophistication. Hazrat Khalid bin Walid (RA) brought all the booty to the Messenger of Allah (ﷺ); he divided it all on the same day.

(Ibn Hisham)

3.178 – Order for Lian (to accuse)

Ramadan 9H, 631 AD

لِعَان and مُلاَعَنَه means to curse each other.

Lian said in legal reform that when the husband is accused of adultery, his wife or the birth of a child talks about him, I do not know if it's mine, and she refuses him and says, 'You're cleared to accuse me. Then, the husband will go to a judge or religious leader, a Qazi. This issue of adultery ranges between the wife and the husband. If the husband can prove it with evidence, the Judge will impose the punishment. If he cannot present four eyewitnesses, Qazi will call his husband and take the oath, and the husband would say, "I say this as a witness to Allah that I have charged her to commit adultery. I say the truth, pointing to the woman four times. My husband will say the same, telling the fifth time, the woman will say,

If I am a liar in that which is related to adultery with this woman, then may Allah curse me."

When the husband has said it five times, the wife points to the man and says this four times.

"I bear witness to Allah that what He has attributed to me as adultery is false."

Then point to the man for the fifth time and say:

"This man has accused me of adultery. If it is true, then may the wrath of Allah be upon me."

When both take the oath, the judge will give the decree of separation (Talaq-e-Bain). That woman will be forbidden for that man forever. If the man (husband) accepts that he tells

a lie, then he will be punished for (Had-e-Qadhaf) false accusation and can make Nikah with the same woman, allowed.

But Imam Abu Yousuf (ra)'s opinion is that even if the husband accepts his fault, she will be forbidden for him.

Allah Almighty has instructed in the Holy Qur'an.

وَالَّذِيْنَ يَرْمُوْنَ اَزْوَاجَهُمْ وَلَمْ يَكُنْ لَّهُمْ شُهَدَآءُ اِلَّآ اَنْفُسُهُمْ فَشَهَادَةُ اَحَدِهِمْ
اَرْبَعُ شَهٰدٰتٍۭ بِاللّٰهِ ۙ اِنَّهٗ لَمِنَ الصّٰدِقِيْنَ ﴿٦﴾ وَالْخَامِسَةُ اَنَّ لَعْنَتَ اللّٰهِ عَلَيْهِ اِنْ
كَانَ مِنَ الْكٰذِبِيْنَ ﴿٧﴾ وَيَدْرَؤُا عَنْهَا الْعَذَابَ اَنْ تَشْهَدَ اَرْبَعَ شَهٰدٰتٍۭ بِاللّٰهِ ۙ اِنَّهٗ
لَمِنَ الْكٰذِبِيْنَ ﴿٨﴾ وَالْخَامِسَةَ اَنَّ غَضَبَ اللّٰهِ عَلَيْهَآ اِنْ كَانَ مِنَ الصّٰدِقِيْنَ ﴿٩﴾

(Surah Al Noor: 6-9)

And for those who accuse their wives but have no witnesses except themselves, let the testimony of one of them be four testimonies (i.e., testifies four times) by Allah that he is one of those who speak the truth. (6) And the fifth (testimony should be) the invoking of the Curse of Allah on him if he is of those who tell a lie (against her). (7) But it shall avert the punishment (of stoning to death) from her if she bears witness four times by Allah that he (her husband) is telling a lie. (8) And the fifth (testimony) should be that the Wrath of Allah be upon her if he (her husband) speaks the truth.

A quarrel broke out between Awymar Ajlani and his wife on his return from Tabuk.

Hazrat Sohail bin Saad Saadi (RA) says that one of his companions, Awymar Ajlani (RA), came to the Prophet's court

and asked: Messenger of Allah (ﷺ)! Tell me about a man who finds a stranger with his wife and is convinced that the man has committed adultery with his wife; if he kills the man and if he kills her, then the victim's heirs will kill him. In that case, what should he do? If he is patient, live shamelessly. Heard the Messenger of Allah (ﷺ) said, upon you, man and wife, revelation has been revealed in the story. Call your wife.

Hazrat Sahl (RA) says that Awymar (RA) called his wife. The husband and wife took the oath of allegiance in the Prophet's Masjid, and I was with the Prophet (ﷺ) along with other people. When they were finished, Awymar (i.e., Husband) said, "If I keep this woman with me, it is as if I have slandered her falsely, and after that, he divorced her three times." If this woman from her current pregnancy gives birth to a child whose colour is black, whose eyes are very black, whose hips are large, and whose flesh is full of both legs, then I will not understand anything other than what Awymar said about this woman. He told the truth because the man to whom Awymar had attributed adultery is of the same colour and form, and when a child resembling him is born, it will be said that he is from his sperm, and if the woman does so give birth to a child whose colour is red. I will not understand anything other than that Awymar lied about her. So, when his wife gave birth to a child, she was of the same colour and appearance as the Prophet (ﷺ) had mentioned to confirm Awymar. It should be attributed to the mother.

(Sahih Bukhari and Muslim)

3.179 - A woman's confession of adultery and the punishment of stoning (Rajam)

Ramadan 9H, 631 AD

The Ghamdiya woman who confessed her immorality in the service of the Prophet (ﷺ) was stoned (Rajam) when she was weaned after giving birth to a child.

A woman from the Ghamid family of the tribe of Azad came to the service of the Prophet (ﷺ) and said: O Messenger of Allah! Cleanse me. The Prophet (ﷺ) said: It is a pity for you to go back and seek forgiveness and repentance from Allah. This woman said: "You (ﷺ) want to return me just as you (ﷺ) returned Ma'az bin Malik (RA) before. I am a woman who is pregnant by adultery." Therefore, after this confession, the question of my denial no longer arises because the appearance of my pregnancy is the most significant proof of my guilt. Unlike Ma'az (RA), there was room for denial. The Prophet (ﷺ) said in this way to show his negligence and to give him another chance to return to confessing adultery. What is she saying? Despite this, the woman insisted on her confession. The Prophet (ﷺ) said, "Yes." Well, wait until you have finished giving birth.

The narrator says that after this instruction of the Prophet (ﷺ), an Ansari took charge (of taking care of this woman and taking care of her) until she gave birth, and then (during this period, later, this person came to the service of the Holy Prophet (ﷺ) and said that the Ghamdiya woman had given birth. The Prophet (ﷺ) said: We will not stone her and leave her infant in a state where no one will breastfeed her. Another Ansari stood up and said: O Messenger of Allah (ﷺ)! I am

responsible for breastfeeding this child, after which the Prophet (ﷺ) stoned this woman.

According to another narration, the Prophet (ﷺ) asked her to breastfeed him so that he could wean her. At that time, the child held a piece of bread. He submitted! O Messenger of Allah (ﷺ)! I have weaned the baby, and now he is eating this bread. The Prophet (ﷺ) handed over the child to a Muslim and ordered the woman to dig a pit. When the pit was dug up to her chest, the Prophet (ﷺ) ordered her to be stoned. She was stoned (during his stoning). When Hazrat Khalid bin Waleed (RA) hit a stone on her head, blood splashed on the face of Khalid. He had talked about the curse. The Messenger of Allah (ﷺ) said! Khalid, she has forgiveness, not to say that curse. Swear by Who has my life in His hand! Her forgiveness is as if a man who used to take the tax cruelly will also be pardoned. Rasul Allah (ﷺ) performed her funeral prayer, and she was buried. (Muslim)

3.180 - Negus's death

Rajab 9H, 631 AD

Negus, the King of Abyssinia, "Ashamah", on the same day of his death, Rasul Allah (ﷺ) told the companions about his death and offered a funeral prayer. Urwah bin Zubair (RA) reported that Hazrat Ayesha Siddiqah (RA) narrated that Rasul Allah (ﷺ) said Negus (RA) died, so he saw the light on his grave that is defined.

Hazrat Abu Hurairah (RA) narrated that the Prophet Muhammad (ﷺ) had delivered the news the same day that the Negus (RA) died. Then he went to the Eid prayer ground to align with his disciples and perform his Janazah prayer, saying four Takbirs. (Bukhari and Muslim)

The second ruler after Ashamah became Negus. The Prophet (ﷺ) also wrote letters in his name. His name was unknown, and whether he believed was also unknown.

(Al-Seerat al-Nabawia wa al-Asar al—Muhammadiyah, Seerat al- Mustafa (ﷺ)

3.181 - The delegation of Banu Fazarah

Ramadan 9H, 631 AD

It is narrated from Abu Dajjza Saadi (ra) that on the return of the Prophet (ﷺ) from Tabuk, a delegation of Banu Fazarah came with ten to fifteen people on lean camels. Among them were Kharja bin Hasan and Hur bin Qais, both of whom had converted to Islam. They complained of famine in their area. The Messenger of Allah (ﷺ) went to the pulpit, raised both his hands, and prayed for rain for them.

The Prophet (ﷺ) said! O Allah! Spread your mercy by irrigating your country and your cattle. Revive your dead city.

O Allah! It rained down on us, such a rain that made our cries come true. Be happy and spread everywhere that is beneficial, quickly, not harmful.

O Allah! There is no rain of unmerciful, no rain of torment, no rain, no drowning, no wiping the rain.

O Allah! Irrigate us with rain and help us against our enemies. (Zaad Al-Maad)

The Prophet (ﷺ), who had not finished praying, began to rain heavily, and the sky did not appear for the whole week due to clouds and heavy rain. Then the Prophet (ﷺ) appeared on the pulpit and prayed and submitted to:

O Allah, O Allah, do not send this rain around us! It continued to rain on the hills, mountains, valleys, and forests, which the Prophet (ﷺ) prayed for, and then the cloud moved over Madinah as if it were a piece of cloth that was quickly wrapped.

3.182 - The delegation of Najran

Ramadan 9H, 631 AD

Najran was a large area comprising seven stations from Makkah to Yemen, with 73 settlements. There were 100,000 warriors. The whole area was Christian. The state was located in Yemen but had no connection to the Yemeni government and was directly under the rule of the Roman Empire. The area of Najran was very green and lush. There was a great Christian Church here, which was known as Kaaba Najran. The administration of the state was divided into three divisions, with a separate Amir for each division, the chief officer of religious affairs called the "bishop," the superintendent of foreign and military affairs, "Syed," and the superintendent of internal affairs, "Aaqib."

The Prophet (ﷺ) wrote a letter to them and invited them to Islam. They did not accept Islam, but they sent a delegation

of sixty people to Madinah. In the delegation, the Bishop, Minister of Najran, Aaqib, and Large, respected leaders, were included, along with three captains, and 24 were among the elite. Abdul Masih, Usaid, Alem or Sharjeel, Jodeny, and Abu Harith bin Alqamah were included; Rasul Allah (ﷺ) installed tents for them in the courtyard of the Masjid. They stayed there and probably arrived in Madinah on Sunday, their day of worship, and they did it in their own way. Honourable companions objected, but Rasul Allah (ﷺ) allowed them to worship.

They do their worship by facing towards the east. For a considerable period, they stayed in Madinah. The Holy Prophet (ﷺ) continuously called for their rights; they liked to answer in light of revelation. Rasul Allah (ﷺ) used to recite the Quran. Rasul Allah (ﷺ) talked about the Prophet Jesus (AS). He stated his belief and left them to ponder, but they denied it and declined the invitation.

(Biography Fatma-tul-Zehra RA)

3.183 - Invitation of Mubahila to the delegation of Najran

Ramadan 9H, 631 AD

The commentators have written that the first eighty (80) verses of Surah Aal-e-Imran were revealed during the stay of the delegation of Najran. The Holy Prophet (ﷺ) said: You are the priests of the cross, and you call Jesus (AS) the son of God since he was created from dust like humans, and how can he be God? The members of the delegation disobeyed the Messenger of Allah (ﷺ) and continued to raise objections.

Allah revealed the verse.

فَمَنْ حَآجَّكَ فِيْهِ مِنْۢ بَعْدِ مَا جَآءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ اَبْنَآءَنَا وَاَبْنَآءَكُمْ وَنِسَآءَنَا وَنِسَآءَكُمْ وَاَنْفُسَنَا وَاَنْفُسَكُمْ ۟ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَّعْنَتَ اللّٰهِ عَلَى الْكٰذِبِيْنَ ﴿٦١﴾

(Surah Ale Imran – 61)

Then whoever disputes with you concerning him ['Isa (Jesus)] after (all this) knowledge that has come to you, [i.e., 'Isa (Jesus)] being a slave of Allah, and having no share in Divinity) Say: (O Muhammad ﷺ) "Come, let us call our sons and your sons, our women, and your women, ourselves and yourselves - then we pray and invoke (sincerely) the Curse of Allah upon those who lie." (61)

So, the Prophet (ﷺ) invited them to the competition, and he (ﷺ) accompanied Hazrat Fatima al-Zahra (RA), Hazrat Hasan (RA), and Hazrat Hussain (RA). According to some narrations, Hazrat Ali (RA) was taken with him, followed by Fatima Al-Zahra (RA). Behind them was Hazrat Ali (RA). Hazrat Rasool Akram (ﷺ) had instructed these four: "I will pray, and you people should say Amen."

At that time, the faces of these pious persons were showing such awe and glory of truth that the members of the Najran delegation trembled at the sight of them. As a result, they would be destroyed and cursed forever, so they said that we do not compete and do not accept Islam, but we are allowed to pay Jizya. You (ﷺ) send an honest man with us

to whom we will pay the amount of tribute which you (ﷺ) will fix.

The Prophet (ﷺ) obeyed them, and a peace treaty was concluded between the parties. According to the agreement, two thousand clothes, in the month of Rajab, one thousand and one thousand in the month of Safar, and payment and one Oqiyah (one hundred and fifty-two grams) of silver must be paid with each pair. In return, he placed them in the care of Allah and His Messenger (ﷺ). They will have complete freedom to practice their religion. He (ﷺ) sent Hazrat Abu Ubaidah bin Jarrah (RA) with him to collect the tribute and said, "He is the custodian of our nation. He is renowned as " Ameen-ul-Ummat ".

The Prophet (ﷺ) said that if these people did Mubahila, there would be no Christian in the world until the Day of Judgment. After this agreement, the effects of Islam began to emerge in them; their external and war affairs supervisor, Syed, and internal affairs supervisor, Aqib, later became Muslims. Then the Messenger of Allah (ﷺ) sent Hazrat Ali (RA) to collect alms. Alms were taken only from Muslims.

(Fateh-Al-Bari)

3.184 - Delegation of Banu Hanifah and conversation with Masalamah liar

Ramadan 9H, 631 AD

The delegation, including Masalamah Liar, was seventeen (17). The lineage of Masalamah is Masalamah bin Tamamah bin Kabir bin Habib bin Harith.

Jurjan bin Anham, Talaq bin Ali, and Salman bin Hanzalah were included in this delegation. This delegation landed at the house of an Ansari Sahabi, then came to the service of the Messenger of Allah (ﷺ), and all of them became Muslims except Masalmeh. They stayed in Madinah for 15 days and used to read and learn the Quran from Hazrat Abi Ibn Ka'b (RA). However, Masalmeh Kizzab showed arrogance and lust for power. Masalmeh met the Messenger of Allah (ﷺ) separately from his entourage. The Prophet ﷺ invited him to Islam with great love and gentleness, but he (ﷺ) realized that there was evil within him.

Rasul Allah (ﷺ) had a dream that the treasures of the earth were placed, and two gold bracelets came into the hand of Rasul Allah (ﷺ). Rasul Allah (ﷺ) felt very distressed. So Rasul Allah (ﷺ) revealed and breathed to say that both disappeared. Rasul Allah (ﷺ) explained that two liars will come out. When Masalamah expressed his pride and denial, he said if Muhammad (ﷺ) makes me his successor, I will follow him. Rasul Allah (ﷺ) went to him; at that time, he had a branch of a palm tree in his hand, and he said, if you thought I would give you even this branch, I will not. You cannot go beyond Allah's decision. If you do against me, Allah will destroy you. By Allah! You would be the same person I saw in my dream, and this is Sabith bin Qais (RA). He will give you an answer on my behalf. (Fateh-Al-Bari)

The Prophet (ﷺ) estimated that the same thing would happen at the end. Masalamah went back and claimed that Mohammad (ﷺ) gave me a part in his prophecy, so he prophesied the claim that his words were fabricated. He made adultery and alcoholism lawful. He recognized Rasul

Allah (ﷺ) too. His people recognized him as a prophet. In Yamamah, he was known as the Compassionate Prophet. He wrote to Rasul Allah (ﷺ): "This work has been shared with you; our government is half for me and half of the Quraysh." The Prophet (ﷺ) wrote that the earth is Allah's servant whom He has correctly inherited and taken the righteous. (Zaad-ul-Maad)

Abdullah bin Mas'ud (RA) narrated that Ibn Noha and Ibn Asal came to Rasul Allah (ﷺ) as the messengers of Masalamah Liar. The Messenger of Allah (ﷺ) asked him! You both testify that I am the Messenger of Allah. They said we bear witness that Masalamah is the Messenger of Allah. Muhammad (ﷺ) said, I believe in Allah, and if I kill the messenger, I will kill you both. (Musnad Ahmad)

Masalamah liar claimed prophethood in 10H, and in 12H in the Caliphate of Hazrat Abu Bakr Siddique (RA), was killed in Yamamah. The killer was the same Wahshi who killed Hazrat Amir Hamza (RA). Now, he was known as Hazrat Wahshi (RA).

3.185 – Aswad Ansy false Prophecy

The second false claimant of prophecy was Aswad Ansy. He had stood trial in Yemen just before the death of the Prophet (ﷺ), Feroz (RA) killed him. Then Rasul Allah (ﷺ) revealed this. He said the event to companions from the Yemen Hazrat Abu Bakr (RA) got the Regular news of the murder later. (Fateh Al-Bari)

3.186 - Talehah bin Khawelad, false prophecy

Talehah bin Khawelad also declared himself to be a prophet. A multi-party affirmative and obeyed him. He wrote a letter to the Prophet (ﷺ) while living in peace and mutual covenant. Later, he repented of his claim and became Muslim, and, at the place of Nahavand, he was martyred in the battle.
(Ibn Hisham)

3.187 - Letter of the king of Yemen

Shawwal 9H, 631 AD

After returning from Tabuk, the Prophet (ﷺ) received a letter from the kings of Humair, Harith bin Abdul Kalal, Zaeen, the chief of Muafir, and Nauman bin Qeel. In the letter brought by Malik bin Marrah Rahawi, Kind has given information about his leaving polytheism and acceptance of Islam.

The Prophet (ﷺ) wrote back about his rights and obligations concerning the fixed tax. Muaz bin Jabal (RA) set the leader there, and some companions were sent to Yemen to teach their religion.

3.188 – Letter of Prophet (ﷺ) to the Ruler of Humair

Shawwal 9H, 631 AD

In the name of Allah, Most Gracious, Most Merciful.

From Prophet Mohammad (ﷺ) to Harith bin Kalal and Nauman: After greeting!

I praise Allah that there is no god except Allah. The situation is that when your messengers and ambassadors came to us, we returned from the land of the Romans. He met us in Madinah and informed us that you had become Muslim and had a special honour from Allah. The people who resist Islam, you have killed them. Continue to obey Allah and His Messenger (ﷺ), establish prayer, give charity, and give the fifth portion of the booty, which Allah and His Messenger (ﷺ) have fixed. Those who have the religion of Judaism or Christianity do not pressure them to embrace Islam, nor try to kill them for tyranny if they were ready to pay the homage tax.

3.189 – Preaching of Islam in Yemen

9H, 631 AD

The Prophet (ﷺ) sent Hazrat Muaz Bin Jabal (RA) and Hazrat Abu Musa Al-Ashari (RA) to the people of Yemen to study Islam, but to be dispatched to different places. Al-Ashari (RA) was sent to the east side of Yemen, and Muaz bin Jabal (RA) was sent to the west side of Yemen to teach and preach in Aden and the surrounding area of Jund. (Seerat-e-Mustafa ﷺ)

3.190 - The delegation of Bani Amir bin Sasamat

9H, 631 AD

Ibn Ishaq (ra) reported that Asim bin Umar bin Qatadah narrated that in the delegation were Amir bin Tufail, Arbad bin Qais, Khalid bin Jafar, and Jabbar bin Aslam; all were evil-

natured men. Amir bin Tufail is the same who had martyred (70) innocent companions at Bair-e-Mauna.

They intended to come to Madinah, Amir ibn Tufail, and Arbad bin Kish made a conspiracy to cheat the Prophet (ﷺ) into being killed. When they both went to the Messenger of Allah (ﷺ), he spread a sheet of cloth to sit on and invited them to Islam. He took the condition that the kingdom's authority has been distributed between you and me. The administration of the cities will be in your hands, and the administration of the countryside will be in my control. Hazrat Muhammad (ﷺ) refused to accept his condition. Amir ibn Tufail tried to engage Hazrat Muhammad (ﷺ) in the conversation. During the conversation, Arbad bin Qais went to the back of Rasul Allah (ﷺ) to get a chance to attack from behind the Prophet (ﷺ) and kill him. He tried to pull the sword from the sheath, but he stopped his hand by Allah, who could not come out of the sheath; Allah kept His Prophet safe, Rasul Allah (ﷺ), curse on them.

They died together at the same time, and both returned. The heavenly lightning fell on them as a result of Allah's Apostle (ﷺ)'s curse. Arbad was killed on the spot, and Amir suffered a tumour on his neck and stayed with a Salulyah woman who was dead there.

3.191 – Tribe Najib's delegation

9H, 631 AD

It is narrated from Howarth that in the ninth year of Hijrah, Tribe Najib's delegation came to the service of the Prophet (ﷺ) with alms. He treated them with great respect. He (ﷺ) ordered Hazrat Bilal (RA) to be very hospitable to him. They used to ask the Prophet (ﷺ) about religion. On his way, the Prophet (ﷺ) gave them more gifts and presents than all the other delegations. No one didn't get anything. Rasool Allah ﷺ asked if anyone was left out of the prize. He said, "We have left a young man at our place to protect our belongings." He (ﷺ) said: Send him to me. When he came, he said I was a member of the Bani Abaza delegation who had just come to your service. You have given them donations. He (ﷺ) asked what your need is. He asked me to pray to Allah Almighty for forgiveness, pardon, and mercy, and also to make my heart rich. The Prophet (ﷺ) offered special prayers for him and then sent him away with the same amount of donations. These people are safe in the time of apostasy because of the special prayers of the Prophet (ﷺ).

On the occasion of Hajj in the tenth year of Hijrah, a delegation of this tribe came to the Prophet's court in the field of Mina. When the Prophet (ﷺ) asked about that young man, they said: We have not seen anyone more patient or persuasive than him. He is patient and content with what Allah has given him and is free from greed and lust. (All this happened due to the supplication of the Messenger of Allah) (Al-Wafaa)

3.192 - Delegation of Banu Tay

9H, 631 AD

A delegation of Banu Tay came to the Prophet Muhammad (ﷺ). Among them is their known equestrian Zaid-Al-Khail. He talked to the Prophet (ﷺ) and accepted Islam. Allah's Apostle (ﷺ) praised him and said to him that any person of Arabia who appreciated I found him inferior to his reputation. Still, contrary to his reputation, I found Zaid better than his fame. Rasul Allah (ﷺ) replaced his name with Zayed al-Khair.

3.193 - Bani Saad accepted Islam

9H, 631 AD

The tribe of Banu Said ibn Bakr sent Zamam ibn Tha'labah as their representative to the Messenger of Allah (ﷺ). He was fearless, justified, and had long hair. He came and spoke in a very Arabic style. This is how Sahih Bukhari came to be. It is narrated by Hazrat Anas bin Malik (RA) that we were present in the Prophet's court when a man came riding a camel and dismounted in the courtyard of the masjid. Then the presenter asked! Whose name is Muhammad (ﷺ)? The people pointed to the Prophet (ﷺ) and said, "This is the white ones who are reclining." He approached and spoke! O son of Abdul Muttalib! Hazrat Mohammed (ﷺ) said! I answered, and then he said I had some questions to ask, but asked me not to be angry. The Prophet (ﷺ) said: Ask what you have to ask. He said, "Swear by your God, tell me, has Allah sent you as a messenger to the world?" Hazrat Mohammed (ﷺ) said!

Yes. Then he swore that Allah had commanded you to worship only Allah, the One and Only, and to abandon the worship of false gods and idols, which are considered to be partners of Allah. The Messenger of Allah (ﷺ) said: Yes, that is what Allah has commanded me. He then swore, "Has Allah commanded you to pray five times a day?" He also asked about Zakat, fasting, and Hajj. The Prophet (ﷺ) kept saying yes. When he heard all the rules, he said yes. My name is Zamam bin Thalabah, and I recited the word of Shahadah and told that my people have sent me. I will do no more or less than what you have said. When he left, the Prophet (ﷺ) said: If he tells the truth, he will prosper.

Zamam (RA) told his people that Laat and Uzza were nothing. The people said, "What do you mean, don't be mad?" He said, "By Allah!" They can neither benefit nor harm. I believe in Allah and Muhammad (ﷺ), and I have learned the rules of religion from the Messenger of Allah. The effect of his short speech was that all the men and women of the tribe had become Muslims by evening. (Al-Wafaa)

Hazrat Abdullah ibn Abbas (RA) says: We have not heard of any delegation or messenger of any nation that is better than Hazrat Zamam ibn Tha'labah (RA).

3.194 - Banu Asad

9H, 631 AD

This tribe was also allied with the Quraysh. In 9H, they embrace Islam. But they were proud that the Prophet ﷺ did not send a force to us, and we came ourselves, Muslims voluntarily.

The verse of the Quran was revealed.

يَمُنُّوْنَ عَلَيْكَ اَنْ اَسْلَمُوْا ؕ قُلْ لَّا تَمُنُّوْا عَلَيَّ اِسْلَامَكُمْ ۚ بَلِ اللّٰهُ يَمُنُّ عَلَيْكُمْ اَنْ
هَدٰىكُمْ لِلْاِيْمَانِ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿۱۷﴾

(Surah Al Hujuraat – 17)

They regard it as a favour to you (O Muhammad ﷺ) that they have embraced Islam. Say: "Count not your Islam as a favour to me. Nay, but Allah has conferred a favour upon you, that He has guided you to the Faith if you are authentic. (17)

3.195 - Eddy bin Hatim (RA) acceptance of Islam

9H, 631 AD

Uday was the son of the famous, generous (Sakhi) Hatim Tai, a tribal chief who was Christian. Like other Arab chiefs, he received a quarter of the tribe's income. When Islamic forces invaded Yemen, he fled to Syria.

Her sister was arrested, and she was brought before the Prophet (ﷺ). The Prophet (ﷺ) treated her with great respect and then set her free. She went straight to her brother to bring him to the Prophet (ﷺ). Uday's sister took him to the Prophet (ﷺ) in the Prophet's Masjid.

When the Prophet (ﷺ) took him home, a carpenter stopped him on the way and talked to him for a long time. 'Uday ibn Hatim himself had also seen the court of the Romans. He was astonished that the Arab emperors met with a woman on the same path.

When the Prophet (ﷺ) reached home, there was a leather mattress lying on it. The Prophet (ﷺ) said to 'Uday, "You take a quarter (of your income) from your people, but this is not permissible in the Christian religion." He (ﷺ) said, "There is no god but Allah." He said, "Yes." Then he asked if there was anyone greater than Allah. No, he spoke. The Prophet (ﷺ) said: The wrath of Allah fell on the Jews, and the Christians went astray. Uday converted to Islam and remained steadfast in the religion.

3.196 - Hajj

Dhuwal-Qadah/Dhuel-Hijjah 9H, 631 AD

The Prophet (ﷺ) sent Hazrat Abu Bakr al-Siddique (RA) to Makkah to perform the Hajj ritual this year.

Ibn Sa'd (ra) says three hundred Companions left Madinah with Hazrat Abu Bakr Siddiq (RA). The Prophet (ﷺ) sent ten camels with him and appointed Hazrat Namiyah bin Jundab Aslami (RA) to take care of them, and Hazrat Abu Bakr Siddiq (RA) took five camels on his behalf. (Tabqat Ibn Saad)

According to Ibn Ishaq, when Hazrat Abu Bakr (RA) left, the opening verses of Surah Baraa (Surah Taubah) were revealed to him, ordering the termination of agreements made with the polytheists on the basis of equality. Upon receiving this order,

the Prophet (ﷺ) immediately sent Hazrat Ali (RA) to announce it on his behalf. This had to be done because it was the custom of the Arabs to make a solemn declaration of blood and property, either to themselves or to a family member. What was announced by a man from outside the family was not accepted.

According to Ibn Sa'd, when Hazrat Abu Bakr Siddique (RA) reached Maqam-ul-Araj, Hazrat Ali (RA), who was riding on the camel of the Prophet (ﷺ), got there. Hazrat Ali (RA) said: Messenger of Allah (ﷺ) sent me to read the chapter of the Quran, and those sent to the convent to return to them. Hazrat Abu Bakr Siddique (RA) asked, " The Prophet (ﷺ) sent you as the leader of the caravan. Hazrat Ali (RA) said no! You will be the leader. I will proclaim only the chapter of the Quran (Surah Baraa / Surah Taubah).

Upon reaching Makkah, Hazrat Abu Bakr Siddiq (RA) they performed Hajj for the people. He recited the sermon and taught the rites of Hajj. O people! No infidel will go to Paradise, and no infidel or polytheist will be able to perform Hajj after this year. No one will circumambulate the House of Allah while naked. (Tabqat Ibn Sa'd)

After that, Hazrat Ali recited verses 1-37 of Surah Bara.

بَرَآءَةٌ مِّنَ اللّٰهِ وَرَسُوْلِهٖٓ اِلَى الَّذِيْنَ عَاهَدْتُّمْ مِّنَ الْمُشْرِكِيْنَ ﴿۱﴾ فَسِيْحُوْا فِي الْاَرْضِ اَرْبَعَةَ
اَشْهُرٍ وَّاعْلَمُوْٓا اَنَّكُمْ غَيْرُ مُعْجِزِي اللّٰهِ ۙ وَاَنَّ اللّٰهَ مُخْزِي الْكٰفِرِيْنَ ﴿۲﴾ وَاَذَانٌ مِّنَ اللّٰهِ وَرَسُوْلِهٖٓ
اِلَى النَّاسِ يَوْمَ الْحَجِّ الْاَكْبَرِ اَنَّ اللّٰهَ بَرِيْٓءٌ مِّنَ الْمُشْرِكِيْنَ ۙ وَرَسُوْلُهٗ ۭ فَاِنْ تُبْتُمْ فَهُوَ خَيْرٌ
لَّكُمْ ۚ وَاِنْ تَوَلَّيْتُمْ فَاعْلَمُوْٓا اَنَّكُمْ غَيْرُ مُعْجِزِي اللّٰهِ ۭ وَبَشِّرِ الَّذِيْنَ كَفَرُوْا بِعَذَابٍ اَلِيْمٍ ۙ

﴿۳﴾ اِلَّا الَّذِیۡنَ عَاهَدتُّمۡ مِّنَ الۡمُشۡرِکِیۡنَ ثُمَّ لَمۡ یَنۡقُصُوۡکُمۡ شَیۡـًٔا وَّلَمۡ یُظَاهِرُوۡا عَلَیۡکُمۡ اَحَدًا
فَاَتِمُّوۡۤا اِلَیۡهِمۡ عَهۡدَهُمۡ اِلٰی مُدَّتِهِمۡ ؕ اِنَّ اللّٰهَ یُحِبُّ الۡمُتَّقِیۡنَ ﴿۴﴾ فَاِذَا انۡسَلَخَ الۡاَشۡهُرُ الۡحُرُمُ
فَاقۡتُلُوا الۡمُشۡرِکِیۡنَ حَیۡثُ وَجَدۡتُّمُوۡهُمۡ وَخُذُوۡهُمۡ وَاحۡصُرُوۡهُمۡ وَاقۡعُدُوۡا لَهُمۡ کُلَّ مَرۡصَدٍ ۚ فَاِنۡ
تَابُوۡا وَاَقَامُوا الصَّلٰوةَ وَ اٰتَوُا الزَّکٰوةَ فَخَلُّوۡا سَبِیۡلَهُمۡ ؕ اِنَّ اللّٰهَ غَفُوۡرٌ رَّحِیۡمٌ ﴿۵﴾ وَاِنۡ اَحَدٌ مِّنَ
الۡمُشۡرِکِیۡنَ اسۡتَجَارَکَ فَاَجِرۡهُ حَتّٰی یَسۡمَعَ کَلَامَ اللّٰهِ ثُمَّ اَبۡلِغۡهُ مَاۡمَنَهٗ ؕ ذٰلِکَ بِاَنَّهُمۡ قَوۡمٌ لَّا
یَعۡلَمُوۡنَ ﴿۶﴾ کَیۡفَ یَکُوۡنُ لِلۡمُشۡرِکِیۡنَ عَهۡدٌ عِنۡدَ اللّٰهِ وَعِنۡدَ رَسُوۡلِهٖۤ اِلَّا الَّذِیۡنَ عَاهَدتُّمۡ عِنۡدَ
الۡمَسۡجِدِ الۡحَرَامِ ۚ فَمَا اسۡتَقَامُوۡا لَکُمۡ فَاسۡتَقِیۡمُوۡا لَهُمۡ ؕ اِنَّ اللّٰهَ یُحِبُّ الۡمُتَّقِیۡنَ ﴿۷﴾ کَیۡفَ
وَاِنۡ یَّظۡهَرُوۡا عَلَیۡکُمۡ لَا یَرۡقُبُوۡا فِیۡکُمۡ اِلًّا وَّلَا ذِمَّةً ؕ یُرۡضُوۡنَکُمۡ بِاَفۡوَاهِهِمۡ وَتَاۡبٰی قُلُوۡبُهُمۡ ۚ
وَاَکۡثَرُهُمۡ فٰسِقُوۡنَ ۚ ﴿۸﴾ اِشۡتَرَوۡا بِاٰیٰتِ اللّٰهِ ثَمَنًا قَلِیۡلًا فَصَدُّوۡا عَنۡ سَبِیۡلِهٖ ؕ اِنَّهُمۡ سَآءَ مَا کَانُوۡا
یَعۡمَلُوۡنَ ﴿۹﴾ لَا یَرۡقُبُوۡنَ فِیۡ مُؤۡمِنٍ اِلًّا وَّلَا ذِمَّةً ؕ وَاُولٰٓئِکَ هُمُ الۡمُعۡتَدُوۡنَ ﴿۱۰﴾ فَاِنۡ تَابُوۡا
وَاَقَامُوا الصَّلٰوةَ وَاٰتَوُا الزَّکٰوةَ فَاِخۡوَانُکُمۡ فِی الدِّیۡنِ ؕ وَنُفَصِّلُ الۡاٰیٰتِ لِقَوۡمٍ یَّعۡلَمُوۡنَ ﴿۱۱﴾ وَاِنۡ
نَّکَثُوۡۤا اَیۡمَانَهُمۡ مِّنۡۢ بَعۡدِ عَهۡدِهِمۡ وَطَعَنُوۡا فِیۡ دِیۡنِکُمۡ فَقَاتِلُوۡۤا اَئِمَّةَ الۡکُفۡرِ ۙ اِنَّهُمۡ لَاۤ اَیۡمَانَ لَهُمۡ
لَعَلَّهُمۡ یَنۡتَهُوۡنَ ﴿۱۲﴾ اَلَا تُقَاتِلُوۡنَ قَوۡمًا نَّکَثُوۡۤا اَیۡمَانَهُمۡ وَهَمُّوۡا بِاِخۡرَاجِ الرَّسُوۡلِ وَهُمۡ بَدَءُوۡکُمۡ
اَوَّلَ مَرَّةٍ ؕ اَتَخۡشَوۡنَهُمۡ ۚ فَاللّٰهُ اَحَقُّ اَنۡ تَخۡشَوۡهُ اِنۡ کُنۡتُمۡ مُّؤۡمِنِیۡنَ ﴿۱۳﴾ قَاتِلُوۡهُمۡ یُعَذِّبۡهُمُ اللّٰهُ
بِاَیۡدِیۡکُمۡ وَیُخۡزِهِمۡ وَیَنۡصُرۡکُمۡ عَلَیۡهِمۡ وَیَشۡفِ صُدُوۡرَ قَوۡمٍ مُّؤۡمِنِیۡنَ ۙ ﴿۱۴﴾ وَیُذۡهِبۡ غَیۡظَ
قُلُوۡبِهِمۡ ؕ وَ یَتُوۡبُ اللّٰهُ عَلٰی مَنۡ یَّشَآءُ ؕ وَاللّٰهُ عَلِیۡمٌ حَکِیۡمٌ ﴿۱۵﴾ اَمۡ حَسِبۡتُمۡ اَنۡ تُتۡرَکُوۡا وَلَمَّا
یَعۡلَمِ اللّٰهُ الَّذِیۡنَ جَاهَدُوۡا مِنۡکُمۡ وَلَمۡ یَتَّخِذُوۡا مِنۡ دُوۡنِ اللّٰهِ وَلَا رَسُوۡلِهٖ وَلَا الۡمُؤۡمِنِیۡنَ وَلِیۡجَةً

وَاللّٰهُ خَبِيْرٌۢ بِمَا تَعْمَلُوْنَ ﴿۱۶﴾ مَا كَانَ لِلْمُشْرِكِيْنَ اَنْ يَّعْمُرُوْا مَسٰجِدَ اللّٰهِ شٰهِدِيْنَ عَلٰٓى
اَنْفُسِهِمْ بِالْكُفْرِ ؕ اُولٰٓئِكَ حَبِطَتْ اَعْمَالُهُمْ ۖۚ وَ فِى النَّارِ هُمْ خٰلِدُوْنَ ﴿۱۷﴾ اِنَّمَا يَعْمُرُ مَسٰجِدَ
اللّٰهِ مَنْ اٰمَنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ وَاَ قَامَ الصَّلٰوةَ وَاٰتَى الزَّكٰوةَ وَلَمْ يَخْشَ اِلَّا اللّٰهَ فَعَسٰٓى اُولٰٓئِكَ
اَنْ يَّكُوْنُوْا مِنَ الْمُهْتَدِيْنَ ﴿۱۸﴾ اَجَعَلْتُمْ سِقَايَةَ الْحَآجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ اٰمَنَ
بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ وَجَاهَدَ فِىْ سَبِيْلِ اللّٰهِ ؕ لَا يَسْتَوٗنَ عِنْدَ اللّٰهِ ؕ وَ اللّٰهُ لَا يَهْدِى الْقَوْمَ الظّٰلِمِيْنَ
﴿۱۹﴾ اَلَّذِيْنَ اٰمَنُوْا وَ هَاجَرُوْا وَجَاهَدُوْا فِىْ سَبِيْلِ اللّٰهِ بِاَمْوَالِهِمْ وَاَنْفُسِهِمْ ۙ اَعْظَمُ دَرَجَةً عِنْدَ
اللّٰهِ ؕ وَاُولٰٓئِكَ هُمُ الْفَآئِزُوْنَ ﴿۲۰﴾ يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِّنْهُ وَرِضْوَانٍ وَّجَنّٰتٍ لَّهُمْ فِيْهَا
نَعِيْمٌ مُّقِيْمٌ ۙ ﴿۲۱﴾ خٰلِدِيْنَ فِيْهَآ اَبَدًا ؕ اِنَّ اللّٰهَ عِنْدَهٗٓ اَجْرٌ عَظِيْمٌ ﴿۲۲﴾ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا
تَتَّخِذُوْٓا اٰبَآءَكُمْ وَاِخْوَانَكُمْ اَوْلِيَآءَ اِنِ اسْتَحَبُّوا الْكُفْرَ عَلَى الْاِيْمَانِ ؕ وَمَنْ يَّتَوَلَّهُمْ مِّنْكُمْ
فَاُولٰٓئِكَ هُمُ الظّٰلِمُوْنَ ﴿۲۳﴾ قُلْ اِنْ كَانَ اٰبَآؤُكُمْ وَاَبْنَآؤُكُمْ وَاِخْوَانُكُمْ وَاَزْوَاجُكُمْ
وَعَشِيْرَتُكُمْ وَ اَمْوَالُ ِۨاقْتَرَفْتُمُوْهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَ مَسٰكِنُ تَرْضَوْنَهَآ اَحَبَّ اِلَيْكُمْ
مِّنَ اللّٰهِ وَرَسُوْلِهٖ وَ جِهَادٍ فِىْ سَبِيْلِهٖ فَتَرَبَّصُوْا حَتّٰى يَاْتِىَ اللّٰهُ بِاَمْرِهٖ ؕ وَاللّٰهُ لَا يَهْدِى الْقَوْمَ الْفٰسِقِيْنَ
﴿۲۴﴾ لَقَدْ نَصَرَكُمُ اللّٰهُ فِىْ مَوَاطِنَ كَثِيْرَةٍ ۙ وَّيَوْمَ حُنَيْنٍ ۙ اِذْ اَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ
عَنْكُمْ شَيْـًٔا وَّضَاقَتْ عَلَيْكُمُ الْاَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُمْ مُّدْبِرِيْنَ ۚ ﴿۲۵﴾ ثُمَّ اَنْزَلَ اللّٰهُ
سَكِيْنَتَهٗ عَلٰى رَسُوْلِهٖ وَعَلَى الْمُؤْمِنِيْنَ وَاَنْزَلَ جُنُوْدًا لَّمْ تَرَوْهَا ۚ وَعَذَّبَ الَّذِيْنَ كَفَرُوْا ؕ وَذٰلِكَ
جَزَآءُ الْكٰفِرِيْنَ ﴿۲۶﴾ ثُمَّ يَتُوْبُ اللّٰهُ مِنْۢ بَعْدِ ذٰلِكَ عَلٰى مَنْ يَّشَآءُ ؕ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ
﴿۲۷﴾ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنَّمَا الْمُشْرِكُوْنَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ

هٰذَا ۚ وَ اِنۡ خِفۡتُمۡ عَيۡلَةً فَسَوۡفَ يُغۡنِيۡكُمُ اللّٰهُ مِنۡ فَضۡلِهٖۤ اِنۡ شَآءَ ؕ اِنَّ اللّٰهَ عَلِيۡمٌ حَكِيۡمٌ ﴿۲۸﴾ قَاتِلُوا الَّذِيۡنَ لَا يُؤۡمِنُوۡنَ بِاللّٰهِ وَلَا بِالۡيَوۡمِ الۡاٰخِرِ وَلَا يُحَرِّمُوۡنَ مَا حَرَّمَ اللّٰهُ وَ رَسُوۡلُهٗ وَلَا يَدِيۡنُوۡنَ دِيۡنَ الۡحَقِّ مِنَ الَّذِيۡنَ اُوۡتُوا الۡكِتٰبَ حَتّٰى يُعۡطُوا الۡجِزۡيَةَ عَنۡ يَّدٍ وَّهُمۡ صٰغِرُوۡنَ ﴿۲۹﴾ وَقَالَتِ الۡيَهُوۡدُ عُزَيۡرُ ِابۡنُ اللّٰهِ وَقَالَتِ النَّصٰرَى الۡمَسِيۡحُ ابۡنُ اللّٰهِ ؕ ذٰلِكَ قَوۡلُهُمۡ بِاَفۡوَاهِهِمۡ ۚ يُضَاهِـُٔوۡنَ قَوۡلَ الَّذِيۡنَ كَفَرُوۡا مِنۡ قَبۡلُ ؕ قٰتَلَهُمُ اللّٰهُ ۚ اَنّٰى يُؤۡفَكُوۡنَ ﴿۳۰﴾ اِتَّخَذُوۡۤا اَحۡبَارَهُمۡ وَرُهۡبَانَهُمۡ اَرۡبَابًا مِّنۡ دُوۡنِ اللّٰهِ وَالۡمَسِيۡحَ ابۡنَ مَرۡيَمَ ۚ وَمَاۤ اُمِرُوۡۤا اِلَّا لِيَعۡبُدُوۡۤا اِلٰهًا وَّاحِدًا ۚ لَاۤ اِلٰهَ اِلَّا هُوَ ؕ سُبۡحٰنَهٗ عَمَّا يُشۡرِكُوۡنَ ﴿۳۱﴾ يُرِيۡدُوۡنَ اَنۡ يُّطۡفِـُٔوۡا نُوۡرَ اللّٰهِ بِاَفۡوَاهِهِمۡ وَيَاۡبَى اللّٰهُ اِلَّاۤ اَنۡ يُّتِمَّ نُوۡرَهٗ وَلَوۡ كَرِهَ الۡكٰفِرُوۡنَ ﴿۳۲﴾ هُوَ الَّذِىۡۤ اَرۡسَلَ رَسُوۡلَهٗ بِالۡهُدٰى وَدِيۡنِ الۡحَقِّ لِيُظۡهِرَهٗ عَلَى الدِّيۡنِ كُلِّهٖ ۙ وَلَوۡ كَرِهَ الۡمُشۡرِكُوۡنَ ﴿۳۳﴾ يٰۤاَيُّهَا الَّذِيۡنَ اٰمَنُوۡۤا اِنَّ كَثِيۡرًا مِّنَ الۡاَحۡبَارِ وَالرُّهۡبَانِ لَيَاۡكُلُوۡنَ اَمۡوَالَ النَّاسِ بِالۡبَاطِلِ وَيَصُدُّوۡنَ عَنۡ سَبِيۡلِ اللّٰهِ ؕ وَالَّذِيۡنَ يَكۡنِزُوۡنَ الذَّهَبَ وَالۡفِضَّةَ وَلَا يُنۡفِقُوۡنَهَا فِىۡ سَبِيۡلِ اللّٰهِ ۙ فَبَشِّرۡهُمۡ بِعَذَابٍ اَلِيۡمٍ ۙ ﴿۳۴﴾ يَّوۡمَ يُحۡمٰى عَلَيۡهَا فِىۡ نَارِ جَهَنَّمَ فَتُكۡوٰى بِهَا جِبَاهُهُمۡ وَجُنُوۡبُهُمۡ وَظُهُوۡرُهُمۡ ؕ هٰذَا مَا كَنَزۡتُمۡ لِاَنۡفُسِكُمۡ فَذُوۡقُوۡا مَا كُنۡتُمۡ تَكۡنِزُوۡنَ ﴿۳۵﴾ اِنَّ عِدَّةَ الشُّهُوۡرِ عِنۡدَ اللّٰهِ اثۡنَا عَشَرَ شَهۡرًا فِىۡ كِتٰبِ اللّٰهِ يَوۡمَ خَلَقَ السَّمٰوٰتِ وَالۡاَرۡضَ مِنۡهَاۤ اَرۡبَعَةٌ حُرُمٌ ؕ ذٰلِكَ الدِّيۡنُ الۡقَيِّمُ ۙ فَلَا تَظۡلِمُوۡا فِيۡهِنَّ اَنۡفُسَكُمۡ ؕ وَقَاتِلُوا الۡمُشۡرِكِيۡنَ كَآفَّةً كَمَا يُقَاتِلُوۡنَكُمۡ كَآفَّةً ؕ وَاعۡلَمُوۡۤا اَنَّ اللّٰهَ مَعَ الۡمُتَّقِيۡنَ ﴿۳۶﴾ اِنَّمَا النَّسِىۡٓءُ زِيَادَةٌ فِى الۡكُفۡرِ يُضَلُّ بِهِ الَّذِيۡنَ كَفَرُوۡا يُحِلُّوۡنَهٗ عَامًا وَّيُحَرِّمُوۡنَهٗ عَامًا لِّيُوَاطِـُٔوۡا عِدَّةَ مَا حَرَّمَ اللّٰهُ فَيُحِلُّوۡا مَا حَرَّمَ اللّٰهُ ؕ زُيِّنَ لَهُمۡ سُوۡٓءُ اَعۡمَالِهِمۡ ؕ وَاللّٰهُ لَا يَهۡدِى الۡقَوۡمَ الۡكٰفِرِيۡنَ ﴿۳۷﴾

(Surah At Touba:1-37)

Freedom from (all) obligations (is declared) from Allah and His Messenger (ﷺ) to those of the Mushrekeen (polytheists, pagans, idolaters, disbelievers in the Oneness of Allah), with whom you made a treaty. (1) So, travel freely (O Mushrekeen) for four months (as you will) throughout the land, but know that you cannot escape (from the Punishment of) Allah, and Allah will disgrace the disbelievers. (2) And a declaration from Allah and His Messenger to humankind on the greatest day (the 10th of Dhul-Hajjah - the 12th month of the Islamic calendar) that Allah is free from (all) obligations to the Mushrekeen, and so is His Messenger. So, if you (Mushrekeen) repent, it is better for you, but if you turn away, then know that you cannot escape (from the Punishment of) Allah. And give tidings (O Muhammad ﷺ) of a painful torment to those who disbelieve. (3) Except those of the Mushrekeen with whom you have a treaty and who have not subsequently failed you in aught, nor have supported anyone against you. So, fulfill their treaty with them for the end of their term. Surely Allah loves Al-Muttaqun (the pious). (4) Then, when the Sacred Months (Ist, 7th, 11th, and 12th months of the Islamic calendar) have passed, then kill the Mushrekeen wherever you find them, and capture them and besiege them, and lie in wait for them in every ambush. But if they repent, perform As-Salat (Iqamat-as-Salat), and give Zakat, they leave their way free. Verily, Allah is Oft-Forgiving, Most Merciful. (5) And if any of the Mushrekeen (polytheists, idolaters, pagans, disbelievers in the Oneness of Allah) seeks your protection, then grant him protection, so that he may hear the Word of Allah (the Qur'an), and then escort him to where he can be secure, that is because they are men who know not. (6) How can there be a covenant with Allah and with His Messenger for the Mushrekeen (polytheists, idolaters, pagans, disbelievers in the Oneness of Allah) except those with whom you made a covenant near Al-Masjid-al-Haram (at Makkah)? So long as they are true to you, stand true to them. Verily, Allah loves Al-Muttaqun (the pious) (7). How (can there be such a covenant with

them) that when they overpower you, they regard not the ties, either of kinship or the covenant with you? With (good words from) their mouths, they please you, but their hearts are averse to you, and most of them are Fasiqun (rebellious, disobedient to Allah). (8) They have purchased a little gain with Allah's Ayat (proofs, evidence, verses, lessons, signs, revelations, etc.), and they hindered men from His Way; evil indeed is what they used to do. (9) About a believer, they respect not the ties, either of kinship or covenant! It is they who are the transgressors. (10) But if they repent, perform As-Salat (Iqamat-as-Salat), and give Zakat, they are your religious brethren. (In this way) We explain the Ayat (proofs, evidence, verses, lessons, signs, revelations, etc.) in detail for people who know. (11) But if they violate their oaths after their covenant and attack your religion with disapproval and criticism, then fight (you) the leaders of disbelief (chiefs of Quraish - pagans of Makkah) - for surely their oaths are nothing to them - so that they may stop (evil actions). (12) Will you not fight a people who have violated their oaths (pagans of Makkah) and intended to expel the Messenger, while they did attack you first? Do you fear them? As a believer, you should fear Allah more than anyone else. (13) Fight against them so that Allah will punish them by your hands and disgrace them and give you victory over them and heal the breasts of a believing people, (14) And remove the anger of their (believers') hearts. Allah accepts the repentance of whom He wills. Allah is All-Knowing, All-Wise. (15) Do you think that you shall be left alone? At the same time, Allah has not yet tested those among you who have striven hard and fought and have not taken Walijah [(Batanah - helpers, advisors, and consultants from disbelievers, pagans) giving openly to them their secrets] besides Allah and His Messenger, and the believers. Allah is well-acquainted with what you do. (16) It is not for the Mushrekeen (polytheists, idolaters, pagans, disbelievers in the Oneness of Allah) to maintain the Mosques of Allah (i.e., to pray and worship Allah therein, to look after their cleanliness and their building). At the same time, they

witness against themselves in disbelief. Such works are in vain, and in Fire shall they abide. (17) The Mosques of Allah shall be maintained only by those who believe in Allah and the Last Day; perform As-Salat (Iqamat-as-Salat), and give Zakat and fear none but Allah. It is they who are on true guidance. (18) Do you consider the providing of drinking water to the pilgrims and the maintenance of Al-Masjid-al-Haram (at Makkah) as equal to the worth of those who believe in Allah and the Last Day and strive hard and fight for the Cause of Allah? They are not equal before Allah. And Allah guides not those people who are the Zalimun (polytheists and wrong-doers). (19) Those who believed (in the Oneness of Allah - Islamic Monotheism) emigrated, strove hard, and fought for Allah's Cause with their wealth and lives, far higher in degree with Allah. They are successful. (20) Their Lord gives them glad tidings of Mercy from Him, and that His being pleased (with them), and of Gardens (Paradise) for them wherein are everlasting delights. (21) They will dwell therein forever. Verily, with Allah is a great reward. (22) O you who believe! Take not for Auliya' (supporters and helpers), your fathers, and your brothers if they prefer disbelief to Belief. And whoever of you does so is one of the Zalimun (wrong-doers). (23) Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight are dearer to you than Allah and His Messenger, and striving hard and fighting in His Cause, then wait until Allah brings about His Decision (torment). And Allah guides not the people who are Al-Fasiqun (the rebellious, disobedient to Allah) (24) Truly Allah has given you victory on many battlefields, and on the Day of Hunain (battle) when you rejoiced at your great number but it availed you naught and the earth, vast as it is, was straitened for you, then you turned back in flight. (25) Then Allah did send down His Sakinah (calmness, tranquillity, and reassurance, etc.) on the Messenger (Muhammad ﷺ), and the believers, and sent down

forces (angels) which you saw not, and punished the disbelievers. Such is the recompense of disbelievers. (26) Then, after that, Allah will accept the repentance of whom He wills. And Allah is Oft-Forgiving, Most Merciful. (27) O you who believe (in Allah's Oneness and His Messenger (Muhammad ﷺ)! Verily, the Mushrikun (polytheists, pagans, idolaters, disbelievers in the Oneness of Allah, and the Message of Muhammad ﷺ) are Najasun (impure). So let them not come near Al-Masjid-al-Haram (at Makkah) after this year, and if you fear poverty, Allah will enrich you, if He wills, out of His Bounty. Surely, Allah is All-Knowing, All-Wise. (28) Fight against those who (1) believe not in Allah, (2) nor in the Last Day, (3) nor forbid that which has been forbidden by Allah and His Messenger (Muhammad ﷺ), (4) and those who acknowledge not the religion of truth (i.e., Islam) among the people of the Scripture (Jews and Christians), until they pay the Jizya with willing submission, and feel themselves subdued. (29) And the Jews say: 'Uzair (Ezra) is the son of Allah, and the Christians say: Messiah is the son of Allah. That is their saying with their mouths, resembling the saying of those who disbelieved aforetime. Allah's Curse be on them; they are deluded away from the truth! (30) They (Jews and Christians) took their rabbis and their monks to be their lords besides Allah (by obeying them in things which they made lawful or unlawful according to their desires without being ordered by Allah), and (they also took as their Lord) the Messiah, son of Maryam (Mary). At the same time, they (Jews and Christians) were commanded [in the Tourat (Torah) and the Injeel (Gospel) to worship none but One Ilaha (God - Allah) La ilaha illa Huwa (none has the right to be worshipped but He). Praise and glory are to Him (far above is He) from having the partners they associate (with Him)." (31) They (the disbelievers, the Jews, and the Christians) want to extinguish Allah's Light (with which Muhammad ﷺ has been sent - Islamic Monotheism) with their mouths. Still, Allah will not allow it except that His Light should be perfected even though the Kafiroon (disbelievers) hate (it).

(32) It is He Who has sent His Messenger (Muhammad SAW) with guidance and the religion of truth (Islam) to make it superior over all religions, even though the Mushrikun (polytheists, pagans, idolaters, disbelievers in the Oneness of Allah) hate (it). (33) O you who believe! Verily, there are many of the (Jewish) rabbis and the (Christian) monks who devour the wealth of humankind in falsehood and hinder (them) from the Way of Allah (i.e., Allah's religion of Islamic Monotheism). And those who hoard up gold and silver [Al-Kanz: the money, the Zakat of which has not been paid], and spend them not in the Way of Allah, -announce unto them a painful torment. (34) On the Day when that (Al-Kanz: money, gold and silver, the Zakat of which has not been paid) will be heated in the Fire of Hell and with it will be branded their foreheads, their flanks, and their backs, (and it will be said unto them): -"This is the treasure which you hoarded for yourselves. Now taste of what you used to hoard." (35) Verily, the number of months with Allah is twelve months (in a year), so was it ordained by Allah on the Day when He created the heavens and the earth; of them four are Sacred, (i.e., the 1st, the 7th, the 11th and the 12th months of the Islamic calendar). That is the right religion, so wrong not yourselves therein, and fight against the Mushrikun (polytheists, pagans, idolaters, disbelievers in the Oneness of Allah) collectively, as they fight against you collectively. But know that Allah is with those who are Al-Muttaqun (the pious). (36) The postponing (of a Sacred Month) is indeed an addition to disbelief: the disbelievers have led astray, for they make it lawful one year and forbid it another year to adjust the number of months forbidden by Allah and make such forbidden ones lawful. The evil of their deeds is made fair-seeming, pleasing to them. And Allah guides not the people who disbelieve. (37)

3.197 - Obligatory Hajj

Dhuel-Hijjah 9H, 631 AD

Allah said in Quran,

فِيْهِ اٰيٰتٌۢ بَيِّنٰتٌ مَّقَامُ اِبْرٰهِيْمَ ۚ وَمَنْ دَخَلَهٗ كَانَ اٰمِنًا ۗ وَلِلّٰهِ عَلَى النَّاسِ حِجُّ
الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا ۗ وَمَنْ كَفَرَ فَاِنَّ اللّٰهَ غَنِيٌّ عَنِ الْعٰلَمِيْنَ ﴿٩٧﴾

(Surah Ale Imran – 97)

In it are manifest signs (for example), the Maqam (place) of Ibrahim (Abraham); whosoever enters it attains security. And Hajj (pilgrimage to Makkah) to the House (Kaaba) is a duty that humankind owes to Allah, those who can afford the expenses (for one's conveyance, provision, and residence), and whoever disbelieves [i.e., denies Hajj (pilgrimage to Makkah), then he is a disbeliever of Allah], then Allah stands not in need of any of the 'Aalamin (humankind and jinn and all that exists). (97)

The order was revealed at the end of the year. There was so Rasul Allah (ﷺ) could not navigate to the pilgrimage. He was engaged in preparing pilgrims travelling to next year's Hajj. But this year, 9AH shipped Hazrat Abu Bakr (RA) to Makkah, Hazrat Abu Bakr (RA) set, leading people to abandon the Hajj pilgrims. He took it upon himself to visit next year, 10H pilgrims in the divine order compliance. This first pilgrimage to the Prophet (ﷺ) after the Hajj is obligatory; it was also the last. This is known as the Farewell Pilgrimage. After this, Hajj Rasul Allah (ﷺ) leaves the world. (Mazahir-ul-Haq)

Hajj is an obligatory time in life when all the conditions are met. Despite these conditions, they could not make the pilgrimage; he is a wicked sinner, and those who deny the obligation of Hajj are infidels.

3.198 - Rasul Allah (ﷺ) fell upon the horse

Dhuel-Hijjah 9H, 631 AD

Rasul Allah (ﷺ) fell from his horse, causing injuries to his side and shin. The Prophet (ﷺ) spent a few days at home because of this affliction (About one month).

3.199 - Prophet (ﷺ) wives (RA) given a choice to Ayla and Thayer

Dhuel-Hijjah 9H, 631 AD

Worldly pleasures were of no importance in the life of the Prophet (ﷺ). Sometimes, for two months, there was no fire in the house of the Prophet (ﷺ). All his life, he has never eaten a full meal. Ummahat Al-Mominin, the wives of the Prophet (ﷺ), used to lead similar lives, but as human beings, they sometimes desired good things. When the series of conquests widened, and innumerable spoils began to be obtained, the thought also came to their hearts that patience was the same as patience in the age of contentment. They were neither illegal nor unnatural.

Hazrat Umme Habiba (RA), the daughter of Hazrat Abu Sufyan (RA), the chief of Quraysh, was the daughter of the

chief of Quraysh, Hazrat Jawariyah (RA), the daughter of the chief of the tribe Bani Al-Mustaliq. The father of Hazrat Safia (RA) was the chief of Khyber. Hazrat Ayesha Siddiqah (RA) was the daughter of Hazrat Abu Bakr Siddiq (RA); Hazrat Hafsa's (RA) father was Farooq Azam Hazrat Umar (RA), and they all loved the Prophet (ﷺ) immensely.

Once upon a time, the Prophet (ﷺ) sat with Hazrat Zainab (RA) more than usual because the reason was that honey came to Hazrat Zainab (RA) from somewhere, and she presented it to the Prophet (ﷺ). The Prophet (ﷺ) liked honey very much, and he drank it. Due to this delay, Umme Al-Mominin became jealous, and Hazrat Ayesha Siddiqah (RA) felt enviableness for her. She came to Hazrat Hafsa (RA) and said to her when Rasul Allah (ﷺ) comes to you, say Maghafir smell is coming from your mouth.

Maghafir:

A variety of flowers the bees sucked. One of them smelled terrible, while Rasul Allah (ﷺ) did not like the smell. He swore to Allah that he would not eat honey.

Almighty Allah guided him.

يَاَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَآ اَحَلَّ اللّٰهُ لَكَ ۚ تَبْتَغِيْ مَرْضَاتَ اَزْوَاجِكَ ۭ وَاللّٰهُ غَفُوْرٌ

رَّحِيْمٌ ﴿۱﴾ قَدْ فَرَضَ اللّٰهُ لَكُمْ تَحِلَّةَ اَيْمَانِكُمْ ۚ وَاللّٰهُ مَوْلٰىكُمْ ۚ وَهُوَ الْعَلِيْمُ الْحَكِيْمُ O

(Surah At Tehreem :1-2)

O Prophet! Why do you forbid (for yourself) that which Allah has allowed to you, seeking to please your wives? And Allah is Oft-Forgiving, Most Merciful. (1) Allah has already ordained the

absolution from your oaths for you (O men). And Allah is your Maula (Lord, Master, or Protector), and He is the All-Knower, the All-Wise. (2)

Expressing the smell of Maghafir was not a lie. All narrations have proved that Prophet Muhammad (ﷺ) was delicate, and a few bad smells were not tolerated. If there is any smell in Maghafir, flowers are not surprising. The wife's apparent object may be due to maternal, but it is not believed that any of his wives were divinely innocent.

Another thing was that at that time, the Holy Prophet (ﷺ) noted a secret to Hazrat Hafsa (RA) and ordered her not to mention it to anyone. She said to Hazrat Ayesha (RA).

Allah Almighty said!

وَاِذْ اَسَرَّ النَّبِیُّ اِلٰی بَعْضِ اَزْوَاجِهٖ حَدِیْثًا ۚ فَلَمَّا نَبَّاَتْ بِهٖ وَاَظْهَرَهُ اللّٰهُ عَلَیْهِ عَرَّفَ بَعْضَهٗ
وَاَعْرَضَ عَنْۢ بَعْضٍ ۚ فَلَمَّا نَبَّاَهَا بِهٖ قَالَتْ مَنْ اَنْۢبَاَكَ هٰذَا ؕ قَالَ نَبَّاَنِیَ الْعَلِیْمُ الْخَبِیْرُ O

(Surah At Tehreem – 3)

And (remember) when the Prophet (ﷺ) disclosed a matter in confidence to one of his wives (Hafsah), then she told it (to another, i.e., 'Aishah), and Allah made it known to him, he informed part thereof and left a part. Then, when he told her (Hafsah) thereof, she said: "Who told you this?" He said: "The All-Knower, the All-Aware (Allah), has told me." (3)

Allah revealed to the Prophet (ﷺ) and told him that the Prophet (ﷺ) was aggressive. The third event was when Rasul

Allah (ﷺ) fell onto a horse and got injuries. The fourth point was that the wives of the Messenger of Allah (ﷺ) demanded an increase in their expenses.

To relieve himself of current family problems, Rasul Allah (ﷺ) decided to stay alone in the field, given that people understood that all wives were divorced upon divorce.

Al-Bukhari (ra) narrated that the Prophet (ﷺ) was unhappy with his wives for a month was separated in the field. The companions did not know the truth at first. They thought that Allah's Apostle (ﷺ) had divorced his wives, and the intense grief and sorrow spread. Hazrat Umar (RA) said that when the news came to me, the Prophet (ﷺ) was in a suburb of Madinah. The King of Ghassan was planning to attack Madinah, so Muslims were conscious and expecting his attack; suddenly, an Ansari companion beating Hazrat Umar's (RA) door said to open the door. Hazrat Umar (RA) said, " Is Ghassan coming. He said no, not even a matter upon Rasul Allah (ﷺ) separated from his wives.

Hazrat Umar (RA) narrated that after the Fajr prayer, I went to my daughter Hafsa (RA) and saw her crying. I said that I told you earlier about the matter. I returned to Masjid-e-Nabvi and saw companions weeping. I sat with them but did not rest; I went to the top of the terrace and asked Bilal bin Rabah (RA) to ask for permission to meet me. [Bilal (RA), the guard of Rasul Allah (ﷺ)] said! Rasul Allah (ﷺ) did not reply. I turned to Masjid impatiently, came down, and asked the concierge to meet him again. When he did not answer, I called out! Ibn Rabah! Seek permission for me to visit the Messenger of Allah

(ﷺ), as I am recommending Hafsa (RA). By Allah! If Rasul Allah (ﷺ) says, I cut down her (Hafsa RA) neck.

Prophet Muhammad (ﷺ) allowed him. When I saw the Messenger of Allah (ﷺ) lying on the bed, rope marks on the head and body were blessed. I looked around a corner, and a handful of barely was and was hanging the animal's fur back. The tears came out. The Messenger of Allah (ﷺ) asked for a reason for crying. I said that the above opportunity, Caesar and Kisra are enjoying the spring, and you are in this situation being a Messenger of Allah (ﷺ). He (ﷺ) said that you disagree that they have calculated the world and we the hereafter.

I (Umar) said: Are you divorced your wives? The Messenger of Allah (ﷺ) said! No. I cried Allah-o-Akbar. I said that the companions were sitting sad. Do I give them the actual news? A month had passed since the Ayla period; Rasul Allah (ﷺ) came down and gave a general meeting.

After this Allah revealed the verse,

يَـٰٓأَيُّهَا النَّبِيُّ قُل لِّأَزْوَاجِكَ إِن كُنتُنَّ تُرِدْنَ الْحَيَوٰةَ الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ
أُمَتِّعْكُنَّ وَأُسَرِّحْكُنَّ سَرَاحًا جَمِيلًا ﴿٢٨﴾ وَإِن كُنتُنَّ تُرِدْنَ اللَّهَ وَرَسُولَهُۥ وَالدَّارَ
الْـَٔاخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَـٰتِ مِنكُنَّ أَجْرًا عَظِيمًا ﴿٢٩﴾

(Surah Al Ahzab: 28-29)

O Prophet (Muhammad ﷺ)! Say to your wives: If you desire the life of this world and its glitter, come! I will provide for you and set

you free handsomely (divorce). (28) But if you desire Allah and His Messenger, and the home of the Hereafter, then indeed, Allah has prepared for Al-Muhsanat (good doers) amongst you an enormous reward. (29)

According to this verse, Allah's Apostle (ﷺ) ordered those wives to be informed that there are two ways in front of them: this world and the hereafter. If you like this world, come, I leave you with the couple and respect, or if you concede concerning Allah, the Prophet (ﷺ), and the righteous to eternal life, seeking Allah has prepared a great reward.

The month was over, he (ﷺ) came down from the upper house, and since Hazrat Aisha (RA) was in the lead in all these matters, he went to her and informed her. She (RA) said! I accept peace, and all the other wives of the saints also gave the same answer.

3.200 - Admission to the religion of Allah in multitudes

Dhuel-Hijjah 9H, 631 AD

After the conquest of Makkah, many people began to enter Islam. Numerous delegations had come to serve Rasul Allah (ﷺ) and had entered Islam. We wrote some details, and some have contended writing.

Hawazin delegation, delegation of Asaryn 7H, Nahd delegation, the delegation of Saad Hazem, Azar delegation, the delegation of the al-Harith, Hamdan delegation,

delegation of Maznyh, Behra delegation, the delegation of Marrah, the delegation of Khulan, Banu Kalb, Adaryyn delegation, the delegation of the Albaka, delegation of Zubaid, Ghassan delegation, Salaman delegation, the delegation of the Abas, delegation Ghamdi, the Almntafiq delegation, delegation Nakha (Muharram 11H), etc.

3,201. Delegation of Tribe Abdul Qais

Dhuel-Hijjah 9H, 631 AD

The first group of people from Abdul Qais came in 5H. The second time, it went into a year of delegations in 9H. When they know about Islam, they accept it. They took a letter from Rasul Allah (ﷺ) for their nation, and they all accepted Islam too. Rasul Allah (ﷺ) said their prayers, gave Zakat, fasted during Ramadan, and ordered them to pay a fifth of the booty. A delegation of the fourteenth men came to Madinah in the sacred months. The leader of the delegation was Alshabah Alasry. Rasul Allah (ﷺ) said to him you have two characteristics that are pleasing to Allah.

(1) Sightedness (2) Patience

The next time they came, the delegation consisted of 40 men. Aladdin bin Jarud Abdi, from Bahrain, was a Christian and later became a Muslim. (Sarah Muslim)

3.202 - Battle of Khalid bin Walid (RA) towards Najran

Rabi-al-Thani/Jumada-al-Awwal 10H, 631 AD

Rasool Allah (ﷺ) appointed Hazrat Khalid bin Waleed (RA) as the leader of a group and sent him to Najran and its environs. Hazrat Khalid (RA) was ordered to give the invitation to Islam three times before the killing. If they accept this invitation, then you should also get them, and if they refuse to accept the invitation to Islam, then fight with them. But when Hazrat Khalid bin Waleed (RA) reached Najran and invited them to Islam, they all accepted Islam without hesitation. Hazrat Khalid bin Waleed (RA) stopped by and started teaching them Islam and reported the incident to Rasool Allah (ﷺ) through a letter.

The Prophet (ﷺ) wrote in reply that the tribe of Najran should come to Madinah with a delegation of Bani Harith ibn Kaab. According to his writings, he came to Madinah with a delegation of Harith bin Ka'b. He treated them with great respect and reverence. At the beginning of the month of Dhu'l-Qa'dah 10 AH, when these people started returning from Madinah to Najran, he appointed Qais ibn Hasan as their leader. After the delegation's departure and return, Amr ibn Hazm was sent to teach them the duties, Sunnah, and rules of Islam and to collect alms. He wrote a decree and bestowed it on him, which was this.

In the name of God, Most Gracious, Most Merciful

This is the command of Allah and His Messenger (ﷺ).

O you who believe! You fulfill your responsibilities. This is the covenant of Muhammad (ﷺ), the Messenger of Allah, for Amr ibn Hazm when he was sent to Yemen as a

representative. He commanded them to observe piety in all matters. Verily, Allah is with those who guard (against evil) and those who do good, and He commands them to hold fast to the truth, as is the command of Allah, and to enjoin good on the people and to give glad tidings of good.

Teach the Qur'an to the people, show them the way to understand its meaning, and forbid the people from touching the Qur'an without purification. And make people aware of their pros and cons. I want to be lenient with people in walking the path of truth and righteousness, and harsh on them in case of oppression. Indeed, Allah (ﷻ) has forbidden oppression and has prohibited it. As He has said: May the curse of Allah be upon the wrongdoers and give the glad tidings of Paradise to the people, inform them of the deeds of Paradise, and warn them of Hell and the deeds of Hell. And acquaint people with you so they may learn religion from you. And to teach people the duties, Sunnah, and the rules of Hajj and Umrah. Regarding the prayer, it is said that a person should not perform the prayer by putting it on his back in tiny clothes, but it should be wide enough to cover both his shoulders, and people should not wear clothes in such a way that they are open to the sky. Keep their private parts covered and prevent them from tying their hair around their necks.

Forbid that when there is fighting among themselves, do not raise any slogan for help and support in the name of tribe, family, nation, and homeland, but invite them to come to one God and His command. And whoever does not call to Allah but to the tribe, the family, the nation, and the homeland, then let their necks be slain with the sword. Until their slogan and voice are directed towards the religion of Allah, the One and Only, i.e., some come from the motto of tribe, family, nation, and homeland. Order the people to perform Wudhu

and perform the prayers on time and in the prayer, bow and prostrate completely, and complete the prayer with humility and submission. And pray the morning prayer in the dark, and pray the noon prayer after Zawal (declination of Sun), i.e., do not pray before the Zawal, and pray the afternoon prayer when the sun is shining on the earth and is going towards sunset, and the Maghrib prayer is at night. Read it as soon as it comes, and don't delay it so much that the stars come out and pray Isha in the first third of the night, and when the Friday Adhan is called, run to the Masjid and perform Ghusl before going to Friday prayer (Jumah).

He ordered that Khums should be deducted from the booty of Allah and that the Muslims should receive charity from the produce of the land when the land was irrigated with spring water or rainwater. One-tenth of this (production) is obligatory. And the land which the water of the well has irrigated is half a tenth. That is, one-twentieth of the output is obligatory. Four goats are obligatory on twenty camels, one cow is obligatory on thirty cows, and one goat is obligatory on forty goats. This is the duty of Allah, which Allah has imposed on the believers, and what He has given more than the duty is better for him. And the Jew or the Christian who sincerely embraces Islam is one of the believers, and his rights and rules are the same as those of the Muslims. Whoever adheres to his Judaism or Christianity and accepts being subject to Islamic wisdom, whether a man or a woman, whether free or an enslaved person, it will be obligatory to pay Jizya to every adult or to give clothes in return. Therefore, whoever pays Jizya is one of the responsibilities of Allah and His Messenger (ﷺ); that is, his life, property, and honour will be safe. And whoever refuses to pay the Jizya, then he is an enemy to Allah and His Messenger (ﷺ) and to all the believers. May Allah's

peace and blessings be upon Muhammad, the Messenger of Allah (ﷺ).

(Seerat Ibn Hisham)

3.203 - Battle of Ali bin Abi Talib (RA) - II

Ramadan 10H, 631 AD

The Messenger of Allah (ﷺ) sent Hazrat Ali (RA) with an army of three hundred companions, and with his blessed hand, he (ﷺ) tied the turban on the head of Hazrat Ali (RA), which had three screws. Leaving the end of the cloth behind, he said, "Go straight, do not pay attention to any other side, and when you reach there, first invite them to Islam. If they accept Islam, then do not attack them." swear to Allah! It is better for the world and whatever is in it to be guided by one person, by your hand.

Hazrat Ali (RA) left with three hundred horse riders and encamped at Maqam Qanat, from which place different groups of the Sahaba (RA) departed in different directions. The riders of Lashkar-e-Islam were the first to enter Majjaj and captured many camels, goats, women, and children. All these spoils were gathered in one place.

Then, there was a confrontation with another group. Hazrat Ali (RA) invited them to Islam. They refused to accept Islam and threw arrows and stones at the Muslims. Then Hazrat Ali (RA) attacked them, in which twenty of them were killed, and the other people dispersed. After some time, Hazrat Ali (RA) followed them and invited them to Islam again. They accepted the invitation of Islam and also from their people

and promised to give alms, which is the right of Allah. Hazrat Ali (RA) collected the booty, paid Khums, and distributed it among the rest of the army. He hurried to go to Makkah before his companions, appointing his deputy as the army commander. Because Hazrat Ali (RA) had received the news that Hazrat Rasool-e-Karim (ﷺ) had left Madinah for Hajj. Therefore, Hazrat Ali (RA) reached Makkah directly from Yemen and joined the Prophet (ﷺ) in the farewell pilgrimage. (Zarqani - Seerat Mustafa ﷺ)

3.204 – Prophet's (ﷺ) son Ibrahim (RA) passed away

28 Shawwal 10H, 27 January 632 AD

According to Arab custom, newborns were sent to the suburbs to ensure their health. Son of Rasul Allah (ﷺ) Ibrahim (RA) was also sent to a suburb for breastfeeding the wife of Abu Yusuf. There, Ibrahim (RA) became sick. Messenger of Allah (ﷺ) arrived with Hazrat Abdul Rahman bin Awf (RA) to attend him.

Qatada (RA) and Anas (RA) narrated that the Prophet (ﷺ) held the hand of Abdul Rahman bin Awf (RA) and entered the house of Abu Yusuf, a blacksmith. His wife breastfed Ibrahim (RA). Ibrahim (RA) was sick, and when he took his last breath, Rasul Allah (ﷺ) took him in his arms when he died. The Prophet's (ﷺ) tears came out. Abdur-Rahman saw the Prophet (ﷺ) and said, "You are crying." Do not stop us from crying? Rasul Allah (ﷺ) said to weep and not to make stupid voices on a joyous occasion or sing and beat in the face of adversity viciously. Banging the collar, chalk, and the sound

of weeping are prohibited. Prophet (ﷺ) buried him in the Jannat ul Baqi.

Prophet (ﷺ) defined the deceased to mourn as what is forbidden to do to which they are not entitled. Who does not show mercy and compassion is not on him. (Shami)

3.205 - Death of Hazrat Ibrahim Ibn Rasool Ullah And the omen of the eclipse of the sun

28 Shawwal 10H, 27 January 632 AD

The eclipse of the sun took place on the day of the death of Hazrat Ibrahim ibn Rasool Ullah. The Arabs believed the sun would eclipse if a great man died. So, people made it known that this was the effect of his death. When the Prophet (ﷺ) came to know about this, he delivered a sermon to refute this false belief. He said:

Undoubtedly, the sun and the moon are not eclipsed by anyone's birth or death. Instead, it is one of Allah's signs. From which Allah warns His servants. So, stand up for prayer and supplicate to Allah when you see it. Give alms and remember Allah. Ask forgiveness from Allah Almighty until the eclipse opens.

Hazrat Jabir (RA) says that in the time of Rasool Allah (ﷺ), on the day when Hazrat Ibrahim (RA), son of Hazrat Rasool-e-Akram (ﷺ), passed away, there was an eclipse. So, he led the people in prayer with six bows and four prostrations.
(Sahih Muslim)

3.206 - Banu Kinda's delegation

10 H, 632 AD

It was a district of the city of Hadhramaut (Yemen). There was a kind family dynasty. At the time, the governor was Aishath bin Qais. In 10 AH, 80 riders with great pomp, Hirah's shawl (silk cloth) placed on their shoulders, came to the court of Prophet Muhammad (ﷺ). They accepted Islam. Prophet (ﷺ) said to them, "Have you converted to Islam? They spoke. Yes. Then Rasul Allah (ﷺ) said, What about the silk sheet? They immediately tore the sheet away.

3.207 - Delegation of Tribe Mohareb

Dhuwal-Qadah 10 H, 632 AD

Abu Jazzah Saadi reported that a delegation of Mohareb came to Rasul Allah (ﷺ) at 10H on the occasion of Hajj-tul-Wida. The delegation was composed of ten people in the riding of Sawar bin Harith and his son Khuzaimah. They were impudent, but the truth of Islam and true given the soft hearts and felicity of Islam, the holy.

Rasul Allah (ﷺ) saw him and touched his hand with kindness on his face, and his face turned to pity, with light shining on Khuzaimah's face. In the delegation, a man was acquainted with Rasul Allah (ﷺ) spoke. It is a hymn to the Almighty Allah, who has kept me for so long that I could get the blessing of allegiance in the hand of Rasul Allah (ﷺ). Rasul Allah (ﷺ) said that the heart is in the hands of Allah. Whom He turns

when He wills and wherever He wills. Prophet (ﷺ) awarded the gifts and honour, like other delegations. (Al-Wafaa)

3. 208 – Delegation of Banu Bajela

Dhuwal-Qadah 10 H, 632 AD

Abdul Hamid bin Jafar narrated from his father, Jarir bin Abdullah Bijli (RA), that 150 people from his nation came to Madinah in the tenth year of migration. Rasul Allah (ﷺ) revealed before their arrival! You will see more incredible people in the same way as in Yemen. There will be a dropping light from his face. Jarir (RA) immediately came to his riding and was accompanied by his people. At once, they became Muslims and pledged allegiance to Rasul Allah's (ﷺ) hand. (Al-Wafaa)

3.209 - Farewell Hajj (Hajj-al Wida)

Dhuel-Hijjah 10 H, 632 AD

9H is generally called "Aam-ul-Wufud", a verse was revealed at the end of the year, which says the obligation of Hajj.

اِنَّ اَوَّلَ بَيْتٍ وُّضِعَ لِلنَّاسِ لَـلَّذِيْ بِبَكَّةَ مُبٰرَكًا وَّهُدًى لِّلْعٰلَمِيْنَ ﴿۹۶﴾ فِيْهِ اٰيٰتٌۢ بَيِّنٰتٌ مَّقَامُ اِبْرٰهِيْمَ ۚ وَمَنْ دَخَلَهٗ كَانَ اٰمِنًا ۗ وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا ۗ وَمَنْ كَفَرَ فَاِنَّ اللّٰهَ غَنِيٌّ عَنِ الْعٰلَمِيْنَ ﴿۹۷﴾

(Surah Ale Imran: 96-97)

Verily, the first House (of worship) appointed for humankind was that at Bakka (Makkah), full of blessing and guidance for Al-'Alamin (humanity and jinn). (96) In it are manifest signs (for example), the Maqam (place) of Ibrahim (Abraham); whosoever enters it attains security. And Hajj (pilgrimage to Makkah) to the House (Kaaba) is a duty that humankind owes to Allah, those who can afford the expenses (for one's conveyance, provision, and residence), and whoever disbelieves [i.e., denies Hajj (pilgrimage to Makkah), then he is a disbeliever of Allah], then Allah stands not in need of any of the 'Aalamin (humankind and jinn and all that exists).

Prophet (ﷺ) pilgrimage in 10AH, it is known as Farewell Hajj (Hajj-Al-Wida). It is also called Hajj Al-Islam and Hajj Al-Balagh. Farewell Hajj says that after the obligation, it was his first and last pilgrimage of Rasool Allah (ﷺ). After this, the Prophet (ﷺ) died. After the Prophet migrated to Madinah, this was the first Hajj pilgrimage. Hajj Al Balagh says the orders of the Prophet of Islam had been taught and put into practice. Said

Hajj Al-Tamam and Hajj Al-Kamal because the verse of completion was revealed on this occasion.

اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دِيْنَكُمْ وَاَتْمَمْتُ عَلَيْكُمْ نِعْمَتِيْ وَرَضِيْتُ لَكُمُ الْاِسْلَامَ دِيْنًا ؕ

(Surah Al-Maida – 3)

This day, I have perfected your religion for you, completed My Favour upon you, and chosen Islam as your religion.

When Rasul Allah (ﷺ) told people that he was going to be a pilgrim of Hajj this year, people heard that everyone had to be on a pilgrimage with him. Then the people of the surrounding tribes also began to gather in Madinah. Who can prepare to go on the Hajj journey with him? Some walking and some riding. In those days, there was an outbreak of smallpox in Madinah. Some people cannot go because of a disease.

3.209.1 - Departure from Madinah

Dhuel-Hijjah 10 H, 632 AD

Prophet (ﷺ) appointed him acting to Abu Dajanah Saadi (RA) and on the 25th Dhuwal-Qadah 10H caravan preparing for Makkah on Saturday. He also combs his hair, puts oil on, puts apron-worn cloth, puts a "Qalawa "offering sign to animals, and departs after Zuhr's prayers.

Hazrat Anas (RA) reported that four Rakats in Madinah and Dhul-Halifah, and two Rakkah were camped overnight on departure.

Prophet (ﷺ) intended to perfume the bath and wear "ihram." Hazrat Ayesha Siddiqah (RA) put Zaryrah on his head and body (a perfume) and performed two rakats of prayer for ihram. Then, ride on the she-camel will be the Qiblah's direction, and read aloud the Talbiyah.

Prophet (ﷺ) pilgrimage with both pilgrim Hajj and Umrah together (Hajj-e-Qiran), entering the voice of the call.

The words of Talbiyah.

لبیک اللھم لبیک لبیک لا شریک لک لبیک

ان الحمد والنعمۃ لک والملک لا شریک لک

I am here. O Allah! Here I am. Here I am. You have no partner; here I am, indeed, all the definitions are for you. The blessing and the land are yours. You have no partner.

Prophet (ﷺ) with his companions from Dhul-Halifah, whose number is different in different books. Rasul Allah (ﷺ) went to Ruha. Ruha was two days away from Madinah. Today, it is known by the same name. The distance from Madinah is seventy-four (74) kilometres.

When Ruha reached Asayah, the point was between Ruysah and Arj. It was the third station. It comes in the way of Juhfa. Arj was the fourth station of the Prophet (ﷺ), a valley between Makkah and Madinah, with a ditch in the convoy.

Abwa was the fifth station of the Prophet (ﷺ). The distance between Juhfa and Abwa was twenty-three (23) miles, and the sixth station, Ghasfan, was 82 kilometres from Rabey and one hundred and three kilometres from Makkah. The Prophet

(ﷺ) told Hazrat Abu Bakr (RA) that the Prophet Salih (AS) and Hud (AS) passed through this valley, both riding on two young red camels. (Musnad Ahmad)

Surf was the seventh station of the Prophet (ﷺ). It is ten (10) kilometres from Makkah. Travelling from Surf Rasul Allah (ﷺ), arrived at Zeal-Towa on 4th Dhul-Hajjah. It was the Prophet's (ﷺ) eighth and final destination. This place is now known as Abar-Zahir's gratitude. Here, he (ﷺ) prays the dawn prayer (Fajr) and then takes a bath. Walking by the time of day, I entered through Sanyah Al-Aliya to Makkah. Today, this place is known as Maabdah. This gorge leads to Jabal Jeyhun.

3.209.2 – Entrance in the Haram-e-Kaaba

4th Dhul-Hajjah 10 H, 632 AD

Hazrat Muhammad Rasul Allah (ﷺ) at morning time from Bab Abdul Manaf (now called Bab As-Salam) entered in the Haram. The Holy Prophet of Allah (ﷺ) when first saw toward Kaaba he said a prayer recited takbir.

اللّٰهم انت السلام و منک السلام فحینا ربنا بسلام اللّٰهم زد هذا البیت
تشریفاً و تعظیماً و تکریماً و مهابة و زد من عظمه و ممن حجهٗ او اعتمره تکریماً
و تشریفاً و تعظیماً و براًء

O Lord Allah of peace and security from thee. O Allah, to keep us in peace. Allah's house, decency, respect, and dignity Increase. And pilgrimage to the person's home who will respect the honour, decency, dignity, and good manners.

When Rasul Allah (ﷺ) started circumnavigating (Tawaf), he stood in front of "Hijr-e-Aswad," saluted, and walked in the right direction. He walked quickly in his first three rounds and had "Istabaa" ihram (pilgrim's cloak, the right to put on the left shoulder from the armpit) during the entire round. When he passed before the Black Stone (Hijr-e-Aswad), he was saluting. The Prophet did not kiss it. After the end of the seventh and last round, I prayed two Rakah on Hazrat Ibraham's (AS) place (Maqam-e-Ibrahim). Then went to Safa to Marwah. He was starting from there with Safa and Marwa in seven rounds. On Marwah, the seventh round ended. It became what it is today, with sharp green pillars feet away, and I studied the whole time, praying.

Four days after, the Prophet (ﷺ) stayed in Makkah. The companions also honour the 8th Dhul-Hajjah stay there and shorten the prayers (Qasr) offered. While in Makkah, the Prophet (ﷺ) delivered a sermon one day holding Bab-e-Kaaba.

O Muslims! The symbol of the resurrection is to destroy the prayers, follow the desires, and misappropriate trade officials and wicked ministers.

3.209.3 - Departure from Makkah to Mina

8 Dhuel-Hijjah 10 H, 632 AD

8th Dhul-Hajjah 10H, after the dawn prayer with honouring companions, went to Mina. Those making the "Hajj-e-Tamatha" pilgrimage were allowed to open an Ihram after Umrah. From here, those who have opened the Ihram wear it

again for Hajj. In Mina, the Prophet (ﷺ) performed Zuhr, Asr, Maghrib, and Isha prayers and stayed overnight.

3.209.4 - Al-Tarwiyah Day Sermon

8th Dhul-Hajjah 10 H, 632 AD

Hazrat Musa bin Aqaba (RA) reported that Hazrat Ibn Umar (RA) narrated that the Messenger of Allah (ﷺ) gave a sermon on the 8th Dhul-Hajjah (Youm-e-Tarwiyah) in Mina. It was taught the Hajj.

(Youm-e-Tarwiyah) Meaning 8th Dhul-Hajjah Day. On the day of the pilgrimage, pilgrims must stay in the grounds of Mina and offer their five prayers, Zuhr, Asr, Maghrib, Isha, and Fajr, the next day. This is called the first day of the pilgrimage.

3.209.5 - Departure to Arafat from Mina

9th Dhul-Hajjah 10 H, 632 AD

9th Dhul-Hajjah 10H, after the morning prayer (Fajr), when the sun had risen upon Rasul Allah (ﷺ) went to Arafat through the Sanb way.

Some people were saying Takbir, while others were maximizing Talbiyah. Rasul Allah (ﷺ) did not forbid anyone. On Arafat's east side, there was a small town called Nimrah. He planted his tent there, and after the sun, he (ﷺ) came to the valley of Arafat and, riding on the camel, gave a historic speech, which said "Sermon of Hajj-tul-Wida."

Arafat: From the Holy Kaaba, about 20 kilometres away, a vast field, pilgrims have gathered on the 9th Dhul-Hajjah since dawn to perform Zuhr and Asr prayers. Pray, cry, and cry for forgiveness from Allah. Staying in Arafat is the main event of Hajj (Rukan-e-Azam). That is also called "Waquf-e-Arafat." It is accepted if the member gets to stay, no matter how short. If pilgrims did not come to Arafat on the 9th of Dhul-Hajjah, their Hajj was invalid. On the edge of Arafat, there is Masjid-e-Nimrah.

3.209.6 - Sermon of Hajj Al-Wida

9th Dhul-Hajjah 10 H, 632 AD

All praises to Allah. We glorify Him and ask for help and forgiveness. We ask for protection from evil in our souls and actions. Who is given guidance from Allah, no one can betray him, and who is misguided by Allah, no one can guide him. I bear witness that no one is His partner, and Mohammad (ﷺ) is His slave and the Prophet.

O servants of Allah! I advise you to fear Allah and obey the good thing that motivates and starts it.

Blessed!

O people! Listen to me carefully! I am telling you openly because I do not think I will ever be able to meet you in this position (Arafat field) after this year.

O People! No doubt, your blood, your wealth, and honour until your meeting with the Lord are respected. As this day (9th Dhul-Hajjah, the Day of Arafat) is sacred, respect for the

month and the city (Makkah) is obligatory until you meet your Lord.

He (Day of Resurrection) will ask you about your deeds. Did I (Allah's Message) deliver? Companions said: 'We bear witness that you are given and were paid the right of preaching the message and the goodwill.

Then Rasul Allah (ﷺ) raised his index finger toward the sky and said three times. O Allah be witness!

Therefore, whoever has a trust should give it to the trustee. Research has determined that every interest in the age of ignorance is abolished, but (except for the amount of interest) the original property is your right. You will not be wronged, nor will you be wronged. Allah Ta'ala (ﷻ) has decreed that there will be no usury from now on. Indeed, the first usury that I will begin to abolish is the usury of my uncle Abbas bin Abdul Muttalib (RA). As far as research is concerned, all blood is forgiven, and the first blood that Banu Hashim is beginning to ignore is the blood of Umar bin Rabi'ah bin Harith bin Abdul Muttalib. He drank milk in Bani Leith and was killed by Hazel. All manasabs (obligations) except Sadana (service to the house of Allah) and Saqayah (giving water to the pilgrims) have ended. There is retribution in deliberate murder. Killing with sticks and stones is similar to premeditated murder, and there are a hundred camels (Deyat) in it. So, the one who gave more money is from ignorance (Ahl-Jahiliya).

O People! Indeed, giving head to the months is a cause of excess in disbelief. Because of this, people continue to go astray. They make this month halal in some years (for their purposes) and haram in some years (when there is no purpose) to complete the number of months Allah has made

haram. They make lawful the month that Allah has forbidden, and they make prohibited the month that Allah has made legal, and without a doubt, the time has now returned to its original state, as it was on the day when Allah created the heavens and the earth. And indeed, there are twelve months (in a year) with Allah according to number, and four of them are exceedingly honourable. Three months (Duel-Qadah, Duel-Hijja, and Muharram) are separate from the continuity; the month of Rajab lies between Jumadi al-Akhara and Sha'ban.

Did I convey? Companions have testified honour then Rasul Allah (ﷺ) said! O Allah bears witness.

O People! Let your women have rights over you, and you have rights over them. It is your right that they do not allow a man to sit on your bed; if you dislike a man, do not permit him to enter the house, nor shall you do any of the open shameful. If they do indeed, Allah helps to deal harshly with them. Separating them from their own space and hitting them with a light, which they may not have marked on the body, and then if they obey you, give them to eat according to the constitution and clothing. Women are not as helpful to themselves, and they have nothing in their hands as they trust Allah. And you, through the words of Allah, made lawful their wombs. So, fear Allah, and women are always patient with them.

Do I convey? Companions have testified honour then Rasul Allah (ﷺ) said! O Allah bears witness.

O People! Listen to me and understand that you should know that every Muslim is the brother of other Muslims; all Muslims are brothers among them. It is not permissible for anyone to

steal the property of another, even if he gives it to you happily. Do not be a tyrant with yourself.

Did I convey? Companions have testified honour then Rasul Allah (ﷺ) said! O Allah bears witness.

So, do not be pagans after me, who began killing each other. Indeed, I am leaving among you if you would hold it; you would not be betrayed. That is the Book of Allah (Quran) and my way (Sunnah).

Did I convey? Companions have testified honour then Rasul Allah (ﷺ) said! O Allah bears witness.

O People! Your father is one of the Adam (AS) generation created from dust. Indeed, suspect forth of the most plentiful, most honourable of you that more fear in you to Allah—no superiority over any Arab to Non-Arab or non-Arabic to Arabs, but holiness.

Did I convey? Companions have testified honour then Rasul Allah (ﷺ) said! O Allah bears witness.

Rasul Allah (ﷺ) said, " Who is present, convey the words to the absent.

O humankind! Allah has set a portion of the estate distributed. Not a legitimate heir to the estate, and (for some) will not be more than a third of the goods.

The child will be named the same (i.e., the husband of the woman), and the child will be kept until the evidence against him is not sufficient, and for evil (adultery), he will be stoned. Who claims someone other than the claim of his father (then) or other bondage to his master has the curse of Allah and the

angels. It will not accept repentance and redemption from Allah. Peace be upon you and His mercy. (Ibn Hisham)

After the sermon, Hazrat Bilal (RA) gave the call (Adhan) at the order of Rasul Allah (ﷺ), then said Iqama. Rasul Allah (ﷺ) prayed the Zuhr and two Rakat (Qasr) prayers. It was Friday. The Prophet (ﷺ) did not perform Friday prayer. After completing the Zuhr prayer again, Hazrat Bilal (RA) called iqama, and Rasul Allah performed two Rakat Asr (Qasr). Then Rasul Allah (ﷺ) came to his tent and offered prayer (Duaa). After he (ﷺ) went down the mountain in his position and stood in the face of Sakhrat riding on his she-camel, and until sunset, with tenderness and collapses, he kept praying.

(Zaad Al-Maad)

He said I stayed here, but the whole ground of Arafat is a place of stay on the 9th of Dhu al-Hijjah. Then, Hajj remained in the ground of Arafat. The best Duaa is duaa of Arafat.

Surah Al-Maidah, verse # 3 is revealed here.

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخِنْزِيْرِ وَمَآ اُهِلَّ لِغَيْرِ اللّٰهِ بِهٖ وَالْمُنْخَنِقَةُ
وَالْمَوْقُوْذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيْحَةُ وَمَآ اَكَلَ السَّبُعُ اِلَّا مَا ذَكَّيْتُمْ ۫ وَمَا ذُبِحَ عَلَى النُّصُبِ
وَاَنْ تَسْتَقْسِمُوْا بِالْاَزْلَامِ ؕ ذٰلِكُمْ فِسْقٌ ؕ اَلْيَوْمَ يَئِسَ الَّذِيْنَ كَفَرُوْا مِنْ دِيْنِكُمْ
فَلَا تَخْشَوْهُمْ وَاخْشَوْنِ ؕ اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دِيْنَكُمْ وَاَتْمَمْتُ عَلَيْكُمْ نِعْمَتِيْ
وَرَضِيْتُ لَكُمُ الْاِسْلَامَ دِيْنًا ؕ فَمَنِ اضْطُرَّ فِيْ مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ لِّاِثْمٍ ۙ فَاِنَّ اللّٰهَ
غَفُوْرٌ رَّحِيْمٌ ﴿۳﴾

(Surah Al Maida – 3)

Forbidden to you (for food) are Al-Maitah (the dead animals - cattle - beast not slaughtered), blood, the flesh of swine, and that on which Allah's Name has not been mentioned while slaughtering (that which has been slaughtered as a sacrifice for others than Allah, or has been slaughtered for idols) and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns - and that which has been (partly) eaten by a wild animal - unless you can slaughter it (before its death) - and that which is sacrificed (slaughtered) on An-Nusub (stone-altars). (Forbidden) Also, it is to use arrows seeking luck or making decisions; all that is Fasiqun (disobedience to Allah and sin). This day, those who disbelieved have given up all hope of your religion; so, fear them not, but fear Me. This day, I have perfected your religion for you, completed My Favour upon you, and chosen Islam as your religion. But as for him who is forced by severe hunger, with no inclination to sin (such can eat these meats mentioned above), then indeed, Allah is Oft-Forgiving, Most Merciful. (3)

This verse indicates that he (ﷺ) was sent to the purpose for which he was fulfilled. Rasul Allah (ﷺ) was commanded by Allah to go into a trance. Therefore, this world needs to end. Prophet Muhammad's (ﷺ) mission was over, and he could leave at any time.

3.209.7 - Departure to Muzdalifah

Dhuel-Hijjah 10 H, 632 AD

After the sun set over a golden twilight, Arafat returned to Muzdalifah. Hazrat Usama bin Zaid (RA) was accompanied by Rasul Allah (ﷺ) on a camel ride. Rasul Allah (ﷺ) and his

companions strolled to Arafat and said the hustle was not good. All the way Rasul Allah (ﷺ) came to the camel, which moved not too fast and not too slow, and all the way saying Talbiyah. (Zaad-Al-Maad)

Allah said in Quran,

لَيْسَ عَلَيْكُمْ جُنَاحٌ اَنْ تَبْتَغُوْا فَضْلًا مِّنْ رَّبِّكُمْ ۚ فَاِذَآ اَفَضْتُمْ مِّنْ عَرَفٰتٍ
فَاذْكُرُوا اللّٰهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ ۠ وَاذْكُرُوْهُ كَمَا هَدٰىكُمْ ۚ وَاِنْ كُنْتُمْ مِّنْ قَبْلِهٖ
لَمِنَ الضَّآلِّيْنَ ﴿۱۹۸﴾

(Surah Al Baqarah – 198)

There is no sin on you if you seek the Bounty of your Lord (during pilgrimage by trading). Then, when you leave 'Arafat, remember Allah (by glorifying His Praises, i.e., prayers and invocations) at the Mashar-il-Haram. And remember Him (by invoking Allah for all good) as He has guided you, and you were, before, of those who were astray. (198)

Muzdalifah: Between Mina and to the east of the Haram, ten (10) kilometres, a field called Muzdalifah. At the end of the field is a mountain called "Mashar-ul-Haram." Now, there is a Masjid named "Mashar-ul-Haram." On the night between the 9th and 10th Dhul-Hajjah Pilgrimage (Hajji), stay in the ground open to the sky and offer Maghrib and Isha prayer together at Isha time. Haji (Pilgrimage) collected the small stone from here to hit the Jamarat (Satan). Early in the morning, before the sun rises, Hajjis stay in Muzdalifah for Duaa. Night stay in Muzdalifah is called "Waquf-e-Muzdalifah". Often mentioned in the prayers and Zikr Allah. Then, pilgrims go to Mina.

3.209.8 - Stay at Muzdalifah

Dhuel-Hijjah 10 H, 632 AD

On reaching Muzdalifah, Rasul, Allah (ﷺ) ordered the Muezzin to call Azan and make ablution. The muezzin called the Azan, then called iqama. Rasul Allah (ﷺ) first recited the Maghrib prayer, and again, the muezzin called iqama, then Rasul Allah (ﷺ) recited the Isha prayer. After worship, Rasul Allah (ﷺ) fell asleep; he did not wake up for Tahajjud. That was Rasul Allah's (ﷺ) usual routine. Rasul Allah (ﷺ) raised it for the morning for Fajr prayer. When the dawn began, the muezzin called the Azan, and then iqama and Rasul Allah (ﷺ) performed the Fajr prayer. (Similarly, on Eid day, no authentic narration is provided for the Tahajjud prayer.) After the Fajr prayer, Rasul Allah (ﷺ) came to the riding position at Mashar-ul-Haram and prayed, wept, and cried in gratitude, and said the praises involved. Rasul Allah (ﷺ) said, All Muzdalifah is a stance.

(Zaad Al-Maad)

3.209.9 – Departure to Mina

10th Dhuel-Hijjah 10 H, 632 AD

When there was light of the sun, Rasul Allah (ﷺ) left Muzdalifah. Hazrat Fazal bin Abbas (RA) accompanied the Prophet (ﷺ), was riding with him, and Hazrat Usama bin Zaid (RA) was on foot. Rasul Allah (ﷺ) was saying Talbiyah on the

way. Rasul Allah (ﷺ) said: Hazrat Ibn Abbas (RA) collected pebbles for me from here. Rasul Allah (ﷺ) took the pebbles in his hand and said stoning pebbles like such, use and refrain from excessive exaggeration in the religion. Extremes in religion destroyed First Nations. (Musnad Ahmad)

Mina: From the House of Allah (Kaaba), approximately seven (7) kilometres, there is an excellent field in which pilgrims stay in "Youm-Al-Tarwiyah" and return from Muzdalifah for three days of Hajj. Verily, a beautiful masjid (Masjid-e-Khaif) is now where the seventy Prophets (AS) are honoured with prayers.

3.209.10 - Valley of Mehsar

10th Dhuel-Hijjah 10 H, 632 AD

When Rasul Allah (ﷺ) arrived in the Valley of Mehsar, he accelerated the camel. Whenever Rasul Allah (ﷺ) passed by a place where torment had come on people, the Prophet (ﷺ) would flee while fleeing the battle of Tabuk. Location: Hijar (Thamud Area). Rasul Allah (ﷺ) reached it and put a cloth over his face, then exited quickly. Mehsar Valley is the place where the people of Abrahah (Ashab-ul-Feel) were destroyed. The space lies between Muzdalifah and Mina; it is not part of either. (Zaad-Al-Maad)

3.209.11 - Stoning of stone (Jamarat)

10th Dhuel-Hijjah 10 H, 632 AD

The Prophet (ﷺ) left Muzdalifah for the middle path, which leads to the more excellent stone (Jamrah Kubra). After reaching the Greater Stone (Jamrah Kubra), Rasul Allah (ﷺ) faced towards the stone that Mina was on the left, and to the right side was Bait-Ullah. The Prophet (ﷺ) was on the camel when seven pebbles struck a stone, and he called Takbir. After the stoning, Rasul Allah (ﷺ) stopped to say Takbir. Stoning time Hazrat Osama bin Zaid (RA) and Hazrat Bilal (RA) were with Rasul Allah (ﷺ). One was holding the nose-string of a camel, and the other was doing the top fabric shade over the Rasul Allah (ﷺ) because it was the scorching sun. Then Rasul Allah (ﷺ) went to Mina, indeed, where the masjid (Masjid-e-Khaif) is now established.

Jamarat: Plural of Jamarat is Jamrah. Jamrah means big stone, and Rami suggests stoning. Between Mina and Muzdalifah, three places are at a small distance from each other. The first stone is Jamrah Awla, the second is Jamrah Wasta, and the third is Jamrah Uqbah or Jamrah Kubra.

The pebbles are thrown on Jamarat's three days, 10, 11, 12, and 13. It is called stoning (Rami).

3.209.12 - Mina

10th Dhuel-Hijjah 10 H, 632 AD

In Mina, the Prophet (ﷺ) camped the Muhajireen on the right side and the Ansar on the left side. Other people stayed on surrounding. On this occasion, Rasul Allah (ﷺ) taught about the Hajj. According to Hazrat Abu Bakr Siddique (RA), Rasul Allah (ﷺ) gave the following sermon.

Be warned! The time comes to wander in a way similar to its original shape, as in the days when Allah created the heavens and the earth. There are twelve months in the year; four are respected: three consecutive (Dhul-Qadah, Dhul-Hajjah, and Muharram), and the fourth is Rajab, between Jumada-ul-Ukhra and Sha'ban.

Then Rasul Allah (ﷺ) said,

Listen! Which month is this? We (Sahaba Ikram) said that Allah and His Messenger (ﷺ) know better. He (ﷺ) kept quiet even though we think that he (ﷺ) would have kept the name something else. Then Rasul Allah (ﷺ) said, it is not Dhuel-Hijjah; we said, why not? Then they told me which city this is. We (the Companions) said: Allah and His Messenger (ﷺ) know better. He (ﷺ) remained silent until we understood that he (ﷺ) would be given a name other than something else. Rasul Allah (ﷺ) said: This is not the latitude of Haram. We said, why not? Rasul Allah (ﷺ) said: What day is today? We (Sahabah Ikram) noted that Allah and His Messenger (ﷺ) know better. The Prophet (ﷺ) kept quiet until we understood that he (ﷺ) would keep another name, but the Prophet (ﷺ) said: Is this proficiency Day (the day of

10th Dhul-Hajjah)? We said, why not? Then Rasul Allah (ﷺ) said,

Of course, your blood, wealth, respect, and honour are forbidden, such as the sanctity of this day and this month. And will you soon meet your Lord? He will ask you about the operations. You are warned not to go astray after me. You will begin to cut the necks of one another.

According to a narration, Rasul Allah (ﷺ) also said in his sermon. Remember, no offender hurts anyone other than themselves. This means anyone would be caught for his crime, and no son would be responsible for his father's crime.

Remember! The devil became frustrated that his worship would be in this city, but whoever saw his evil deed small would obey and please him. (Tirmidhi)

'Listen, did I convey? Audience said! Yes, of course,

Beware of those who are present, for they would be more to the point than spoken would be. (Musnad Ahmad)

Here Surah Al-Nasr was revealed,

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اِذَا جَآءَ نَصْرُ اللّٰهِ وَالْفَتْحُ ﴿۱﴾ وَرَاَيْتَ النَّاسَ يَدْخُلُوْنَ فِيْ دِيْنِ اللّٰهِ اَفْوَاجًا ۙ

﴿۲﴾ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ ؕ اِنَّهٗ كَانَ تَوَّابًا ﴿۳﴾

(Surah Al Nasr: 1-3)

In the name of Allah, the Beneficent, the Merciful

When there comes the Help of Allah (to you, O Muhammad (ﷺ) against your enemies) and the conquest (of Makkah), (1) And you see that the people enter Allah's religion (Islam) in crowds, (2) So

glorify the Praises of your Lord, and ask His Forgiveness. Verily, He is the One Who accepts the repentance and Who forgives. (3)

3.209.13 - Offering Sacrifices

10 Dhuel-Hijjah 10 H, 632 AD

After stoning Rasul Allah (ﷺ) went to the altar of Mina, and according to his age, sixty-three (63) camels were slaughtered with his hands, and then out of a hundred, the rest of the thirty (37) camels Hazrat Ali (RA) slaughtered, and all of their meat and leather made the charity. All the camels had been slaughtered in Mina. (Zaad-Al-Maad)

3.209.14 - Shaving Heads (حلق)

10th Dhuel-Hijjah 10 H, 632 AD

After offering sacrifice, Rasul Allah (ﷺ) called a barber to shave his (ﷺ) head (Halaq). According to the narration of Bukhari, Hazrat Muammar bin Abdullah bin Hanzalah (RA), he shaved Rasul Allah's (ﷺ) head and mentioned in Sahih Muslim that he shaved the right side of the head first and distributed hairs to the crowd, then to the left side of the head and gifted it to Hazrat Abu Talhah (RA).

Halaq: Say to clean hair. Cutting hair or shaving is obligatory for pilgrims of Hajj, who must do so after the sacrifice of animals. Since then, restrictions on Ihram have been lifted.

3.209.15 - Tawaf-e-Ziarah

10th Dhuel-Hijjah 10 H, 632 AD

This Tawaf is called Tawaf-e-Afadhah, Fardh Tawaf, Rukan Tawaf, and Tawaf Youm-un-Nahar. It is the main and greatest member of Hajj; with this, Hajj is complete. After shaving his head, Rasul Allah (ﷺ) came to Makkah on his she-camel. He (ﷺ) did the Tawaf-e-Ziarah on the camel before noon. In this Tawaf Rasul Allah (ﷺ) did not do Ramal (Quickly walk) and did not do Saee (Walking in between Safa and Marwah). (Zaad-Al-Maad)

It is not a condition to wear Ihram during Tawaf-e-Ziarah for performing Hajj.

3.209.16 – Zamzam Water

10th Dhuel-Hijjah 10 H, 632 AD

After performing tawaf, the Prophet (ﷺ) came to the Zamzam well. Saqayah (Watering) was responsible for it with Hazrat Abbas (RA) and his sons. A bucket of water was served to Rasul Allah (ﷺ), and he drank standing. (Sahih Muslim).

Zamzam: Zamzam is the spring that emerged from Hazrat Hajara's (as) milk-drinking baby Hazrat Ismail bin Hazrat Ibrahim (AS), kicking his heels on the ground thousands of years ago.

The spring of Zamzam is located approximately 70 feet east of the Kaaba. It is a living miracle that, despite the passage of

more than four thousand years, water is extracted from it, and millions of people drink it daily. This is a complete diet. It contains all the ingredients beneficial to the human body. The Zamzam water well is 98 feet deep and 8 feet in diameter. Zamzam means "to stop" or "stop". When Hazrat Hajra (as) saw a fountain of water boiling from Hazrat Ismail (AS), she said: "زم زم-"That is, stay. And began to build temples around the water from the mud.

This water was used by Hazrat Ibrahim (AS) to construct the Kaaba. Over time, due to the lack of proper maintenance of the fountain, it was closed, and the sign at its place was also removed. The grandfather of Hazrat Abdul Muttalib saw in a dream that he was being ordered to dig a well of Zamzam, and the place was also marked for him in the dream. He decided to do the work and started digging with his son Haris. During the excavation, the things Banu Jarham had buried near the well of Zamzam when they left Makkah began to emerge. Among them were swords, spears, and gold rings.

These materials were moulded and used in constructing the door of the Kaaba. A stone temple was built around the well, and two tanks were made, one for drinking and the other for purification.

Then, the Abbasid Caliph Abu Ja'far al-Mansur built a dome over the well in 149 AH / 771 AD and made the floor marble. Then, in 153 AH / 775 AD, the Abbasid Caliph Al-Mahdi built a teak-wood roof, improved the floor, and made it a place for pilgrims to drink water. Then, the Abbasid Caliph Mutasim Ballah built a marble dome on the well in 213 AH / 835 AD. In 795 AH / 1417 AD, the house was damaged due to a fire in the Kaaba, along with the building of the well, which was

repaired. Further construction occurred in 808 AH / 1430 AD and 877 AH / 1499 AD.

In the present two-storied construction, the Caliph of the Ottoman Empire, Sultan Abdul Hamid II, demolished the healthy building in 1333 AH (1915 AD), added a space for circumambulation, and built a beautiful building for Zamzam water, a short distance from the Kaaba. The Saudi government has also worked hard, at times, to make water available to as many people as possible. Now, Zamzam water is being pumped from underground pipes to a pump station to facilitate pilgrims during Tawaf, from which it is delivered to all places. The place of Mataf has been levelled. Earlier, water was delivered to Madinah Munawwara by tankers, but a pipeline has now been provided to supply Zamzam water, which is an excellent convenience for delivering sufficient water for distribution.

3.209.17. Saee (سعی)

10th Dhuel-Hijjah 10 H, 632 AD

Rasul Allah (ﷺ) was performing Hajj Al-Qeran, and he (ﷺ) did Saee (walking in between Safa and Marwah) after the Tawaf. According to Hazrat ibn Abbas's (RA) narration, Rasul Allah (ﷺ) did the Tawaf on his she-camel and was doing "Istalam" to Black Stone (Hijr-e-Aswad) with the stick. When Rasul Allah (ﷺ) completed the circumnavigation of the Kaaba, he drank Zamzam water and went to Safa for Sale.

(Seerat Ibn Kathir)

Sale: By order of Allah, Hazrat Ibrahim (AS) left his wife, Hazrat Hagar (AS), and his son, Hazrat Ishmael (AS), with some dates and water in this place. When the water ran out, Hazrat Hagar (AS) walked between the two hills of Safa and Marwa, which is known to be running in a state of anxiety. She prayed that she would find no water and was worried about the baby. Hazrat Hajar (AS) went to the hill and looked at her child when she disappeared; she ran back to the child. Then go to the second hill, where it prays to Allah, and back to the child. She did seven times and saw a water fountain gusting under Hazrat Ishmael's (AS) feet.

It is mentioned in the hadith that water comes in by Allah's order, which was conveyed from the fountain in the shed. The mother's pain and dizziness, praying for the child and diluting it so well, Allah Ta'ala liked it so much that he was appointed as an obligatory member "Rukan" of Hajj. It says the Saee. Pilgrims began at Safa and went to Marwah seven times. They were completed on Marwah.

3.209.18 - Return to Mina

10th Dhuel-Hijjah 10 H, 632 AD

Rasul Allah (ﷺ), after performing Tawaf and Saee, returned to Mina. He stayed overnight and walked the next day to Jamrah Awla, near Masjid-e-Khaif, for Rami (Stoning). Rasul Allah (ﷺ) embraces seven pebbles and on each pebble says Takbir and asks Duaa. Then Rasul Allah (ﷺ) came to the central stone (Jurah Wasta), threw seven pebbles, then went to the Aqaba stone (Jamrah Aqaba). The seven pebbles,

expelled and without praying, came back. On the third day, Rasul Allah (ﷺ) did the same. (Zaad-Al-Maad)

3.209.19 - Return to Makkah

12 Dhuel-Hijjah 10 H, 632 AD

The Prophet (ﷺ), on the third day of stoning, was back in Makkah; on the way to Abtah, he (ﷺ) offered Zuhr, Asr, Maghrib, and Isha. He (ﷺ) stayed overnight. In the morning, Rasul Allah (ﷺ) came for "Tawaf-e-Wida." In this Tawaf, Rasul Allah (ﷺ) did not do Ramal (Fast walking).

3.209.20 - departure to Madinah Munawara

Dhuel-Hijjah 10 H, 632 AD

The Prophet (ﷺ), just after completing the processes of Hajj, departed for Madinah.

3.209.21- Sermon of Ghadir-e- Khom

Dhuel-Hijjah 10 H, 632 AD

Ghadir Khom is a place near Makkah and Madinah, near Rabba. There is a pond called Ghadir. Here, Rasool Allah (ﷺ) gathered the people and delivered a sermon.

O people! Indeed, I, too, am a human being; perhaps the messenger of my Lord (the angel of death) will come to me, and I will accept. I am leaving two heavy things between you.

The first is the Book of Allah, in which there is guidance and light, so hold fast to the Book of Allah and take evidence from it. After that, he (ﷺ) attracted people to Allah, and then he (ﷺ) said: The second thing is my Ahl al-Bayt. I remind you to be kind to my Ahl al-Bayt. (Sahih Muslim)

From there, the Messenger of Allah (ﷺ) reached Dhul-Halifa and spent the night there. When he saw Madinah Munawwara, he said three takbirs and spoke. There is no deity except Allah, the One, the Irresistible. His is the land, He is the Praiseworthy, and He can do all things. Take and praise your Lord. Allah fulfilled His promise, helped His servant, and defeated all the armies alone. (Zaad Al-Maad)

It is narrated on the authority of Hazrat Barah ibn A'zab (RA) and Hazrat Zayd ibn Arqam (RA) that when the Messenger of Allah (ﷺ) reached Ghadir Kham, he gathered the Sahabah (RA) and, as is narrated in the hadeeth, took Hazrat Ali's (RA) hand in his hand and spoke!

O, my companions! You know that I am dearer to the believers than their souls. Everyone submitted! Yes. Then he (ﷺ) said: You know that I am dearer and dearer to every believer than his life. Sahabah (ﷺ) asked: Yes. Then he (ﷺ) said: O Allah! Ali (ﷺ) is the friend of the person; I am his friend. O my Allah, so befriend the person who befriends Ali (ﷺ) and make the person who is hostile to Ali (RA) your enemy.

He spoke to him after this incident when Hazrat Umar (RA) met Hazrat Ali (RA). O Ibn Abi Talib (RA)! Congratulations, you are the friend of every Muslim man and woman, both in the morning and the evening. (i.e., every moment). (Musnad Ahmad)

3.210 - Letter to the chiefs of Taif, Zee Al-Kalaa

Muharram 11H, 632 AD

Zee Al-Kalaa was one of Taif's leaders. His name was Samifa. He had reached the swagger and arrogance that Pharaoh claimed Lordship. Rasul Allah (ﷺ) sent a letter by Hazrat Jarir bin Abdullah (RA). When Hazrat Jarir (RA) came back to Madinah after delivering the letter, Rasul Allah (ﷺ) passed away.

Zee Al-Kalaa remained ignorant, ungodly, and tyrannical until the Caliphate of Caliph Umar Faruq (RA), when he was attracted to Islam. He came to Caliph Umar (RA) with eight hundred enslaved people; he and all the slaves entered Islam. He said to Hazrat Umar (RA) that my sin is too big; I believe that Allah will never forgive me. He spoke! Once, I hid from the eyes of those who used to worship. Then, after a long time, I came back, and the people who taught me the Lord fell prostrating; those were one hundred thousand.

When repentance is done with sincerity, one cannot despair of forgiveness for even the biggest sin, but one should hope for forgiveness from the Almighty. (Al Wafaa)

3.211 – Preparation of Jaish-e-Osama (RA)

Safar 11 H, 632 AD

Islam had emerged as a vital religion in the Arab region, and people were converting to Islam in large numbers. Still, this trend displeased the Roman emperor in his territory. If there were a Muslim near and in his country, he would make his life

difficult; an example of this was the cruelty he did with his assistant governor, Hazrat Fardah bin Umaru Jazami (RA), to curb their growing aggression and enmity, the Messenger of Allah (ﷺ) prepared an army whose commander was Hazrat Osama bin Zayd (RA). He ordered them to go to the Palestinian territory of Balqa and Darwam to end their interference.

The primary purpose of this campaign was to restore their confidence in the Arab tribes on their borders. No one should think that if they are tortured by Nasrani (Christians), then no one is going to rescue them, and accepting Islam should not mean that one is inviting one's death. Some people objected to Hazrat Osama (RA) as the army commander on this occasion, saying he was too young. The Messenger of Allah (ﷺ) said: If you people are mocking his military service, you have mocked his father's service before him, although by Allah, he is capable of serving as a soldier and my beloved. He was one of the best people, and he is also one of my dear best people after him. (Sahih Bukhari)

In any case, the Companions gathered around Hazrat Osama (RA) and joined his army. But because of the alarming news about the illness of the Messenger of Allah (ﷺ), he could not proceed further; he was forced to stay there waiting for Allah's decision, and Allah decided that the first army of the Caliph Hazrat Abu Bakr (RA) expedition against the should be declared.

(Sahih Bukhari, Ibn Hisham)

3.212 - Sign to leave Prophet (ﷺ) this world

Safar 11 H, 632 AD

The Messenger of Allah (ﷺ) was entrusted with the task of conveying the last message of Allah to his servants. The whole area of Arabia fell into the hands of the Muslims. The words and deeds of the Prophet (ﷺ) also began to show such things as if he were about to separate from them. An example of this. He (ﷺ) observed Aetikaf for twenty days in Ramadan, 10th Hijrah, while he (ﷺ) always observed Aetikaf for ten days. Gabriel (as) used to recite the Qur'an twice, while he used to recite it once a year.

He (ﷺ) said: I don't know if I will ever be able to meet you at my place after this year. Rasool Allah (ﷺ) said near Jamrah Aqaba! Learn the deeds of Hajj from me because I will not be able to perform Hajj after this year. Surat al-Nasr was revealed to the Messenger of Allah (ﷺ) in the middle of the days of Tashreeq, and from this, he (ﷺ) understood that it was time to leave this world.

The Messenger of Allah (ﷺ) went to Uhud at the beginning of the month of Safar 11th Hijri and prayed for the martyrs, whether he (ﷺ) departed from both the living and the dead. When he returned, he went to the pulpit and said: I am your life's leader and witness. By Allah, I'm looking at my pool (Pond of Kauther) right now. I have been given the keys of the earth and the treasures of the world, and by Allah, I am not afraid that you will associate partners with Allah after me, but the fear is that you will compete with each other in the quest for worldliness. (Sahih Bukhari)

One day at midnight, he (ﷺ) visited Janat al-Baqi and prayed for forgiveness for the people of Baqi and said: O people of the grave! Peace be upon you. People who are blessed are you in the present in which you are. The tribulations are going on one after the other like pieces of rack night, and the latter is worse than before. After that, he announced to the people of the graves that we were also coming to meet you.

3.213 - Originating of disease

Safar 11 H, 632 AD

The Prophet (ﷺ) was taken to Jannat al-Baqi' with a funeral procession on Monday, 29 Safar 11th Hijri. This was the beginning of the illness of the Prophet (ﷺ).

It is narrated on the authority of Hazrat Umar (RA) that he said: I came to him (ﷺ). The Prophet (ﷺ) was wearing a bandage over his head. Hazrat Umar (RA) said: O the Prophet (ﷺ) did not see anyone with such a high fever as you are suffering from a high fever. He (ﷺ) said: In the same way, our reward will be greater. Among the people, the prophets and the righteous suffer the most severe suffering. (Shami)

Ibn Sa'd (ra) and Bayhaqi (ra) narrated from Muhammad ibn Qays (RA) that his illness started on Wednesday and lasted till his death. He was ill for thirteen days. When the disease of the Prophet (ﷺ) started, he (ﷺ) was staying at the house of Umme Al-Mominin Hazrat Maimuna (RA). Afterward, he stayed with them for 7 days. When his illness became severe, he expressed his desire to visit the room of Umme Al-Mominin

Hazrat Aysha Siddiqah (RA). After her turn, he spent the rest of his days in her cell. From the house of Hazrat Maimuna (RA) to the home of Hazrat Aisha Sadiqah (RA), Hazrat Ali (RA) and Hazrat Fazl ibn Abbas (RA) helped to bring him. Hazrat Aisha Siddiqah (RA) continued to breathe on him (ﷺ) after reciting memorized prayers from the Prophet (ﷺ) and "Mauzutain." Titillating the hand of the Prophet (ﷺ) on the blessed body of the Prophet (ﷺ).

In Bukhari Sharif, it is narrated from Hazrat Aisha Siddiqah (RA) that he (ﷺ) said before his death that it was the effect of the same poison that he ate in Khyber. There is another narration from Hazrat Ayesha Sadaqah (RA) that she used to recite this supplication when she was ill. She used to recite this supplication, breathe on herself, and turn on her body.

اَذْهِبِ الْبَأْسَ رَبَّ النَّاسِ وَاشْفِ اَنْتَ الشَّافِیْ لَا شِفَأَءَ

اَلَّا شِفَأُءُکَ شِفَأءً لَّا یُغَادِرُ سَقَماً

"O Provider of Human, take away the trouble, you are the provider of a cure, a cure which you give, heal me, so that my suffering is no longer present.

(Ahmad, Ibn Majah)

Five days before his death, his body temperature became very high, and he began to feel much pain, so he (ﷺ) said: Pour water on me from various wells so that I can go to people and make a will. Then he (ﷺ) was put in a vessel, and water was poured over him so much that he (ﷺ) began to say, stop …. stop.

At that time, he (ﷺ) felt a little better, and he went to the masjid and his head was still bandaged. He sat on the pulpit and delivered the sermon. The Companions were gathered around. Rasool Allah (ﷺ) said! Cursed be the Jews and the Christians that they have built Masajid for the graves of their prophets. Then do not make my grave an idol to be worshiped. (Mutta Imam Malik ra)

3.213.1 - The Prophet (ﷺ) put himself for retaliation (Qasas)

Rabi-al-Awwal 11 H, 632 AD

The Messenger of Allah (ﷺ) offered himself for Qasas and said, "If I hit someone on the back, then my back is ready. My honour is present if someone has been dishonoured, and he should take revenge. One man said, "I have three dirhams on you." He (ﷺ) said to Hazrat Fazl bin Abbas (RA) that pay him. After that, he made a will about Ansar and said: I bequeath to you, the Ansar, because they are my heart and liver. They have fulfilled their responsibility, but their rights remain. Therefore, accept their good deeds and pass over the evil deeds.

In another narration, you (ﷺ) said: The people will increase, and the Ansar will decrease until they become like salt in the food. Accept from and pass through the sinners. (Sahih Bukhari)

The Prophet (ﷺ) said: Allah has given a servant the option that either Allah will provide him with whatever he wants out of the glitter and adornment of this world, or if he chooses

what Allah has, then that servant has chosen what is with Allah.

Hazrat Abu Saeed Khudri (RA) narrated that when Hazrat Abu Bakr (RA) heard, he (RA) began to cry and spoke. My father and mother sacrificed for you. We were surprised to see that this older man. The Prophet (ﷺ) is talking for a servant, and he is saying collectively, " My parents sacrificed on the Prophet (ﷺ) (but later became apparent after a few days).

The adopted person was the Prophet (ﷺ), and Hazrat Abu Bakr (RA) had the knowledge hub stripped clean.

(Sahih Bukhari)

Then the Messenger of Allah (ﷺ) said: Abu Bakr (RA) is the most benevolent friend of mine in terms of friendship and wealth. If I make the "Khalil" other than my Lord, I made him Kalil, but (with him) is the relation of brotherhood and love of Islam. No door should be left open in the masjid, but it should be closed without fail, except the door of Abu Bakr Sadiq (RA). In the beginning, the doors of some houses opened into the masjid. (Sahih Bukhari)

Four days before his death, he said in a state of pain! Let me write you a letter after which you will never go astray. At that time, he said many people were in the house, including Hazrat Umar (RA)! He (ﷺ) is overcome with pain at this time, and we have the Qur'an, and this book of Allah is our guide. When they got up, the Messenger of Allah (ﷺ) said! Get up from me. (Sahih Bukhari)

Then, he made three wills.

(1) Expulsion of Jews, Christians, and polytheists from the Arabian Peninsula.

(2) Do respect and welcome the delegation in the same way as the Messenger of Allah (ﷺ) used to do.

(3) The narrator said that he could not say with certainty that the third thing was to hold fast to the Book (Quran) and Sunnah or allow Lashkar-e-Osama (RA) or, like slaves, the testament to good manners.

The Prophet (ﷺ) used to offer all the prayers himself till that day, that is, four days before his death. He (ﷺ) also offered Maghrib prayers on that day and recited Surah Al-Mursalat. This was the last prayer of the Prophet (ﷺ), which was shown in the congregation. (Sahih Bukhari)

3.213.2 - Imamate of Hazrat Abu Bakr Sadiq (RA)

8th Rabi-al-Awwal 11 H, 632 AD

At Isha, suffering has increased so much that the Prophet (ﷺ) was not able to go to the masjid. Hazrat Ayesha Siddiqah (RA) narrated that Rasul Allah (ﷺ) asked if the people prayed the Isha prayer. She said no. They are waiting for you. Rasul Allah (ﷺ) said, " Bring a pot for a bath; he took a bath when he tried to get up, but was unconscious with a strong reaction. When he recovered, he asked. What have people prayed? She said no. They are waiting for you. Then again, he became unconscious. It happened thrice. When he (ﷺ) recovered again, eventually, he said to ask Abu Bakr (RA) to lead the

prayer. So, Hazrat Abu Bakr (RA) led the prayer and the remaining day's prayers. He taught (17) seventeen prayers in the life of Rasul Allah (ﷺ). Ummul Mominin Hazrat Aysha Siddiqah (RA) knew the feelings of Hazrat Abu Bakr (RA); she said to Rasul Allah (ﷺ) to proceed with somebody else for prayer, but Rasul Allah (ﷺ) strongly marked Abu Bakr (RA) for leading the prayers. (Sahih Bukhari)

On Saturday or Sunday, Rasul Allah (ﷺ) felt better after enduring two people who arrived in the afternoon prayers.

Then Hazrat Abu Bakr (RA) was praying when he saw Rasul Allah (ﷺ). He intended to move back, but the Prophet (ﷺ) pointed out that he stood. Rasul Allah (ﷺ) sat down on his left side. Hazrat Abu Bakr (RA) was following Rasul Allah (ﷺ), and their companions were concurrently following Hazrat Abu Bakr Siddique (RA). The day before his death, Rasul Allah (ﷺ) set free all slaves. The charity has had at home seven dinars. All weapons are divided among Muslims. Hazrat Ayesha Siddiqah (RA) borrowed the oil for the night lamp from the neighbourhood.

3.213.3 - Last day of the holy life

12 Rabi-al-Awwal 11 H, 632 AD

Hazrat Anas (RA) narrated that Muslims were overwhelmingly attending dawn prayer on Monday. Hazrat Abu Bakr (RA) was leading the prayer when, quietly, the Prophet (ﷺ) removed the veil of honour outside the lines, looked at them, and smiled. Hazrat Abu Bakr (RA) tried to withdraw the Prophet

(ﷺ) shall come and pray, but the Prophet (ﷺ) indicated to continue, and then the curtain of the chamber fell. The Muslims were so happy that it seemed as if they would break their prayers and start doing whatever they wanted.

(Sahih Bukhari)

The Prophet (ﷺ) did not have time for other prayers.

3.213.4 – Whispering of Hazrat Fatimah (RA) with Father (ﷺ)

12th Rabi-al-Awwal 11 H, 632 AD

Monday morning, Rasul Allah (ﷺ) called his daughter Hazrat Fatima-tul-Zehra (RA) and said something in her ear. She began crying. Again, Rasul Allah (ﷺ) called close to her and whispered in her ear, and then she laughed. Hazrat Ayesha Siddiqah (RA) asked her later about it. She (Hazrat Fatimah RA) said the first time, my father told me I would die in this sickness; I grew weeping, and the second time, He (ﷺ) said you would meet the first in my family, so I laughed at him.

To see the anguish of Rasul Allah (ﷺ), Hazrat Fatimah (RA) said, O, uncomfortable my father. Then Rasul Allah (ﷺ) said after today, no problem would be with your father.
(Sahih Bukhari)

The Prophet (ﷺ) called Hazrat Hasan (RA) and Hazrat Hussein (RA) and kissed them for advice and goodwill with them. I then called his wives, advised them, and gave them instructions. There was a sickness of Rasul Allah (ﷺ). I feel that

the poison is cutting my artery. Then they called companions and gave the enslaved people the last will and testament for prayers and kindness.

3.213.5 - The last breaths

12 Rabi-al-Awwal 11 H, 632 AD

The Prophet (ﷺ) was on his last breath. Hazrat Ayesha Siddiqah (RA) said it is the blessing of Allah on me that when Rasul Allah (ﷺ) passed away, he was at my house on my turn and leaned on my lap, and in his last breath, Allah combined our saliva.

Hazrat Abdur-Rahman bin Abu Bakr (RA) said that he came to the Prophet (ﷺ) to bring a twig (Miswak) in his hand. The Prophet (ﷺ) was leaning; I heeded the Prophet (ﷺ) was watching the twig (Miswak), and I (Hazrat Ayesha Siddiqah RA) understood that he wanted to brush his teeth. I whispered to Rasul Allah (ﷺ) do I take it, Rasul Allah (ﷺ) said yes to the indication. I took the Miswak and gave it to the Prophet (ﷺ). He felt hard to cut. I asked to make it soft with the teeth. Rasul Allah (ﷺ) said yes. I put in my teeth to soften and give to the Prophet (ﷺ). He brushed well. Rasul Allah (ﷺ) was a bit of water in the hand basins. He (ﷺ) put his hand on his face, rubbed it, and spoke. **''لا اله الا اللّه''** (no god except Allah) Suffering of the death. (Sahih Bukhari)

After brushing their teeth, Rasul Allah (ﷺ) took the hand finger and looked up toward the ceiling, and both lips moved;

Hazrat Ayesha (RA) heard Rasul Allah (ﷺ) delivering. With those prophets, truthful, martyred, and righteous, who then blessed.

وَمَنْ يُّطِعِ اللّٰهَ وَالرَّسُوْلَ فَاُولٰٓئِكَ مَعَ الَّذِيْنَ اَنْعَمَ اللّٰهُ عَلَيْهِمْ مِّنَ النَّبِيّٖنَ
وَالصِّدِّيْقِيْنَ وَالشُّهَدَآءِ وَالصّٰلِحِيْنَ ۚ وَحَسُنَ اُولٰٓئِكَ رَفِيْقًا ﴿٦٩﴾

(Surah An-Nisa – 69

And whoso obeys Allah and the Messenger (Muhammad ﷺ), then they will be in the company of those on whom Allah has bestowed His Grace, of the Prophets, the Siddiqeen (those followers of the Prophets who were first and foremost to believe in them, like Abu Bakr As-Siddiq radhiallahu'anhu), the martyrs, and the righteous. And how excellent these companions are! (69)

O Allah! Forgive me. Please have mercy on me and lead me in protecting the high. O Allah! Rafiq is superior.

The Prophet (ﷺ) said three times, and his hands fell at the same time. The Prophet (ﷺ) would be meeting with a superior companion.

''انا للّٰه وانا اليه رٰجعون''

This incident was on 12th Rabi-Al Awwal 11AD, Monday morning. The Prophet (ﷺ) was sixty-three (63) years old.

3.213.6 - Impact on Sahabah (RA) on sorrowful news

12th Rabi-al-Awwal 11 H, 632 AD

The news of the demise of the Prophet (ﷺ) made the Sahabah so impatient that they lost their senses. Minds lost; voices stopped. The people were astonished. Some people went out towards the forest. Someone stayed where he was. Hazrat Uthman (RA) was overwhelmed. He used to come and go, but he could not speak. Hazrat Ali (RA) sat down, and he could not move. Hazrat Umar (RA) drew his sword and said that if anyone said that the Messenger of Allah (ﷺ) had died, I would kill him. Hazrat Anas (RA) says that we have never seen a darker day than this.

Hazrat Abu Bakr Siddiq (RA) came on horseback from his abode, got down, entered the masjid, and did not speak to anyone. After that, he went to the room of Hazrat Ayesha Siddiqa (RA) and reached the Messenger of Allah (ﷺ). At that time, Rasool Allah (ﷺ) was wearing a Yemeni veil. Hazrat Abu Bakr Siddiq (RA) opened his blessed face, bowed, kissed him, and started crying. Then Hazrat Abu Bakr Siddiq (RA) said: Sacrifice my parents to you, by Allah! Allah (ﷻ) will not inflict death on you twice. The death that was destined for you (ﷺ) came upon you. You were good in life and gladly accepted death. On the death of the Prophet (ﷺ), things were cut off that were not cut off on the death of any of the Prophets. (i.e., prophecy)

You (ﷺ) are beyond praise. However, you are not dependent on lamentations. Life was packed, and we were so common that we were equal in the eyes of you (ﷺ). Had it been in our power to die, we would have sacrificed our lives

in exchange for your (ﷺ) death. If you (ﷺ) had not forbidden us to cry, we would not have stopped the tears from our eyes (ﷺ). So, what we cannot avoid on our own are changes in circumstances and annihilation. Those who live side by side do not deviate. (Sahih Bukhari)

O Allah! Greet him from me, O Muhammad (ﷺ)! Remember us with your Lord. Give us a place in your heart for the peace and tranquillity that you (ﷺ) have left. O Allah! Let our Prophet (ﷺ) convey our Islam and keep his memory in our hearts and minds. Then he (Hazrat Abu Bakr) went out to the people in great anxiety and sadness. He (Hazrat Abu Bakr) delivered a sermon.

It is narrated from Hazrat Abdullah bin Abbas (RA) that when Hazrat Abu Bakr Siddiq (RA) came, Hazrat Umar (RA) said to the people: "By God!" The Prophet (ﷺ) did not die, but he will return just as Prophet Moses (AS) had returned. Then Hazrat Abu Bakr Siddiq (RA) told Hazrat Umar (RA) to sit down. Hazrat Umar (RA) refused to sit down. Then the people left Hazrat Umar (RA) and turned to Hazrat Abu Bakr Sadiq (RA), who addressed them.

3.213.7 - Hazrat Abu Bakr (RA) address

12 Rabi-al-Awwal 11 H, 632 AD

O People! I am witness that there is no god except Allah, He is alone, and no one is His partner, and I witness that indeed Muhammad (ﷺ) is an enslaved person and Messenger of Allah. I am witness that the book is as it revealed and religion

is as it was in the beginning. Hadith is also as Rasul Allah (ﷺ) said, and saying as Allah is the clear truth.

Then, said O people! The man who worships Muhammad (ﷺ) was aware that Muhammad (ﷺ) had died, and those who worship Allah know, of course, Allah is alive and never dies. Then he recited the verse.

وَمَا مُحَمَّدٌ اِلَّا رَسُوْلٌ ۚ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ؕ اَفَاۡئِنْ مَّاتَ اَوْ قُتِلَ انْقَلَبْتُمْ عَلٰۤى اَعْقَابِكُمْ ؕ وَمَنْ يَّنْقَلِبْ عَلٰى عَقِبَيْهِ فَلَنْ يَّضُرَّ اللّٰهَ شَيْـًٔا ؕ وَسَيَجْزِى اللّٰهُ الشّٰكِرِيْنَ ﴿۱۴۴﴾

(Surah Ale-Imran – 144)

Muhammad (ﷺ) is no more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allah, and Allah will reward those who are grateful. (144)

It was then said.

O People! Allah already gave the sign of Rasul Allah (ﷺ) death—no need to worry about that. Indeed, Allah had chosen the thing He has (Means Hereafter), not the thing you have (Means world); Allah called him to reward. Allah gives you His book for guidance and the way of the Prophet (ﷺ) Sunnat left for you. Holding both of them gently and acting accordingly, you will not be misled. If anyone made a difference between those, they would be evil.

O ye who believe! You get to establish justice, your Prophet (ﷺ), to find the truth and do not let Satan deceive you, and turn from his religion. So, take a short time before putting the devil's temptation, and the devil leads the way in the guard. Make the devil heedless. Demons do not have much time. They will come to you and put you on a trial. (Sahih Bukhari)

It is narrated from Hazrat Ibn Abbas (RA) that by Allah! It was felt that the people did not know beforehand that Allah had revealed this verse, and when Hazrat Abu Bakr Siddique (RA) recited it, everyone said to him (RA). I learned this verse from Now it was the condition of the people that whoever heard it would start repeating it.

Hazrat Abu Saeed bin Musayyab (RA) narrated that Hazrat Umar (RA) said: I came to consciousness that time when Hazrat Abu Bakr (RA) recited this verse, and I heard. I heard that he (ﷺ) is dead. The truth is, I have feet that smell; I would not be able to go out and fall.
(Sahih Bukhari)

3.213.8 - Blessed bath

12th Rabi-al-Awwal 11 H, 632 AD

The Prophet (ﷺ) was given a bath by Hazrat Ali (RA), Hazrat Abbas (RA), and Fadal bin Abbas (RA), and Hazrat Qaseem ibn Abbas (RA) was in turn flipping. Hazrat Usama (RA) and Hazrat Saqran (RA) brought water. They were out of the veil.

The Prophet (ﷺ) has given three times baths with the leaves of the lote (Bair) tree. The water was brought from the well named Urs in Quba. This well belonged to Saad bin Khaysmah

(RA). Rasul Allah (ﷺ) used to drink water from this well. Bath has been given the clothes. Poured water on the clothing may be inserted from the top and washed over the water body. (Bayhaqi)

3.213.9 - To Coffin

12th Rabi-al-Awwal 11 H, 632 AD

According to Ibn Ishaq (ra), after the bath, the Prophet (ﷺ) was shrouded in three pieces of cloth. Just his glory was not clothed in a shirt and turban. The clothes that were in the bath had been taken off.

(Bayhaqi, al-Badayah wa Al-Nihayah)

3.213.10 - Funeral prayer

13th Rabi-al-Awwal 11 H, 632 AD

Hazrat Abdullah ibn Abbas (RA) narrated that when the people gave the coffin to Rasul Allah (ﷺ) on Tuesday. The holy body of Rasul Allah (ﷺ) has been put on a throne. Group by group, they went into the house and offered Janazah prayer individually. Nobody led the prayer. After men, women went after the boy. (Ibn Majah)

3.213.11 - Burial

14th Rabi-al-Awwal 11 H, 632 AD

Hazrat Abbas (RA) and Hazrat Ikramah (RA) narrated that Rasul Allah (ﷺ) died on Monday and was buried in the night between Tuesday and Wednesday.

The question raised was where they would bury the Prophet (ﷺ). Hazrat Abu Bakr Siddique (RA) said I heard from Rasul Allah (ﷺ) that the Prophet is to be buried in the place where he has served his soul. Hearing this, people removed the floor where the Prophet (ﷺ) died and made the grave. Grave was that sidebar. When the grave was prepared, people offered the Janazah prayer individually. (Mwata Imam Malik)

Hazrat Osama bin Zayd (RA) came back after hearing the news of the severe illness and then the death of the Messenger of Allah (ﷺ).

Hazrat Abu Talha Zayd bin Suhail Ansari (RA) prepared the Lahad for him (ﷺ). Hazrat Ali (RA), Hazrat Abbas (RA), and his two sons, may Allah bless him and grant him peace, have sent him (ﷺ) to Lahad Mubarak. (Al-Badayah wa Al-Nihayah)

> Grave: The tomb is made to the deep right.
>
> Lehd: First, dig the grave down; then the right side of the grave is called Lehd.

Hazrat Jabir (RA) narrated that after burying the Prophet (ﷺ) in the grave, Hazrat Bilal bin Rabah (RA) sprinkled water. He started from the head side, leading to the foot side.

3.213.12 – Roza (Tomb) of Prophet Muhammad (ﷺ)

Rabi-al-Awwal 11 H, 632 AD

Rasul Allah's (ﷺ) final resting place is the chamber of Ummul Mominin Hazrat Ayesha Siddiqah (RA). It is made of baked mud bricks, and the grave is still raw. After the death of Rasul Allah (ﷺ), first of all, Hazrat Umar Faruq (RA) raised the walls of the shrine, and then Hazrat Abdullah bin Zubair (RA) built new and higher walls.

(Tabqat Ibn Saad)

In 88H, during the reign of Caliph Walid bin Abdul Malik, the eastern side wall collapsed, and the Governor of Madinah, Umar bin Abdul Aziz (ra), erected a screen on that side. A pentagon building was constructed with stones to cover the graves. It was called "Khattar Muzawur". The five-corner building has no doors or ceilings. The walls reached the ceiling. Omar bin Abdul Aziz did not make it a square shape, so people could not begin Tawaf like at the Kaaba. The building was now covered by clothing. The distance between "Khattar Muzawur" and Maqsurah is from (7) seven feet to (10) ten feet. (Wafaa Al-Wafaa)

Maqsurah (مقصورة): (literally "closed-off space"), an enclosure, a box or wooden screen near the Mihrab or the center of the Qibla wall, which was initially designed to shield a worshipping ruler from assassins. The imam is officiating inside the Maqsurah. (Wafaa Al-Wafaa)

Syedna Abdullah ibn Umar (RA) narrated that Rasul Allah (ﷺ) said, near the Resurrection, Christ shall descend from heaven to greet those who will live for 45 years, will get

married, and will have children. When he has passed, he will be buried beside me. Crist (AS) and Hazrat Abu Bakr (RA) will wake up on the Day of Resurrection. (Mishkat Sharif)

In 193H / 808AD, the Governor of Madinah, Abu Al-Behr, of Caliph Haron Rashid, took out the roof for renovation and construction of Masjid-e-Nabvi. The shrine's roof was also demolished. Its seven woods were damaged and would be replaced with new ones. (Wafaa Al-Wafaa)

Although the order of Caliph Moutawakel, Governor of Makkah and Madinah, Ishaq ibn Salamah, renewed and renovated the building of the holy chamber after that, in 548H / 1153AD, in the era of Caliph Al-Muqtadha, his governor, Jamaluddin Zangi, renovated the shrine. He put marble up to the man's height.

He installed a grating of precious wood, such as sandalwood and ebony, outside the pentagon boundary, equal in height to the roof. A beautiful carving of Quranic verses has been made. Abu Ghanaem Al-Baghdadi did the carving. During the cleaning, the soil shifted, and a foot of Hazrat Umar (RA) was exposed, just like the feet of living men. Then I made the area and put sand on it. It proved that the sand does not eat the prophets' bodies and that his companions and pious people are being saved in their graves. (Akhbar-e-Madinah)

In the same year, 548H / 1153AD, an incident happened in which a bang was heard from the holy room, but they could not know the truth. The report was given to the governor of Madinah, Qasim bin Mehna al-Hussaini. He said a man had put in the shrine to investigate the fact because there was no door or roof. All the people worried they would get a righteous man to perform this sacred job. Then the sight went on the Great Sufi Shaikh Umar al-Nasai (ra), {Compiler of Ahadith

book "Sanan Nisai"}. He belonged to Mosel, Iraq, and was living in Madinah.

When asked for the service, he asked for a few days to prepare. He stopped eating, began to remember Allah, and then got ready to go. He was lowered by ropes from the roof of the masjid between the Holy Hujra and the Pentagon enclosure built by Hazrat Umar bin Abdul Aziz (RA). Then he entered the room and lit the candles. He went inside and saw that part of the wall and roof of Hujra Sharif had fallen on the blessed tombs. So, he cleaned it thoroughly and swept the holy tombs with his blessed beard. (Akhbar-e-Madinah)

In 557H / 1162 AD, Sultan Nuruddin Zangi (ra) was informed by a dream that the enemy wanted to harm the holy Prophet (ﷺ). Sultan Nuruddin Zangi (ra) came to Madinah to search for the enemies and killed them. After this incident, Nuruddin Zangi (ra) constructed a strong wall around the shrine. The foundation was dug until the water came out, molten lead was poured into it, and the walls were raised to the height of the roof. There was no door in the wall for safety. (Wafaa Al-Wafaa)

In front of Happy Maqsurah, the first 667 AH / 1268 AD Egyptian Sultan Zahir Rukan-uddin Baybaras built the netting cover. Before it was a timber grid, Khattar Muzawur was visible on the other side.

678 AH / 1278 AD, Malik Al-Mansur Qaladun was the first to build a tomb on the holy shrine. That was square under the roof, and an Octagon (eight-sided) was on the top. The dome was made from wooden planks and iron components, and its colour was yellow. Nasir bin Mohammad bin Qaladun had renewed the dome.

888 AH / 1483 AD: By order of the governor of Egypt, the Governor of Madinah Nafeer bin Mansur, the dome was renovated. Marble columns were built on the four corners, and a dome was constructed. The dome was made of black stone and painted white because the colour of the dome is called Quba Al-Abyad.

Sultan Qaitbay made brass netting on the holy shrine, a rare texture. Four doors often remain closed west of Riyadh Al-Jannah, called Bab-e-Rahmat or Bab Al-Wufud. The door on the east side is called Bab-e-Fatimah, and the north door is called Bab Al-Tahajjud. On the south side was a door and a window.

The latitudinal length of the netting is sixteen meters north-south and fifteen meters east-west. But Hazrat Fatima's (RA) apartment on the south side is fourteen and a half meters, and the fourteen meters on the north, east, and west is seven meters high up to the ceiling. She mounted a twenty-seven (27) feet high moon on the holy chamber. After 892 AH / 1487 AD, another dome was built on the existing dome. Which made the cover of the Pentagon founded on solid pillars.

(Tarikh-e-Madinah Al-Munawara)

Imam Samudi (who died on 9/11H) describes the eye condition of the inner part of the holy shrine that he saw as square-shaped and built from black stones. Stones were similar to the rocks of the Kaaba. The Chamber of Hazrat Ayesha Siddiqah (RA) and the Pentagon walls were mingled. There was no distance in between. The distance between the eastern and chamber walls is one and a half feet, and the distance between the north and south is four feet. There is no uniformity between the two walls on the south side. One and a half feet between the east side and the west side near the

Mawajah Sharif, about nine inches away. On the chamber's north wall, a triangular shape remains; the angle measures twelve feet. There is no door in his chamber. (Wafaa Al-Wafaa).

In 980 AH / 1572 AD, the Ottoman Sultan Salim made a beautiful dome decorated with colourful stones. The Dome name became "Quba Al-Arzuq". In 1228 AH / 1813 AD, Sultan Mohammad Ali Pasha repaired, renovated, and restored the dome and planted one gold and two silver candlesticks.

Sultan Qaitbay built the third dome in 892AH. The colour was blue. At the beginning of the thirteenth century, there were cracks in the dome that the Ottoman Sultan Abdul Hamid rebuilt in 1232 AH / 1818 AD. In 1255 AH / 1841 AD, the colour of the dome was changed to green. The Green Dome became famous because of its name, "Green Dome. "
(Tarikh-e-Madinah Al-Munawara)

The current Saudi government also spends vast amounts of money on the renovation of the shrine of the Prophet (ﷺ).

3.214 - Happy Features

Rabi-al-Awwal 11 H, 632 AD

The Prophet (ﷺ) was neither tall nor short. He seemed to be the loudest in the crowd. The colour was whitish red. Their head was enormous, and their beard was full. Dark hair, slightly curly, eyes round and big black, the hair of the head was straight, often up to the earlobe and sometimes up to the shoulder and sometimes above the earlobe. There was a thin vein in the middle of the eyebrows, which came out in anger.

There were red streaks in the whites of his eyes. The cheeks were soft and fleshy. He used to put oil on his head and put kohl in his eyes. The teeth were pearly white and shiny. He never laughed openly except with a smile. He was a man of great humour, sweet words, eloquent, courageous, and comprehensive human perfection. There was a seal of prophethood between his two shoulders. He used to do his work with his own hands and did not ask anyone.

Face Mubarak was slightly round. The eyes were black, and the eyelids were long. The shoulder was wide, with a hairline on the chest up to the navel. The palms and soles were full. When he walked, he would put his feet firmly on the ground and walk as if descending.

If he looked in any direction, he would look with full attention. At the end of his life, his twenty hairs had almost turned white. The Prophet (ﷺ) used to order to trim the mustache and grow the beard. He (ﷺ) sometimes wore modest and sometimes expensive clothes. He liked the white colour in his clothes. Prophet's (ﷺ) slippers had double shoelaces. While delivering the sermon, he used to tie a black turban and put its shamla between his shoulders.

3.215 – Allegiance of Abu Bakr's (RA)

Rabi-al-Awwal 11 H, 632 AD

After the death of the Prophet (ﷺ), the issue of his succession arose. Immediately after the death of the Prophet (ﷺ), the family of the Prophet (ﷺ) gathered at the house of Hazrat Fatima Al-Zahra (RA). The Ansar gathered at Saqifah Bani Sa'ida. Meanwhile, someone told Hazrat Abu Bakr Siddiq

(RA) and Hazrat Umar Farooq (RA) that the Ansar were supposed to be at Saqifah Bani Sa'ida, and that the issue of Khilafah was under discussion. Therefore, you should get there immediately, lest any matter be settled and cause division among the Muslim Ummah. (Ibn Hisham)

Hazrat Umar Farooq (RA) told Hazrat Abu Bakr Siddiq (RA) that we should go to our Ansari brothers to settle the matter. Hazrat Abu Ubaid ibn Jarrah (RA) was also with them. When they reached there, Hazrat Saad bin Ibadah (RA) was present wearing a chador. Upon arrival, the Ansar's Khatib stated their position, virtues, and rights to the Khilafah. (Ibn Hisham)

After that, Hazrat Abu Bakr Siddiq (RA) stood up and stated their position. He described the virtues of Muhajireen and then mentioned the virtues of Ansar and their benevolence towards Islam. Then he said: The Arabs will not recognize anyone except the Quraysh, so the Amir should be from the Quraysh, and you will be their minister and advisor. Therefore, you can agree on one of these two people. Saying this, Hazrat Abu Bakr (RA) took the hand of Hazrat Umar (RA) and Hazrat Abu Ubaidah bin Jarrah (RA) and sat down in the middle. Upon hearing this, Hazrat Umar and (RA) Hazrat Abu Ubaidah bin Jarrah (RA) started saying that it is not proper for anyone after the Messenger of Allah (ﷺ) to give superiority to anyone over him (Hazrat Abu Bakr Siddiq RA). He is the companion of Rasool Ullah (ﷺ) and the second of the two. No one is more deserving of this work than he.

(Fatah al-Bari, Abu Dawud)

It is narrated on the authority of Hazrat Abdullah bin Masood (RA) that the Ansar said on this occasion that one Amir is from you and one is from among us. Upon this, Hazrat Umar (RA)

said: O people of Ansar! You do not know that the Messenger of Allah (ﷺ) put forward Abu Bakr (RA) to lead the prayers for you. On hearing this, the Ansar said: We seek refuge in Allah to supersede Hazrat Abu Bakr Siddiq (RA).

(Musnad Ahmad)

It is narrated from Hameed bin Abdul Rahman that Hazrat Abu Bakr (RA) addressed Hazrat Saad bin Ibadah (RA) and said: You know very well that once when you were sitting in the company of the Prophet (ﷺ), he said that the Quraysh would be in charge of this Khilafah. The good among them will be subject to the good and the bad to the bad. Upon hearing this, Hazrat Saad bin Ibadah (RA) said: You told the truth! We are ministers, and you are rulers.
(Musnad Ahmad)

Hazrat Umar Farooq (RA) said: O Abu Bakr (RA), raise your hand. He raised his hand. First, Hazrat Umar (RA) swore allegiance on his hand, then the Muhajireen swore allegiance, and then the Ansar swore allegiance.

The second narration is that Hazrat Umar (RA) took the hand of Hazrat Abu Bakr Siddiq (RA) to swear allegiance. When everyone unanimously pledged allegiance to the Khilafah at the hands of Hazrat Abu Bakr Siddiq (RA), Hazrat Abu Bakr Siddiq (RA) delivered the sermon. One pledge of allegiance took place at Saqifah Bani Sa'ida, then another at the Prophet's Masjid on the second day.

3.215.1 - Abu Bakr (RA), Caliph of the Messenger of Allah (ﷺ), address

Rabi-al-Awwal 11 H, 632 AD

O people! I am your guardian, and I am not the best of you. If you see me in truth, then help me; if you see me in falsehood, correct me. As long as I obey Allah, obey me; if I disobey Allah, do not obey me. The strong among you are weak to me until I receive the right from him, and the vulnerable among you are vital to me until I give him the right. All I have to say is that I seek forgiveness from Allah for myself and you.

But despite this, Hazrat Abu Bakr Siddiq (RA) did not consider his choice final. Instead, it was announced in the city for three consecutive days that people could, if they wished, pledge allegiance to Abu Bakr Siddique (RA). They could choose another suitable person for the caliphate, but no other candidate emerged.

(Ansab al-Ashraf)

Drood Tanajina

اَللّٰھُمَّ صَلِّ عَلٰی سَیِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَّعَلٰی آلِہٖ وَاَصْحَابِہٖ وَاِخْوَانِہٖ صَلٰوۃً تُنَجِّیْنَا بِھَا مِنْ جَمِیْعِ الْاَھْوَالِ وَالْاٰفَاتِ وَتَقْضِیْ لَنَا بِھَا جَمِیْعَ الْحَاجَاتِ وَتُطَھِّرُنَا بِھَا مِنْ جَمِیْعِ السَّیِّاٰتِ وَتَرْفَعُنَا بِھَا عِنْدَکَ اَعْلَی الدَّرَجَاتِ وَتُبَلِّغُنَا بِھَا آقْصَی الْغَایَاتِ مِنْ جَمِیْعِ الْخَیْرَاتِ فِی الْحَیٰوۃِ وَبَعْدَ الْمَمَاتِ ط اِنَّکَ عَلٰی کُلِّ شَیْءٍ قَدِیْرٌ O

یا قاضی الحاجات یا مجیب الدعواۃ

یا شافی الامراض یا دافع البلیّات

یا حل المشکلات یا کافی المھمّات

یا رافع الدرجات یا ارحم الرٰحمین

Duaa

اَللّٰهُمَّ حَبِّبْ اِلَيْنَا الْاِيْمَانَ وَزَيِّنْهُ فِيْ قُلُوْبِنَا وَكَرِّهْ اِلَيْنَا

الْكُفْرَ وَالْفُسُوْقَ وَالْعِصْيَانَ وَاجْعَلْنَا مِنَ الرَّاشِدِيْنَ۔

اَللّٰهُمَّ تَوَفَّنَا مُسْلِمِيْنَ وَاَلْحِقْنَا بِالصَّالِحِيْنَ

غَيْرَ خَزَايَا وَلَا مَفْتُوْنِيْنَ

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7th Moharram Al-haram 1444H,

5th August 2022, (Friday)

وَاٰخِرُ دَعْوٰنَآ اَنِ الْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ

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(According to the Calendar)
2 - Al-Siddique (Syedna Abu Bakr Siddique RA)
3 - Seerat Amirul Mominin Syedna Ali Al-Murtaza (RA)
4 - HEARTS - In the light of the Quran
5 - What is Soul (Nafs)
6 - Historical Trees of Islam
7 - Hypocrisy
8 - Carelessness and Ignorance
9 - Muslim Protocols
10 - Biographies of Muhadeseen
11 - Biography of Imam-e-Azam
12 - Dajjal, Imam Mehdi and Hazrat Esa (AS)
13 - Great Women in Islamic History. V1 & 2
14 - Seerat Syedna Amir Muawiyah (RA)
15 - NAQSHBANDIA FAMILY
16 - STORIES OF AULIYA KARAM (ra)
17 - TASAWWUF
18 - Jihad and Mujahid
19 - Great Muslim Mothers
20 - Reputable Muslim Shaheed Ladies
21 - Speech Cautiousness
22 - Very Important Basic Masail
23 - Articles (English and Urdu)
24 – Khatamahu Misk (Kitab ad-Duaa)
25 – Assassination Attacks on the Rehmat-allil-Aalamin (ﷺ)
26 – Ghazwah Hind

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